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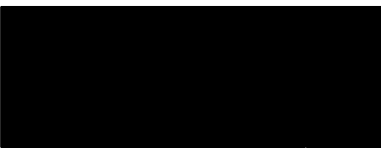






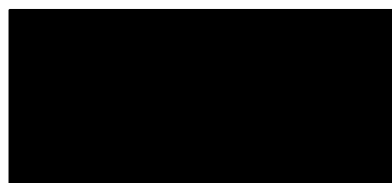
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HANDBOOK FOR TRAVELLERS
IN
ASIA MINOR.



HANDBOOK FOR TRAVELLERS
IN
ASIA MINOR,
TRANSCAUCASIA, PERSIA,
ETC.

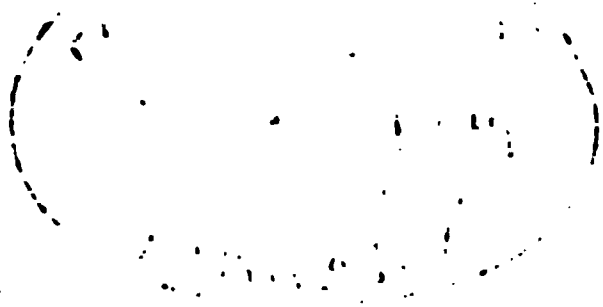
EDITED BY
MAJOR-GENERAL, SIR CHARLES WILSON, R.E., K.C.B.

WITH MAPS AND PLANS.

LONDON:
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P R E F A C E.

THE Handbook to Asia Minor, Trans-Caucasia, Persia, &c., has, with the exception of some of the notes on the Islands, been entirely re-written. New maps and illustrations have been prepared, and all matter liable to frequent change has been removed to the Index. Most of the information has been supplied, or revised, by friends who have visited the places described, and the Editor is under the deepest obligations to them for the valuable assistance they have rendered him.

Great care has been taken to secure accuracy but, in a subject so extensive, it is impossible to avoid errors, and the Editor will gladly receive such correction and information as may render the Handbook more generally useful.

Amongst the special features of the Handbook are, the **History of Asia Minor**, which it is hoped will be of interest to the student, as well as to the traveller; the historical notices of **Armenia, Mesopotamia, and Persia**; and the notes on the various **Races in Asiatic Turkey**.

The Editor desires particularly to direct the attention of the travelling public to the ease with which many of the most beautiful and interesting districts of Asia Minor can now be visited, and to the numerous archaeological, ethnological, commercial, and social questions which present themselves for study.

The **History of Asia Minor to B.C. 47**, the date of Caesar's victory over Pharnaces at Zela, has been written by Mr. D. G. Hogarth, M.A.; its continuation to the advent of the Seljûk Turks by Prof. W. M. Ramsay, D.C.L.; and its completion by the Editor. Prof. Ramsay has also contributed the description of the **Phrygian Monuments** (Rte. 45), several of which he was the first to discover; and Mr. Hogarth most of the introductory notes on climate, accommodation, travelling, &c. (§§ 3-7); the notes on **Inscriptions** (§ 15); the description of the **Monuments at Yasili Kaya and Euyuk** (Rte. 10); and Rtes. 14, 16, 17, 18, 44, 50, 52, 54-57, 62, 63, and 91-96. The Editor is also indebted to the same gentlemen for many hints and suggestions whilst the Routes were being printed.

The notes on **Sport in Asiatic Turkey** have been prepared from information supplied by Col. Chermide, C.B., C.M.G., Military Attaché at Constantinople, and Major Bennet, R.E., formerly one of H.M.'s Vice-Consuls in Anatolia.

Most of the Routes in **Eastern Anatolia and Trans-Caucasia** (Rtes. 67-90) have been written by Col. Everett, C.M.G., formerly H.M.'s (

Kurdistan, and those that he has not written have been compiled from notes supplied by Col. Chermide and Mr. Dovey, lately H.M.'s Vice-Consul at Van; and from reports of routes followed by Capt. Mannscl, R.A. Col. Everett has kindly looked over the routes he did not write; whilst Mr. Dovey has contributed the **Armenian and Kurdish vocabularies**, and has supplied notes which have been largely utilized in compiling the descriptions of **Erzurûm, Van, Bitlis, and Diarbêkr**, and the remarks on the Armenians and Kurds.

The descriptions of **Smyrna, Ephesus**, and the towns on the Smyrna-Aidin-Dinçir Rly. (Rtes. 29 and 34), are by Mr. G. Weber, of Smyrna, who has also contributed the directory of Smyrna in the Index, and revised the plan of that town. The plan of Ephesus is by the same gentleman.

The Hon. G. Curzon's well known work on Persia has afforded valuable information for the **Persian Routes**, which have been revised by General Sir Frederic Goldsind, K.C.S.I., C.B., whose knowledge of Persia is perhaps unrivalled.

The Editor is under great obligations to Lieut.-Col. Harry Cooper, formerly one of H.M.'s Vice-Consuls in Anatolia, who has rendered him valuable assistance in preparing the Routes in Western Anatolia. And his best thanks are due to Lieut.-Gen. Chapman, C.B., Director of Military Intelligence, for allowing him access to the reports of officers who have travelled in Anatolia; to the Committee of the Hellenic Society for the plates of the Phrygian monuments, to M. Maspero for the drawing of the monument at Ivritz; to the Council of the Royal Geographical Society for permission to utilise the maps accompanying Mr. Hogarth's paper; to H.M.'s Consular Staff in A. Minor, to several of the American Missionaries, to Mr. Theodore Bent, Mr. W. Cowper, Mr. Phone Späers, F.S.A., Mr. A. Macdonald, and to other friends for the information which they have freely placed at his disposal.

The preparation of the **map of Anatolia** has been a work of considerable difficulty, as no map of the whole country, sufficiently detailed and accurate for the purpose of the Handbook, existed. The map has been compiled from Kiepert's and other published maps, and from unpublished notes supplied by the Editor and other recent travellers. The plans of Boghaz Keu and Pergamum are from plans made and published by my friend Dr. Humann.

The geographical notes, the remarks on the races in Asiatic Turkey, the introductory notices to the three last Sections, and such Routes as have not been specially mentioned, are the work of the Editor, who is also responsible for the orthography.

C. W. Wilson,

June, 1895.

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SKELETON TOURS.

Tour A—THE SEVEN CHURCHES (See Rte. 34.)
11 days,* or 17 days* and
Aphrodisias.

**Tour B—THE PAPHLAGIAN
MONUMENTS.**

Constantinople.	
Kaki-shehr	Rte. 22.
Selâi Ghazi	" 45.
The Monuments	" 45.
Afûm Kara hisar	" 45.
Dinçir	" 45.
Smyrna	" 34.
10 days.*	

**Tour C—THE BISHAZ KAYS
MONUMENTS.**

Constantinople.	
Angora	Rte. 32.
Bughaz Kesi	" 10.
Kuyuk	" 10.
Chorum	" 10.
Amasia	" 10.
Samsat	" 14.
Constantinople	" 1.
10 days.*	

**Tour D—THE LAKES, ICONIUM,
AND LYCRA.**

Smyrna.	
Dinçir	Rte. 34.
Isbarta	" 44.
Keirair	" 40.
Antioch	" 40.
Iconium	" 40.
Lycra	" 52.
Laramia	" 52.
Cybalra	" 52.

Tarsum	Rte. 52.
Mendia	" 44.
Smyrna	" 50.
27 days.*	

Tour E—LYCIA.

Smyrna.	
Makri (by steamer)	Rte. 50.
Xanthus	" 42.
Pisara	" 43.
Myra	" 43.
Ada'ia	" 43.
Smyrna (by steamer)	" 50.
16 days.*	

**Tour F—CAPPADOCIAN MONU-
MENTS.**

Constantinople.	
Samsat	Rte. 1.
Elvas	" 14.
Kaisariyeh	" 20.
Nez-shehr	" 50.
Boghazli Dere	" 50.
Hassa Kesi	" 50.
Nigdeh	" 50.
Mersina	" 50.
Smyrna	" 50.
29 days.*	

**Tour G—ARMENIA AND
ANAKAT.**

Constantinople.	
Trebizond	Rte. 1.
Erzerûm	" 67.
Ararat	" 79.
Echmiadzin	" 80.
Tiflis	" 80.
Batum	" 76.
Constantinople	" 1.
53 days.*	

**Tour H—ARMENIA, KURD-
ISTAN, AND MESOPOTAMIA.**

Constantinople.	
Trebizond	Rte. 1.
Erzerûm	" 67.
Van	" 57.
Kochanous	" 55.
Mosul	" 55.
Baghdad Rtes. 103, 104, or 105.	" 102.
Deir	Rte. 102.
Aleppo	" 102.
Alexandretta	" 101.
Smyrna	" 50.
70 days.*	

**Tour I—N. SYRIA, TRANS
VALLEY, AND PERSIA.**

Smyrna.	
Alexandretta	Rte. 60.
Aleppo	" 101.
Hirejlik	" 101.
Urfa	" 101.
Diarbekr	" 101.
Mosul	" 101.
Baghdad Rtes. 103, 104, or 105.	" 102.
Basra	Rte. 109.
Bushiro	" 117.
Shiraz	" 117.
Isfahan	" 117.
Tehran	" 117.
Kazell	" 119.
Baku	" 119.
Tiflis	" 76.
Batum	" 76.
Constantinople	" 1.
90 days.*	

* These figures represent the number of days travelling; and stoppages at discretion.

INTRODUCTION.

SECTION I.

WESTERN ANATOLIA.

INTRODUCTORY INFORMATION.

§ 1. *Passports, Money, &c.*—§ 2. *Geography.*—§ 3. *Climate, Seasons for Travelling, Diseases, &c.*—§ 4. *Accommodation.*—§ 5. *Mode of Travelling, Steamers, Railways, Guides, &c.*—§ 6. *Outfit, Arms, Clothing, &c.*—§ 7. *Expenses.*—§ 8. *Dragomans and Servants.*—§ 9. *Sport.*—§ 10. *History.*—§ 11. *The People.*—§ 12. *American Missions.*—§ 13. *Geology.*—§ 14. *Architecture.*—§ 15. *Inscriptions.*—§ 16. *Books and Maps.*

§ 1. PASSPORTS, MONEY, &c.

A *Foreign Office passport* must be taken by British subjects, as without it a traveller cannot obtain a *Yol Tezkere* or *travelling passport*, which is now obligatory. This latter document is obtained on application through a Consulate. The *money* is the same as in other parts of Turkey. The traveller should provide himself with a good supply of small coins, as change cannot always be obtained in the interior. For full information as to passports, money, weights, measures, &c., see *Handbook to Constantinople*.

§ 2. GEOGRAPHY.

Western Anatolia, or *Rûm*, surrounded on three sides by water, and stretching out, as it were, a many-fingered hand from Asia towards Europe, occupies a remarkable position. The near approach of the Asiatic and European shores at the Bosphorus and the Dardanelles, and the numerous islands that stud the Aegean, afford facilities for communication between the two continents which were utilised at a very remote period. The earliest routes to the far East passed through W. Anatolia, and we are only beginning to appreciate the influence which the religion and art of its early inhabitants exercised upon those of the ancient Greeks.

W. Anatolia is, speaking generally, an elevated plateau rising from about 2500 ft. on the W. to some 4500 ft. on the E., near the foot of Anti-
[Turkey.]

Taurus, which separates it from the higher districts of E. Anatolia (p. 193). On the S. the plateau is buttressed by the Taurus range which, in places, rises little above the general level, but, in others, as in the Lycian mountains and the Bulgar D., attains an altitude of from 7000 to 8000 ft. On the N. it is similarly buttressed by a range of varying altitude that has no distinctive name. On the W. the edge of the plateau is broken by numerous broad valleys, and is of no great height except near the Sea of Marmara, where the range of the Mysian Olympus rises to 7800 ft. Here and there minor ranges, such as the Phrygian mountains and the Sultan D., rise above the level of the plateau, and there are several remarkable mountains of volcanic origin, of which Mt. Argæus, 13,100 ft., is the loftiest and best known. A large portion of the plateau is, however, almost level, and much of the central district is a treeless plain of the most dreary and uninviting character.

The valleys on the plateau are as a rule broad and open, but on approaching the coast line the rivers find their way to the sea, either through deep, almost inaccessible gorges, or through wide trough-like valleys such as those of the Hermus and Maeander on the W. coast. In the central and southern portions of the plateau the streams do not flow directly to the sea. The waters that run during winter into the large central Tuz Göl, and into the Buldur and smaller lakes, pass off by evaporation in summer leaving thick deposits of salt; whilst those of the Ak, Soghla, Bey-shehr, and Egirdir Lakes find their way beneath Mt. Taurus to swell the volumes of the Cydnus, the Melas, and the Eurymedon. The place where a stream disappears is locally called "Duden," the Greek Katabothron, and the largest is that of the Boghaz Su near Egirdir. None of the larger rivers—the Iris, Halys, and Sangarius which run to the Black Sea; the Rhyndacus, Hermus, Cayster, and Maeander which discharge into the Marmara, and Aegean; or the Xanthus, Melas, Eurymedon, Calycadnus, Cydnus, Sarus and Pyramus which flow to the Mediterranean—are navigable for any distance from their mouths.

The number of large springs in the mountain districts is one of the peculiar features of the country, and one of its greatest charms. After travelling for days over the waterless plain, nothing is more grateful than the sight of the clear waters bursting from the ground and running away down some wild rocky ravine, or through the midst of luxuriant vegetation. There are also many hot springs, marked by the ruins of Roman baths, which are still used for various disorders. Those of Brûsa are best known, but Smyrna, Angora, Konia, Karsariyeh, and Sivas have each their special hot springs to which the people resort in summer. At Tuzla, N.W. of Assos, there is a salt spring so hot that a fowl can be cooked in it.

The vegetation varies with the climate. On the N. coast where the influence of the moisture-laden winds of the Black Sea is felt, the mountains are clothed with magnificent forest. On the S. coast the forests are smaller, and the variety of foliage is not so great. In the central district there is little vegetation, and the great summer heat and uncertain rainfall make agricultural operations precarious.

The agricultural and mineral wealth would, if properly developed, be enormous. Few countries w such excellent land for the growth of wheat, or can produce s of good fruit. Amasia apples, and

Angora pears, both derived from English stocks, can hardly be surpassed, whilst the cultivation of vine, olive, and fig, on the W. and S. coasts, might be increased to an unlimited extent. Many districts are favourable to the production of silk, cotton, rice, opium, liquorice, tobacco, madder, gum tragacanth, yellow berries, the valonea oak, the carob-tree, &c. The hill-sides provide pasture for immense numbers of goats, including the Angora (mohair) goat, and sheep; whilst camels and a hardy breed of horses are raised on the upland plains. Amongst the minerals are gold, silver, lead, iron, coal, boracide, chrome, fuller's earth, rock salt, kaolin, and meerschaum; large quantities of salt are obtained by evaporation; and serpentine and fine marbles are found in many districts.

§ 3. CLIMATE AND SEASONS FOR TRAVELLING ; PREVALENT DISEASES ;
MEDICINES.

The seasoned traveller, if he journeys slowly, and with due regard to the needs of his horses and men, can visit any part of the central plateau of Asia Minor with comfort, even in the hottest months of the summer; but many parts of the highland are so cold in winter, at times 15° to 20° below zero, Fahr., as to make travelling unpleasant. In the districts east of Kaisariyeh and Sivas snow lies from November till April, and even in the region of Konia and all the western part of the table-land winter is more rigorous than in England. Even in the summer months cold north winds sweep over the plains, and owing to the extreme dryness of the air the nights are generally cool. It is, therefore, impossible to travel comfortably in the interior before April, and even then the higher valleys of the Taurus and Anti-Taurus would be found snow-covered, and the natives living half underground. To travellers unused to the direct rays of a July sun in Asia Minor, May and June present most attractions. The days are long, the spring flowers and herbage are at their best, water is still abundant, and cool nights may be expected confidently. If, however, an intending traveller is not afraid of heat, there is much to be said in favour of a later start, especially if it is proposed to visit the more remote and picturesque parts of the interior. In the first place the weather in July is less likely to be broken by cold rain-storms than in May or June, and the traveller feels himself less dependant on shelter for the night—a great consideration in thinly-populated hill districts. Secondly, not until June do the villagers betake themselves to the *yailas* or summer villages; the existence of which makes it possible to travel in the mountains. Again, if the journey is deferred to harvest-time two great advantages are secured: first, shelter, food, and information can then be procured at the outlying threshing-floors; secondly, the new barley is available for the horses. In May or June great scarcity of fodder is often experienced. Lastly, in June and July vegetables of all kinds, and in August fruits, begin to be abundant. The traveller who makes a long journey will find this well worth considering; in the earlier months he will not be able to vary the native diet of bread, *yâurt*, rice, and flesh, except with tinned provisions, which are cumbrous to carry, and unwholesome to eat for any long period.

September is a pleasant month in the interior. October is apt to be

rainy, and with November the snows return on the higher parts of the plateau. The travelling season, therefore, is from the beginning of May to the end of October. The sun-heat during these six months is always great, but it is much tempered both by breezes and by the dryness of the air. The worst time of the day is from noon to four o'clock in the afternoon, and the traveller will be wise to remain in the shade during those hours in July, August, and September, both for his own and his horses' sake. Malaria is always hanging in hollow or damp places on the plateau ; but a European, new to the country, is seldom affected by it to any serious degree. Still, there is a sense of lassitude and depression experienced by most travellers, which is really a mild form of the disease. It must be guarded against by taking quinine, and avoiding over-fatigue or under-feeding. Anyone who sleeps under the open sky must cover up his head from the dew. With reasonable precautions there is no reason why anyone, whose condition is normal, should not travel safely in the interior of Asia Minor in summer-time.

In the Cilician plain and lowlands of southern Asia Minor generally, the travelling season is from January to May, although the first two months are not unlikely to be rainy and cold. For the vicinity of Smyrna and the west coast generally, March, April, May and October are good months ; and in many seasons November and December also. For Brûsa and the northern slopes of the plateau, September may be added to the list.

In the low-lying lands near the coast, especially in Lycia and on the Cilician plain, the heat both day and night from June onwards is very great, water becomes scarce and bad, and mosquitoes and all things that creep or fly infest air and earth. During these summer months the fever of the country, due to *malaria*, or marsh poison, assumes a malignant type. This poison is generated at certain seasons in certain localities, so abundantly, that a single night's stay in such spots is sure to cause fever, often in a most deadly form. The low grounds are the most dangerous, but raised ground, or even a high hill, is not a *certain* safeguard, unless it be the *highest* in the neighbourhood. The *direction* of the wind is to be studied—you will have secured in vain every other favourable circumstance, if the wind should reach you at night *from* a marshy locality. Ravines, so tempting to the traveller on account of their verdure and coolness, are especially to be avoided ; the wind invariably blows either up or down ravines. If the traveller be at the top he is safe *if the wind blows down* ; but if the wind blows up, especially a gentle wind, it will collect all the malaria and carry it up, concentrated as in a funnel, and envelop the traveller as in a mist, and poison him, this will explain why an elevated position may be as dangerous as a low one. But elevation *above the soil* is always a safeguard, as, for example, an upper room in a house is always to be preferred at night to a lower room.

The general directions then will be, "sleep as high above the soil as you can ;" and "if the wind comes from a suspected locality, shut up the windows and doors of the room at night. Avoid remaining at night in any village or house where the wind from a suspected locality may reach you,—suspected localities being alluvial plains where rice or tobacco is grown, ravines, beds of watercourses and rivers, the mouths of rivers, any locality where stagnant water exists, more especially if it be a mixture of fresh and salt water. Do not be out after sunset, or before sunrise, in such localities ; if

unavoidably out at such hours, a respirator may be of service, using as such a fold of cloth." A belt of timber, a spur of a hill, or a high wall, will save a village or city from the poison of malaria, by warding off and giving another direction to the gentle winds which otherwise would bring poison. "If attacked by this fever, an aperient should be taken; then, when the hot stage of the fever has passed, take quinine in five-grain doses every hour, till twenty grains at least are taken; but if the patient should have a severe attack (which, as a general rule, will be preceded by slight attacks the two or three previous days, those attacks resembling a feverish cold), then give the quinine in ten-grain doses every hour till three doses are taken."—*I. McCraith, M.D., F.R.C.S.*

Warburg's mixture is highly recommended for *malarial fever*.

DIARRHŒA often attacks the traveller in an aggravated form; it should be checked with *chlorodyne* or *opium pills*; or, if the bowels have not been well cleared out of the disease, it should be met by a purgative of oil, followed by five-grain doses of *Dover's powder*, and copious draughts of *rice gruel*. DYSENTERY, even in a mild form, is rare; it should be treated as diarrhœa, with the addition of an injection of two ounces thin starch, with 5 or 10 drops of laudanum every 4 hours. Boils and running sores are not uncommon at the commencement of a journey; they should be treated with bread poultice and *zinc ointment*. Abrasions of the skin are prone to fester, and cause blood poisoning if not cured at once; *zinc powder*, applied with a puff, followed by cold bandages, is the best remedy.

MEDICINES.—For *Fever*: Warburg's mixture, quinine pills, aconite. *Diarrhœa*: Collis Brown's chlorodyne, opium pills, Dover's powder. *Constipation*, which often induces sun-stroke: Cocker's pills, blue pills, pyrotic saline, seidlitz powders (in glass bottles), Eno's fruit salt, magnesia, &c. Other useful preparations are vaseline, zinc ointment, zinc powder, diachylon, mustard plaister, bandages, lint, oil silk, and cotton wadding. Some preparation for the eyes will often be found useful, if not for the traveller himself, at any rate for natives with whom he may wish to establish friendly relations. All medicines should be purchased in England, or at the British chemists in Constantinople or Smyrna. Druggists are found in large towns in the interior, but it is unsafe to have any medical dealings with them.

§ 4. ACCOMMODATION.

Except in the larger coast-towns and one or two civilised spots, such as Brûsa, *hotels* do not exist in Asia Minor. *Locandas*, or primitive inns, are to be found in some large centres, e.g., Kaisariyeh, and are usually kept by Christians; the locanda-keeper is always an *ashji*, or cook, and will supply the traveller with food, and a room furnished or unfurnished. Many of these houses are fairly clean, and the food is nearly always good.

In every town which has a *bazâr* or market, a *khân*, or at any rate a *kahveh*, is to be found. The *Khâns* differ from *locandas* in that a *khânji* does not expect to have to supply food, nor have any furniture beyond a *divân*. Coffee and *râki* are always procurable from a sort of bar in the entrance kept by a *kahvaji*, who may or may not be identical with the *khânji*. All *khâns* of any size are built on much the same plan—that of a court surrounded by a two-storied building; the best rooms are in the upper story, and are approached from a shady gallery or verandah which runs

all round. The stables are on the ground floor, generally only at one end of the court. The *modus operandi* on arriving at a *khân* is to send for the *oda bashi*, who has the keys of the rooms, and ask for the best room in the *khân*; that secured, the key is handed over to the traveller, the room is swept, carpets are spread, and water fetched. Food must be obtained either from one of the eatinghouse-koujars (*ashji* or *yemekji*) in the bazar, who will serve it with plates, knives, forks and napkins at the traveller's own time; or, if, as is often the case, there be no eatinghouse, a servant must make a fire in a tripod and cook as in camp. On leaving, the *khânji* is paid for the accommodation and the *oda bashi* is tipped. The amount is usually left to the traveller's discretion; nothing ought to be paid for stabling, the profit on the barley supplied being usually considered sufficient; but for the traveller's own room and the accommodation of his party a *mejidlîh* a night is ample remuneration. Old *khâns* are to be avoided; they too frequently swarm with bugs, lice, and sometimes ticks, certain varieties of which, e.g. those which live on camels, are not pleasant visitors. In inquiring therefore about *khâns*, it is well to ask for the *yeni khân* (new *khân*); it will generally turn out that the newest in a large town is kept by a Christian. If there is no *khân* in a *bazâr*-town there is sure to be a *kahveh*, or coffee-shop. These are small, dirty, and noisy, and usually intolerable unless access can be obtained to the roof. They are not built round a square like *khâns*, nor, as a rule, have they any stabling. In nine cases out of ten it is better to camp than patronise a *kahveh*.

In villages the traveller who has no tent, or does not wish to pitch it owing to bad weather, or the like, asks for the *oda*, or guest-house, which is generally the best house in the place and close to the mosque. These guest-houses exist as the common property of almost every village, Mussulman or Christian, in the west. If any difficulty is experienced, either in finding the *oda*, or procuring water and other necessities when established in it, the *'ayân* of the village must be sent for. He has charge of strangers, and usually attends loyally to their wants. Everyone has a right to make use of the common *oda*, and thus the traveller will find that he has little privacy there, and, unless he is firm, he may have to share it with very unsavoury bedfellows. The native traveller receives his own food free, but pays for his horse's fodder; a European is sometimes expected to pay a small sum for his own food and accommodation, as well as that of his horse. It is hard to determine in such cases when to pay and when not to pay; the former course is safe, the latter more in accord with native custom. On the main roads it is always best to offer payment, and it will seldom be refused; in the hills or off the beaten track it is well to consult one's servant before offering what may be indignantly rejected. In the east country common *odas* are scarce, and the traveller lodges with the richest man in the village, who usually has a guest-chamber adjoining his house. In such cases the question of payment is even more difficult, and must be left to the traveller's discretion. All *odas* have a stable attached, in many the guest-chamber and stable are in one, and such are to be avoided. A verandah or an accessible flat roof are much to be desired, as all manner of creeping things live in the common room. A *bugurultu* always secures hospitality in private houses or convents; if it be sent on to the Turkish authorities they will order the traveller to

be received into one of them. Rude sheds, in which coffee is sold, are attached to the guard-houses erected for the security of travellers; and it is usual to stop a few minutes and drink a cup of coffee.

By far the pleasantest accommodation, at least in summer, is to be found in the traveller's own tent. A camp has many advantages over an *oda*: it commands consideration from the natives; it is free from fleas, bugs and ticks, if the ground be carefully selected; and it affords the traveller a "castle" of his own, where he can entertain and whence he can exclude whom he will. A spot should be chosen as near as may be to the village fountain, but not where goats are in the habit of lying at mid-day: for such ground is often alive with ticks. Sometimes the camp can be pitched near the village *oda* or some friendly house, and the servants and horses lodged therein: the former are more comfortable and the latter safer, than in the open round the tents. It is neither possible nor politic to keep native visitors away from the camp, but it is well to make a rule not to admit them, except as a very special favour, inside the tents. A tent may always be placed with safety in the midst of, or near, an encampment of Turkomans or Yuruks. These primitive wanderers will receive the traveller kindly, offering him milk, eggs, and whatever they possess gratuitously. Native servants are accustomed to sleep in the open near the camp fire; and the *kiraji* will never lie far away from his horses. It is possible and safe to dispense with a tent in the summer and sleep under the sky, provided the head is swathed in a handkerchief. A tent can be little used in the daytime on account of the heat.

Turkish baths are to be found in all large towns, but they are often dirty, and as a rule it is better to avoid them, unless the traveller can hire them for himself and have them cleaned.

§ 5. MODE OF TRAVELLING; HIRE OF HORSES; GUIDES; ZAPTIEHS.

Western Anatolia can be easily reached *viâ* Constantinople, Smyrna, or Egypt. The routes from England to Constantinople are given in the *Hbk. to Constantinople*; those to Smyrna are:—(1.) *viâ* Marseilles by steamers of the *Messageries Maritimes*; the *Nav. Gen. Italiana*; *Fraissinet et Cie*; and *Paquet et Cie*: (2.) *viâ* Brindisi or Trieste by steamers of the *Aust.-Hung. Lloyd*; and the *Nav. Gen. Italiana*: (3.) *viâ* Liverpool by steamers of the Cunard Co.; Messrs. Leyland; Moss; and Papyanni. The steamers of the *Messageries Maritimes*, the *Russian Co.*, and the *Mahsise Co.*, touch at Alexandretta and Mersina; and those of the *Aust.-Hung. Lloyd* at Rhodes, on their way from Egypt to Smyrna.

From Constantinople there is frequent communication with the Black Sea ports; and from Smyrna with ports on the W. and S. coasts, and with the islands (see Index). Information as to routes and time tables, which are always liable to change, must be sought in the usual quarters.

The *Anatolian Railways* are:—(1.) Haidar Pasha—Ismid—Eski-shehr—Angora. (2.) Smyrna—Manisa—Ala-shehr, with a branch, Manisa—Ak-hissar—Soma, and a local line, Smyrna—Burnabat. (3.) Smyrna—Ephesus—Aidin—Dineir with branches, Turbali—Odemish, Gonjeli—Denizli, and Sutilej—Chivril. (4.) Mersina—Tarsus—Adana.

For *Telegraph* and *Postal* arrangements, see *Hbk. to Constantinople*.

Almost all journeys in the interior must be made in the saddle or in a

waggon, *araba*. A *takhteravan* (similar to the Sicilian *lettiga*), carried between two mules, horses, or camels, is sometimes engaged for ladies and invalids. There are *three modes of travelling*. The most agreeable and comfortable consists in having native servants, tents, and either one's own horses or those hired from a *katerji* or muleteer. The speed is slow, the caravan rarely accomplishing more than 20 or 25 m. a day. The tents are pitched in the evening near some running stream or some pleasant gardens. The provisions, either brought from the last resting-place, or purchased in the village near the night's encamping ground, are cooked near the tents, and your servants spread your carpets, prepare your pipes, and mix your sherbets. This mode of travelling is comparatively cheap, but requires some acquaintance with the language and customs of the people. It is undoubtedly that which commands the most respect, enables the traveller to see and to learn most, and causes him least fatigue and annoyance.

The *second mode* is that usually adopted by Englishmen of certain means. It consists in hiring a dragoman, Turkish, Levantine, or Greek, who speaks some European language, paying him so much a day, and leaving every arrangement in his hands. Some trouble may be spared, but the traveller will learn little of the people amongst whom he is travelling, will be imposed upon in every way, and will pay much above the real price for everything.

The *third mode* is the best for one who desires to become thoroughly acquainted with the country and people, and to learn something of the language. It consists in buying a couple of horses, one for a riding-horse the other for a pack-saddle, on which his luggage—reduced to the smallest compass—can be placed, and above it, a native hired as a servant. In this way the traveller can go from village to village, sometimes joining parties or caravans, at others journeying alone, according to the nature of the road and the safety of the country. He will spend very little. He will lodge in *khâns* in the great towns, in the *odas* or public rooms in the villages, and in the tents of the wandering tribes when crossing the plains which they frequent, and will of course come in contact with every species of vermin. He will soon become accustomed to this mode of travelling, will acquire information, will become intimately acquainted with the people, and will in a short time pick up enough of the language to make his way. This mode of travelling may be vastly improved by the purchase of one or two additional horses or mules, and the hiring of a cook. A tent can then be carried along with the necessary cooking apparatus, and the traveller be independent of all the world.

It is often better to hire than to buy. The purchaser, if a European, will buy dear and sell cheap; he will find his horse a great anxiety whilst travelling in disturbed districts, and his servant can rarely be trusted to feed and groom it properly. *Kıracıs*, "men who hire (horses)," possessing, or able to procure, half a dozen horses, can usually be found at short notice at the railway termini, and at ports; but, in the interior, they are only met with in large towns on the great trade routes. It is most convenient to covenant with the *kıracı* at the railway or port for the whole journey: the *kıracı* is then bound to supply other horses for any that break down or are stolen. But it is often best and cheapest to hire from the railway to an inland town and then to make a new bargain. For *rates of hire*, see p. [15]. No horses should be engaged without careful

examination of their backs, &c.; good quarters should be looked for with a view to hill work; good shoulders are hardly ever found in Anatolian horses. The *kiraji* is bound to accompany the party himself or send some competent substitute. For current expenses on the road the traveller will pay him small sums on account, as he needs them, taking care, however, to be always in his debt. The balance is not paid till the journey's end. If English saddles are used care should be taken not to girth the horses too tightly, and thick felt saddledcloths, *keches*, should be used. Anatolian horses do not go well, as a rule, on English bits. If the traveller brings no saddlery, etc., with him, the *kiraji* is bound to supply it, and a Turkish military saddle, or even an ordinary native one with the stirrups lengthened, will not be found at all uncomfortable. Native saddles carry saddlebags, *haibas*, more conveniently, and support a gun laid across the knees better than English ones. The rate for pack-horses is the same as for saddle-horses, and the *kiraji* usually rides upon one of the former in addition to the pack.

If the journey is to be only over main roads the native waggon or *araba*, drawn by a pair of horses, is a more expeditious, but less healthy method of conveyance than the saddle. For rate of hire, see p. [15]. These waggons can make their way over very rough ground, provided it be not very rocky; a made road they prefer to avoid. On a fair track, e.g. over the "Axylon," they will often do 40 miles a day for many days together, a pace which no ridden horse can maintain. The *araba* is very useful for baggage, being more readily loaded than two or three pack-horses, and it is not a bad plan to take one along with the riding-horses (making the *kiraji* responsible for everything), and sending it on from place to place by easy roads, while the horsemen follow the more picturesque or interesting mountain-paths. Pack-horses can generally be procured for a few days at a time to supplement the waggon, or, at the worst, two or three nights without the camp entail no great hardship. *Araba-roads* exist between almost all centres, e.g. from Dineir, the terminus of the Ottoman Railway, a waggon can go to almost every town of importance in Asia Minor, by direct or circuitous route.

The traveller is *recommended* not to attempt more than 20 to 25 m. a day for any length of time; to give his horses one whole day's rest in ten; to keep a sharp eye on horses' shoes and insist on their being examined at short intervals; to see that the *kiraji* does not stint barley; to travel always with an armed servant behind him, not only for safety, but also for dignity's sake; and to keep his men in good humour by giving them occasional nights in the comparative luxury of a *khân*.

HORSES.—In the west country it is rare to see a horse of more than 15 hands; but in the east, where the Circassians and Kurds breed more carefully, the standard is higher. The *selling price* of horses varies greatly, according to the locality and the season; but the average is from 6 to 10 *liras*. If a horse has much Arab blood in him, and is possessed of a *testere*, or pedigree, his price is higher. The average *pace* is from 3 to 4½ m. per hour. *Anatolian horses*, being mostly entire, kick and fight, and, with a mixed lot, great care is necessary during the first few days of a journey; if it be necessary to pass in a narrow place, the passer must ride as close as possible to the person to be passed, so that the latter's horse may kick under the belly of his own. Shying and rolling in water

or sand are favourite vices. A *macintosh* should always be strapped to the saddle, as thunderstorms are frequent, sudden, and formidable on the plateau.

MULES are met with in the south, where they have been imported from Cyprus, and on the northern trade routes passing through Angora and Sivas; the supply has largely fallen off in recent years.

POSTING.—On the post-roads there are post-houses, *mensil-khâneh*, from 12 to 20 m. apart, at which travellers furnished with a *buyuruldu*, or order from a Provincial Governor, can hire horses at the Government rate of P.4½ per hour of road. The hour is from 2½ m. to 3½ m., being the usual rate of progress of the common caravan, when the muleteers go on foot. The number of hours between any two post-stations is fixed by official programme. The horse of the *suruji*, or postilion, must be paid for; a very small present, from 2½ to 5 piastres, according to the length of the stage, satisfies him. The chief stable-man is entitled to a small gratuity. The amount of speed depends mainly upon the *bakhshish*, or present to the *suruji*, but one can usually depend upon making two hours of road in the space of one. The *postmaster* holds his office through a contract with the Government, by which he is bound to furnish the number of horses required every week for the mail both ways; the compensation he receives consists of a fixed monthly stipend. His engagement also requires him to furnish Government officials and all persons furnished with an official *buyuruldu* with any number of horses they may require, at the Government rate. Should the postmaster have no horses of his own in his stables, he is bound to procure and supply them at the price fixed by law. In every town where a *Vakî* resides, it is desirable that the traveller should visit him and obtain a *buyuruldu*, ordering postmasters to furnish him with good horses, and setting forth everything he will require on his journey.

GUIDES.—As there are no sign-posts, and tracks cross and recross in the most bewildering manner, guides are often needed. P.5-10 will usually induce a peasant to show the road for a whole day, but few guides are of much use at any distance from their own villages. They should always be checked by asking casual passers-by. If the traveller is provided with credentials from the Government he can usually claim a *Zaptieh* (mounted policeman) as escort and guide from one centre to another; upon main roads and on the plains the *zaptieh* may be of great service, as he secures attention and food for his charge; but in the wild mountain districts, where the Sultan's writ does not run over well, the hectoring *zaptieh* often gets the traveller into trouble with the nomad hill-man; it is best to visit Kurds or Circassians unescorted.

§ 6. OUTFIT; ARMS; CAMP EQUIPMENT; CLOTHES; PROVISIONS, &c.; LETTERS OF INTRODUCTION.

The traveller who confines himself to the seaports will want nothing but the usual European luggage. The traveller penetrating into the interior must provide for himself according to the mode (p. [7]) in which he proposes to travel. The scale varies from a complete outfit for camp life to the simple necessities that can easily be carried on a single pack-horse. A selection may be made from the following stores, equipment, &c., according to circumstances. All articles of outfit can be obtained at

Constantinople or Smyrna, but clothing, tea, saddlery, and instruments are best purchased in England.

ARMS should always be carried, though they will probably never be needed for self-preservation. The traveller himself should have a *revolver*, and his servant a *rifle*, or *gun* across his saddle, rather for appearance sake than anything else. Against organised brigands the traveller would find his weapons of little avail, but he is far more likely to have to deal with ordinary footpads, insolent villagers, or refractory servants, with whom a revolver is a weighty argument. The importation of rifles and revolvers is forbidden; but *Winchester rifles* can sometimes be obtained at Constantinople and Smyrna. A *pistol lanyard* is useful with a heavy revolver. For *ammunition*, &c., see p. [17].

BAGGAGE.—*Boxes* and large *portmanteaux* should be left at the seaport, as the former gail a horse, and the latter hamper his movements. *Sacks*, *hold-alls*, *Gladstone bags*, and Silver's excellent *mule-panniers* are convenient kinds of baggage. The traveller must be prepared to find anything that he takes much rubbed by the pack ropes, in addition to damage from rolling and crushing through narrow places or forest. The best forms of baggage are the native *saddle-bags* (*khûrj*), and *trunks* which are made of Russian leather, and can be purchased at Constantinople or Smyrna for £3 to £5 the pair, new. They are waterproof, easily packed, and can be secured by a padlock. Articles only needed at halting-places should be stowed away in them, whilst such as are liable to be wanted during the day are put into smaller saddle-bags carried on the riding-horses. The *Khûrj* is best for rough work; the *trunk* gives most protection to the traveller's kit.

CAMP EQUIPMENT.—A tent is the first requisite, as the old cities and places of the greatest interest are frequently distant from the towns or *khâns*. The kind of tent must depend on the number of persons and their mode of travelling. Very thin and cheap tents should not be used; as cold weather and rain-storms are always to be expected, even in the summer months, on the plateau of Asia Minor. Good stout tents, each about half a horse-load, can be obtained at Constantinople. A *tent carpet* can be procured in the country. A *camp-bed* adds very largely to the comfort and safety of the traveller; *cork mattress*; *blankets*; *air-pillow* and *waterproof sheet*, for laying on the ground, under the body or bed, in the tent, and for protecting the bedding from rain on the march. A *camp-stool*, *folding table*, *Indiarubber bath*, *Indiarubber or block tin basin*, *towels*, *canteen* (bucket form), *coffee mill*, and *pocket filter*. The native cook requires nothing but a *camp-kettle*, a *frying-pan*, and a few small *iron bars* to place across the trench in which he makes his charcoal fire. A *gimlet* is a useful substitute for nail, hook, and hammer; inserted into the wall, it forms a peg on which to hang light articles. The best *lanterns* are those in which either oil or candles can be burned; they should have good reflectors. *Candles* can be purchased in all the larger towns. *Mineral oils* from America and Baku are very largely used in the towns; the *lamps* for these oils are generally badly made. *Table-cloths* and *sheets* add to the comfort of the traveller.

CLOTHING.—*Wearing apparel* should be strong. It is not safe to dress lightly, even in the warmest weather; for the nights are cold, and the heavy dews dangerous. The natives, when travelling, dress almost as

warmly in summer as in winter, because they want protection against the burning sun as much as against the cold. *Under-clothing* should be taken in sufficient quantity to last for a month without washing. *Silk shirts* made from native silk are easily washed, and take up little room ; *flannel shirts* should be well shrunk ; a *cholera belt* next the skin, or a sash, "kammarband," round the waist is a great protection against chills and diarrhœa. A *Norfolk jacket* of stout tweed, with *breeches* and *buff riding-boots*, or *gaiters*, is a good travelling dress ; a *cardigan* or blue *jersey* is useful in spring and autumn, when the mornings and evenings are cold ; *Indiarubber boots* and long *worsted stockings* for winter travelling in snow ; stout *slippers* for camp. A good *ulster* and *macintosh*, with hood, should be taken. *Helmet* of felt, purchased in England, is best, or soft *felt hat* with broad brim, and *puggari*. *Spectacles* with green glasses, or green *veils*, protect the eyes from the glare of the sun, and are a necessity for winter travelling. *Sleeping suit*, *Indiarubber collar*, *gauntlets*, *silk pocket-handkerchiefs*, *mosquito netting*, and *looking-glass* are useful. An *umbrella* is a protection from the rain and sun ; it should be of double silk or cotton, white without, green inside. Umbrellas can be purchased at Constantinople, Smyrna, and large towns in the interior.

PROVISIONS.—*Arrowroot* is portable and convenient ; it may be prepared in 5 min., and a basin of it will stay the appetite until dinner is ready, usually, when tents have to be pitched, 1½ to 2 hrs. after the halt. Where ovens exist and *brown bread* is baked it is usually very good ; *white bread*, as provided in the larger towns, is tasteless and deficient in nourishment ; in the ruder districts *unleavened bread*, or "dampers," *yufka*, or *yuk ekmek*, takes the place of bread. *Biscuits*, or the native *peksemed*, an excellent substitute for them, should be carried in some places. *Chocolate*, nutritious, portable, and prepared without difficulty. *Cocoa and milk* in tins is good, but bulky. *Coffee* is sold in *bazâr towns* unroasted ; it is a luxury that is often not found in villages, where an insipid herb is substituted for the Mocha berry. *Rice* is essential, it can be purchased in all bazârs, but is often of very inferior quality ; large quantities should be purchased whenever any that is good is found. In the villages a coarse preparation of wheat, *bulgur*, generally takes its place. *Semolina* can be obtained at Smyrna, Kaisariyeh, Sivas, and other large towns ; a kind of porridge can be quickly made from it. *Sugar and salt* can be purchased in all bazâr towns. *Tea* should be taken from England ; the *compressed tea* sold by Fortnum and Mason is very good. Inferior tea can be obtained at Constantinople, Smyrna, and large centres. It is the safest and most wholesome beverage for the climate ; cold tea carried in a flask or bottle is effectual in allaying thirst. Old travellers often carry a small tea-pot, with a paper of tea and a cup in their holsters, so that when they stop near a habitation they can have a cup of tea at once. The use of *wine* and *spirits* should be avoided as far as practicable. Native wines and *râki*, a kind of liqueur, will be found in all the large towns in which there are Greeks or Armenians. *Macaroni*, *cheese*, *Harvey sauce*, *mustard*, *pepper*, *basket-salt*, *preserved meats*, *portable soups*, *Liebig's extractum carnis*, *hams*, *tongues*, &c., are useful when the amount of transport is no object.

Milk is difficult to procure in towns unless ordered beforehand, but is plentiful in all villages in the early morning or late evening ; the native custom is to boil it as soon as procured. *Sheep's milk* is best, after that

buffalo's, then goat's; cow's milk is poor, as the scanty pasturage seldom affords sufficient nourishment for the larger animal. *Kaimak*, a palatable but rather indigestible form of Devonshire cream, is made in many places. *Yâirt*, a preparation of milk curdled with rennet, or herbs, or more often with old *yâirt*, is to be obtained everywhere; it is the staple food of the villagers, and not unpalatable when cleanly made. *Airan*, sour milk, acrid but wholesome as a drink in the heat of the day, can be procured among the nomads and in most villages.

Beans, *tomatoes* and *potatoes* can be bought in most districts; *onions* and *cucumbers* everywhere. *Fruit*—grapes, melons, pomegranates, mulberries, apricots, apples, plums, and maize heads are exposed for sale in season in all bazârs; and dried apricots and plums can be procured all the year round. Good *honey* and *quince* jam and jelly can be obtained in many places. *Fish* is rare, though the mountain-streams are full of delicious small trout. *Butcher's meat* can be bought on a *bazâr-day*; or a lamb or kid may be purchased for about a *mejidieh*. *Fowls* and *eggs* are cheap; the former skinny, the latter often full-flavoured. If a native cook be taken, the traveller will live on rice-pilaf, hotch-potch of vegetables with or without scraps of meat, rice and milk, fowl soup, eggs in various forms, fruit cooked and raw, *yâirt*, tea and bread. In every town there are Armenian or Greek *bakkals*, grocers, who sell bread, cheese, onions, leeks, sugar, coffee, coarse salt, soap, oil, native pickles or *torshûn*, pins, needles, nails, string, lucifer matches, and a miscellaneous collection of English imports, and German imitations of them.

In all the larger towns the traveller will meet with *eating-houses* where fowls, mutton, lamb, *kebâbs*, &c., can be procured. *Kebâb* consists of mutton, chopped small, with fat and herbs, roasted over a slow fire on wooden skewers, and served up on thin cakes of bread. *Pilaf*, the favourite Eastern dish, is composed of rice, with portions of meat. *Dolma* is a dish of vegetables, stuffed with rice, mince, &c. *Sherbet* is made by pouring boiling water on fresh, dried, or preserved fruits. *Helva* is a sweetstuff prepared with sesame oil, and very unpalatable to strangers. *Kataif* is a kind of vermicelli sweetened with honey. In towns, roasted and baked meats may be obtained at noon, and often again at sunset. It is a good plan to send a joint of meat to the public ovenman or *furunji*, to be roasted at night and to be carried on for the next day's journey. Good living, provided it be not carried beyond the bounds of temperance, is essential to enable the traveller to stand the fatigue of constant riding on horseback.

SADDLERY.—A large *English hunting-saddle*, with plenty of *Dæ*, is best; the *native saddle* with stirrups lengthened is not uncomfortable. *Holsters*, small *saddle-bags*, a thickly-padded *saddle-cloth*, *bridle*, *bit*, and *halter*. The best bridle is the *bush bridle*, combining bridle and halter; the *native bit* is very severe, and effectually stops bolters. *Spurs* are essential unless the native iron stirrup is used; an *English crop and lash* is very useful for keeping a string of horses up to their work, and for frightening off the formidable native dogs. *Picketing-ropes* are necessary, and spare *leather straps*, for fastening macintosh or coat to the saddle. For ladies a *side-saddle* is indispensable. *Saddles* are better purchased in England; they can nearly always be sold for their full price at the close of a journey. *Saddlers* and *shoeing-smiths* are found in the large towns; but every traveller who uses his own horses should carry a few shoes

[14] *Introduction.—Outfit; Arms; Clothing, &c.*

and nails in a bag, and have a servant or mulcteer with him who can shoe a horse at need.

VERMIN of every description abound in all parts of the East. The common *house fly* stings perceptibly through a skin rendered tender by exposure to the sun or by continuous perspiration; and these flies swarm in every country house. *Mosquitoes* on the plateau of Asia Minor are small, and not very numerous; in the lowlands near the coast they are almost unbearable in summer. *Fleas* are everywhere; *bugs* are most numerous in the old wooden houses in the western districts; *lice* are common in village houses and public rooms; and *ticks* are often found where animals have been lying near a village. A *tent* is the best preservative against all unwelcome visitors, except flies and mosquitoes; and to guard against these a funnel-shaped *mosquito net*, or a muslin or net bag to go over the helmet or hat, is best. A *Levinge bag* gives complete protection against vermin, but it takes up room and is troublesome to manage. *Keatinge's powder* sprinkled on bed clothes and under-clothing generally keeps off small insects. Lice are easily got rid of by exposing blankets or clothes to the sun. A traveller compelled to pass a night in the lowlands without his baggage will find the native custom of plastering the face with mud, or making fires of dung, a great protection against mosquitoes.

WATER.—It is fairly safe to drink water almost anywhere in Asia Minor; there may be danger in the shallow wells of a place like Konia which has been inhabited for 3000 years, but most towns and villages are supplied from pure sources. In many places fountains are provided along the wayside, by charitable Turks. Water from marshy streams, or suspected sources should be boiled before drinking; pyretic saline, or Eno's fruit salt makes unpleasant water palatable. Horses should not be allowed to drink from pools in which there are leeches. Travellers should not drink too much water in the middle of the day. Rinsing out the mouth with water is quite as effective as drinking for relieving the sense of thirst.

FUEL. *Charcoal* for cooking purposes can be obtained in all bazars; in the hill country there is an abundance of wood, but on the plains and high plateaux the almost universal fuel is *tezek*, or cow dung dried in cakes; this makes an excellent cooking fire.

SUNDRIES.—*Ebonite water bottle* covered with felt, or covered soda-water bottle, leather or Indianrubber *drinking cup*, stout leather *purse*, *field glass*, *compass*, *aneroid*, *thermometer*, or maximum and minimum thermometer in case; case of *mathematical instruments*, *steel measuring tape*, box of *colours*, *drawing paper*, &c.; *ink powders*, *indelible pencils*, *heelball* for taking rubbings of inscriptions, *squeeze-paper* for taking paper casts (the unsized paper sold in the bazars does fairly well); brush and sponge for the same purpose.

LETTERS OF INTRODUCTION for the interior from merchants and persons of standing in the seaport towns are very useful, for they admit the traveller to the warm hospitality of the East, save him from the necessity of occupying a filthy room at the *khân*, and give him an insight into the home life of the people which he could not otherwise obtain. But he must not imagine that he may thus live at the expense of the host by whom he is kindly entertained. On the contrary, he must reckon up the expense incurred on his account, and the value of the services rendered,

and make it up in the manner most acceptable. His host will generally give him the opportunity to do so in a delicate way, and he must never fail to give presents in money to the servants and attendants. A letter to a Turkish official, unless from an intimate friend, or for some special purpose, rarely meets with anything more than civility.

If persons have any special object of pursuit, such as archaeology or numismatics, they should obtain introductions to the archaeologists of Constantinople, or numismatists of Smyrna, from their English brethren.

§ 7. EXPENSES.

Horse-hire for journeys of not more than 10 days comes to 1½ to 2 mejidiehs a day per horse: this includes all charges for fodder, shoeing, &c. For longer periods horses can be procured from ¾ to 1 mejidieh a day if three or four are hired from the same *kiraji*. An *araba* or waggon usually costs 2 to 3 mejidiehs a day, plus a *bakhshish* to the arabaji. In almost all bargains a sum of money, partly as earnest, partly to defray expenses before starting, is asked from the hirer, and usually paid. It is needless to say that *kirajis* or *arabajis* ought not to be engaged without the recommendation of some person of position, whether European or native: nothing acts as so efficient a deterrent on a *kiraji* as the knowledge that the great man of his native village, or of some place whither his business takes him frequently, will concern himself ultimately with any quarrel between the hirer and the hired.

As to *servants*, an ordinary villager of fair intelligence should receive about T£2 a month to act as general servant, engaged to ride with the traveller wherever he goes, to pitch and strike camp, and be generally useful. For a cook T£2½ is not too much, and it will often be necessary to give T£3 to secure a man who knows anything, and is handy at preparing a dinner under difficulties. In all cases *bakhshish* is expected in addition to the fixed wage, but an extra mejidieh or two will satisfy. The *kiraji* (horse owner), in the hope of earning a little *bakhshish*, will usually help in camp when needed, but *arabajis* cannot be relied upon to do much. The men engaged should, if possible, be all Mussulmans. A party of two will need a cook and a servant; a party of three or more will probably take an extra servant. *Interpreters*, or *travelling servants* speaking French or English, must be paid at a special rate. The *travelling dragoman*, who takes charge of the travellers, body and soul, will probably demand about T£2 to 3 a head per diem. If the traveller speak Greek, but no Turkish, he can procure without difficulty, in almost any part, a double-tongued Hellene to accompany him at a more moderate rate. In all cases the traveller should remain in his servants' debt until the end of the journey. Horses and servants once engaged, the expenses of living are insignificant in the interior: fodder is already provided for if hired horses only are used; if, however, the traveller has bought his horses, he will have to pay for barley, chopped straw and grass, a few piastres a day per horse. It is impossible to give definite figures, either for fodder or for provisions, in a country where bargaining is invariable and prices vary infinitely: a sheep for killing ought not to cost more than P.25-45: a fowl P.3-5: eggs vary from 10 for P.1 to P.1 apiece; milk, fruit, vegetables, rice, are very cheap. Incidental expenses are a small item: tips to guides, *khânjis*,

[16] *Introduction.—Dragomans ; Travelling Servants.*

oda-bashis, occasional helpers and the like, will range from P.1-2 up to a *mejidiéh*. Experience has shown that the total expense of a journey of two or three months in the interior of Asia Minor, inclusive of passage to Smyrna and back to England, amounts to £1 15s. to £2 10s. a day for each member of a party of three, equipped with tents, camp necessities, light baggage, and the normal number of servants. If nothing is reckoned except the actual journey in Asia Minor, the cost per diem should not exceed 15 shillings to £1 a head. A party carrying a heavy load of cartridges or tinned provisions, will need more pack animals than ordinary, and will therefore find their journey somewhat more expensive.

§ 8. DRAGOMANS; TRAVELLING SERVANTS.

DRAGOMANS.—Everyone who acts as an interpreter is called a *dragoman*, from the hotel tout who awaits the arrival of the trains and steamers to the First Dragoman of an Embassy, who is an important political personage. Here we are only concerned with those who hire their services to travellers—*Travelling* and *Town Dragomans*, or *Valets de place*. The *travelling dragoman* furnishes everything for a contract price, and looks after the hire of horses, tents, cooks, servants, and all that is requisite for a journey. The *town dragoman* acts as a guide and interpreter in the large towns.

Travelling dragomans are generally Greeks or Jews with little principle or education, and great care is necessary in selecting one. In Constantinople there are good, and, on the whole, trustworthy dragomans. They are generally known by character to the consuls and bankers, who may be consulted with advantage when it is intended to engage a man for a journey. In Smyrna there is very little choice. All carry letters of recommendation from former travellers, and it is sometimes well to demand proof of identity. Dragomans have a smattering of many languages, and a real knowledge of none, and they are often untruthful and ignorant. A slight knowledge of Turkish, which is easily acquired, will render the traveller to some extent independent of his dragoman, and this may occasionally be of importance.

TRAVELLING SERVANTS.—It is difficult to find a servant in England who is capable of acting as interpreter in Turkey. There are numbers of travelling servants at Constantinople and Smyrna, but they are generally worthless. A really useful and trustworthy servant cannot be obtained for less than T£10 per month. Only men who possess good testimonials, and are acquainted with the dialects of the provinces to be visited, should be engaged. For instance, a knowledge of Turkish and Greek is required in W. Anatolia, and of Armenian and Kurdish in the eastern districts. Italian will be found very useful in the Levant, and French is usually spoken by the European residents and the higher Turkish officials. In the interior, men of sufficient intelligence to act as general servants and grooms can be obtained for T£2-3 per month. Turks and Circassians make the best grooms and general servants.

§ 9. SPORT IN ASIATIC TURKEY (SYRIA EXCEPTED).

Except along the seaboard and in the mountains, game is scarce. The shores of the Sea of Marmara, the Adana Plains, and the Bay of Ayas, are the districts best known to sportsmen, and at the last place very good mixed bags have been made in the months of January, February, and March, especially when there has been a hard winter in the interior. Those of the inhabitants who have guns go in for shooting, but their company in any numbers is not as a rule conducive to sport. In some districts there is coursing and hawking. Strangers should be careful of trespassing, and should always be accompanied by someone speaking the dialect when shooting.

English dogs will not live in Asia Minor for more than a season or two, and good native dogs are difficult to procure, but a dog is wanted for woodcock, quail, pheasant, and francolin shooting. The Persian greyhound is used for coursing, but English ones are better. For shooting pig, the boar-hound of the Balkans and Transylvania is useful. This dog, called in French *chien courant*, by the Turks *âv kieupeyi*, is black and tan with a little white, varying from 16 to 20 in. in height.

The importation of rifles is forbidden, and there is some difficulty in passing guns through the Custom House. Cartridge cases must be empty. Powder is prohibited, being a Government monopoly, and that supplied is very bad. Cartridge cases can be bought at Constantinople and Smyrna; powder, such as it is, and shot are for sale at most bazârs, and occasionally smuggled English gunpowder.

ANIMALS.

Ass, the wild (Yaban Eshek), is found in the Euphrates Valley south of Birejik, near the Sinjar Hills, and on the Khabur river.

Bear, the brown (Âyi), is pretty general, but difficult to find owing to the continuous extent of wild mountain country. It is most common in the Pontic range, and in the hills round the Gulf of Mudania.

Beaver (Kunduz) is said to be on the Khabur river, but not living in colonies.

Boar, the wild (Yaban Domuz), is found wherever the conditions are favourable (i.e. warmth, jungle, and marsh). It is scarce in the highlands of the interior, but common along the Mediterranean coast, especially in the Macander Valley and in the Adana district. Pig sticking is practicable on the Adana plain; but boar shooting, with dogs that give tongue, is perhaps the best big game sport in A. Minor. The villagers are always ready to assist the sportsman, as the boar do great damage to the crops; but they are bad beaters, and careless where they shoot when the quarry is on foot.

Cat, the grey tabby wild (Yaban Kedi), is not uncommon in A. Minor and Mesopotamia.

Chamois (Kizil Gechi) is occasionally seen in the Gurten district of the Trebizond, and in the northern part of the Sivas Vilâyet.

Deer, the fallow (Yamurcha), is found on the shores of the Sea of Marmara (near Kara-hogha), near Mt. Ida, in Rhodes, in the Lycian hills, [Turkey.]

near Adalia, and round the Gulf of Skanderûn. It frequents wooded or scrub-covered hills.

Deer, the red (Geyik, Maral, or Sughun), is met with in the wooded mountains of the Ismid (near Sabanja), Brûsa, and Aidin vilâyets, and more rarely in the mountains of the Pontic range, Taurus, and Giaour Dagh. It is also found near Diyadin and Bayezid, but is becoming rarer, owing to the disforestation which is going on.

Deer, the roe (Karaja or Elik), is fairly common in the Black Sea forests and in some parts of the western vilâyets.

Fox (Tilki) is found everywhere, and can be coursed on good ground.

Gazelle (Jayrân or Jeylân) frequent the Adana plains and Mesopotamia, and often roam in large herds. An English greyhound can run them down in sandy soil, but not if it be rocky. In some places the natives use a falcon, which alights on the animal's head, and impedes its progress until the greyhounds overtake it. They are also caught by driving, and may be stalked in low scrub-covered hills.

Hare (Favshan) is generally found where the ground is rocky or stony. They are run down in winter with greyhounds, and are coursed on the plains of Adana and Aleppo.

Hyæna (Sirtlân) is found near Adana and Aleppo; and in Mesopotamia.

Ibex (Yaban Gechi or Dagh Gechi) frequents the wild rocky peaks of the Taurus, Anti-Taurus, and Giaour Dagh; it is also found in Syria and Crete, but is more common in Kurdistan, on the Turko-Persian frontier, and in the Hakkîari and Bohtan districts. It is difficult to shoot except in the autumn, when the early snows drive it down to the upland pastures as they are deserted by the nomads and their flocks. They are often met with in late autumn as they migrate eastward from the mountains S. of Lake Van, and in winter they are found in herds in the Kotur district.

Jackal (Chukal) is most numerous in the low warm coast lands of the south, but is found everywhere.

Leopard (Kaplan). A smaller animal, shorter in body and tail, than the panther, is found in Arabistan and Mesopotamia, where it is occasionally used for hunting gazelle.

Lion (Aslan, or Arslan) is found in Arabistan, Mesopotamia, the Euphrates Valley, and in the lower part of the Karûn Valley; both varieties, maned and maneless, are found, neither being numerous.

Lynx (Vashak) is occasionally met with in the same localities as the panther and in the centre and N. of A. Minor. Near Smyrna, a small graceful tree lynx is found.

Mouflon (Koch) is found in the Trebizond and Erzerûm vilâyets, especially about Diyadin and Bayezid and further east.

Panther (Pars, or Kaplan) is occasionally found in the Taurus mountains from Brûsa to Marash; in the Giaour Dagh; in the Bohtan; and in the wooded ranges near Amadia.

Sheep, wild (Yaban Koyun), of a tan colour are met with in the Karamanian district and Western Taurus.

Wolf (Kurt) is found everywhere, especially in Armenia and Kurdistan, but it does not hunt in packs.

Budger (Barsak), *Otter* (Su Iti), *Hedgehog* (Kirpi), *Porcupine* (Oklu Kirpi), *Ichneumon* (Nims), *Stone Marten* (Samsar), *Tree Marten* (Zirdava) are found, the fur of the two last being much prized for export to Russia.

BIRDS.

Bustard (Tof) is found in large numbers in autumn, winter, and spring, on steppe-like lands.

Bustard, the lesser (Mezmendeh), is widely distributed and found in the drier parts of alluvial plains. It is a migratory bird, appearing in Kurdistan early in August, and moving west in the late autumn and winter. Vast numbers are seen, packed, on the Adana plain in winter.

Francolin (Duraj) is fairly common in warm low land, particularly on the S. coast of A. Minor.

Partridge, the giant (Ur Keklik), is only found at high altitudes (over 8000 ft.) in the Taurus, Anti-Taurus, Kurdistan, Bohtan and Hakkari. Rather larger than a blackcock, it is usually in pairs or single, and runs like a red-leg, whose plumage it resembles. It is excellent eating.

Partridge, grey (Chil Keklik). Found in the Erzerûm and Van vilâyets.

Partridge, red-legged (Keklik), abound on the rocky hills. Good bags may be made in July and August with young birds; they run terribly later.

Pelican (Saka-kushu). Not uncommon in summer round Erzerûm and Van, and in the south during the winter.

Pheasant (Suilun) is found near Ismid and in the deltas of some of the Black Sea rivers, but is nowhere numerous.

Quail (Bildirjin). Spring and autumn flights, in moderate numbers, visit the S. coast of A. Minor. In Syria and Arabistan they are sometimes hawked with merlins.

Snipe (Yelve-Kushu). Found round the marshes of the interior in September, descend to the lower grounds in winter, and large bags can be made in February and March.

Woodcock (Chulluk). Good bags can be made on the shores of the Sea of Marmara, the Dardanelles, and Ayas Bay.

Wildfowl are very numerous. Duck in every variety. Swans, geese, herons, bitterns, plovers, godwits, curlews, shanks, ibis, and other wading birds are to be found in suitable localities, the most-frequented resorts being near Ayas Bay and the mouths of the Adana rivers.

FISHING.

The natives do not eat fish to any extent; they occasionally poison the rivers to kill the fish, and sometimes use a cast-net or the spear, but the rod and fly are virtually unknown, and strangers must bring their own tackle.

Trout from $\frac{1}{2}$ to $1\frac{1}{2}$ lb. are found in most of the Asia Minor streams, wherever the water is clear and cold, and they take the fly readily. In some of the lower reaches 4-lb. trout have been caught. Trees on the Pontic streams interfere with fly-fishing, but excellent sport can be had in the tributaries of the Jihûn near Albistan; and in the streams that form the head-waters of the Euphrates, Araxes, Choruk, and Tortum rivers. In several of the lakes near Erzerûm trout are abundant.

Salmo ferox, or a similar fish, is said to be found in the mountain lakes.

§ 10. HISTORY.

Asia Minor has been a thoroughfare for many conquerors, the abiding-place of none, a debatable land on which the armies of East and West have fought, or marched towards continents beyond. Independent powers, "Hittite," Phrygian, Lydian, arose within its borders and disappeared again almost before the dawn of history; the Greeks fringed it with colonies, and slowly extended their influence on the central plateau, but lost more and more of their national character as they advanced. The Persians held it weakly, the Romans strongly, but always as a province; the Seljûk kingdom of Rûm or Konia was nominally subject to the Grand Seljûk, and the Osmanli conquerors halted in the peninsula only for a few generations. The geographical features of the country are fatal to permanence; no great river affords a navigable highway; the central plateau has few approaches, and in climate and character presents so great a contrast to the coast that its history cannot but be different.

To its geographical position *Asia Minor* owes the peculiar interest of its history: placed between Europe and Asia, it has been the stage whereon the long war between the influences of the West and East has been slowly waged with varying fortune. Of old the combatants were Greek and Barbarian, and the Greek slowly prevailed, only to fall back little by little before the Oriental influence which had crept into the heart of the Byzantine Empire many years before the conquest of the capital by the Osmanlis.

We can mark the beginning of the struggle in the dawn of history. With the first light a people of non-Aryan stock is seen to be spread over *Asia Minor*, as well as S.E. Europe. Nothing precise can be said as to its origin, but something is known of its customs and religion. Prof. W. M. Ramsay holds that the social system of this early race "knew no true marriage, and traced descent through the mother; and corresponding to this its religion acknowledged a mother goddess and her son." This great goddess descended from Phrygia to Greece in later days as Cybele, and her son as Attis; or as patroness of all fertility, animate and inanimate, she became Artemis of Ephesus and Aphrodite of Paphos.

This non-Aryan race was spread over every corner of *Asia Minor*, and was not expelled wholly when the Aryan wave broke over the land from the west. Consequently, in determining the ethnical character of the ancient races, known later as Carians, Lycians, Phrygians, Mysians, Lydians, and so forth, we must not attempt to prove one people wholly Hamitic or Semitic and another wholly Aryan; but must allow for a fusion of blood, and look for its traces in art and customs.

The "Hittites."—Of the oldest period, that of non-Aryan races, we are beginning to know something; for one of these races, perhaps the dominant one, has risen from the dead in the last twenty years. This is a Cappadocian race, the so-called "Hittite" people, known to Herodotus (i. 72) at a later time, when no longer powerful or independent, as "White Syrians," and now sometimes called "Syro-Cappadocians." On both sides of the Haly's great rock-hewn cities were discovered early in the present century by Leake, Texier, and Hamilton; in these cities were strange sculptures accompanied in some cases by stranger symbols in relief. The sculptures

of *Boghaz Keui* and *Euyuk* east of the Halys were seen to be homogeneous; those of *Giaour-kalesi* and the city near the Midas Tomb were to some extent of the same type, but recalled mainly western art. Other isolated sculptures and symbols in relief were seen by later travellers, notably at *Ivriz* in the Taurus Mountains near Kregli.

In 1872 casts of five inscriptions in relief, previously known but neglected, were transported from Hamath, in N. Syria, to Europe by Dr. William Wright. It was soon recognised that their character was similar to that of the *Ivriz* inscription; but only in 1879 were they connected by Prof. A. H. Sayce with other remains in Asia Minor. The fact, though discovered late, is now certain. Since then it has been shown that on the rocks of *Boghaz Keui* and *Euyuk* in northern Cappadocia are inscriptions and sculptures identical in style with those of Hamath and Carchemish, while others are to be found on the lines of the great roads which radiated from *Boghaz Keui* W. and S.; such are the inscriptions and figures at *Giaour-kalesi* in Galatia, and one example near the city above the Midas Tomb in Phrygia. On the line of what was afterwards the "Royal Road" a similar text has been dug out of a mound a few miles west of the Tomb, and another exists near the "Niobe" on Sipylus above Smyrna. Near the rock-cut figures in the pass of *Kara-bel* between Smyrna and Ephesus are similar characters, and the English expeditions of 1890 and 1891 copied others (some previously known) in Cappadocia at *Bor* (Tyana), *Fraktin*, *Gurun*, *Bulgar-maden*, and in the Anti-Taurus.

It is now held by many scholars that this system of writing was that used by the people who loom so large on Assyrian monuments as the Khatti, on Egyptian as the Kheta, and in the Bible as the Hittites; and that this people was of Mongoloid race, and came into Syria from the north through Commagene. It is possible that the authors of the "Hittite" monuments halted in Cappadocia before they reached Syria, and that *Boghaz Keui* (which may be the Pteria of Herodotus) preceded Carchemish as a centre of their power; this necessarily throws the people, which spread its strongly individualised art and writing over so much of Asia Minor, back to a hoar antiquity. We need not discuss here the vexed questions which beset this subject; we need not assume that only one people used this system of writing, or that, contrary to the tradition of Asia Minor and the influence of geographical conditions, one great consolidated empire spread at any time over Anatolia and Syria. These things may be true, but their truth or falsehood does not affect the unquestioned fact that the lords of *Boghaz Keui* belonged in the beginning to the pre-Aryan population; theirs is the old art which is slowly disappearing in the Phrygian cities before the Western invader; their religion is that which long survived in the great shrine of Comana with its goddess Ma, whose priestesses are perhaps the Amazons of Greek legend. Though driven eastward over the Halys by the Aryan inroad, this old power survived in vassalage to the Mesopotamian monarchs for centuries, and was probably attacked by Croesus (*Hdt.* i. 76) in the sixth century B.C.

The "Royal Road."—The kings of *Boghaz Keui* left one legacy to after times which has influenced the whole history of Asia Minor; this legacy was the great road, afterwards known, under Persian rule, as the "Royal

Road." It was first pointed out by Mr. Ramsay that the course of this road—which passed from Sardis up the Hermus valley, and so to the plateau of northern Phrygia, and thence through Galatia to the Halys, which it crossed by a bridge (where was a custom-house) (see *Hdt.* v. 52 ff.)—is not only not the natural route eastwards (for that lies unquestionably up the Maeander valley), but makes such an extraordinary *détour* to the N. into parts of Asia Minor of no importance in Persian times, that certainly it must have been constructed when a centre of power lay in northern Cappadocia; the Persians used it for centuries simply because it was ready made. Such a centre was Boghaz Keui, and the road has now been traced past Giaour-kalesi and the Midas-city to the coast. There can be no doubt that when the Persian posts travelled from the Euphrates to the sea they traversed a road which in part had been first laid out by Cappadocian princes.

When the *Aryan influx* from Europe began no man can say: its last waves were rolling across the Hellespont and Aegean from the 12th to the 10th centuries before our era. It has left its mark on Greek tradition, which consistently related that the Phrygians and Bithynians came from Macedonia and Thrace; it may be traced in the Carian worships which survived in Attica and the Carian tombs at Delos, and perhaps in the legendary struggle of Europe and Asia, which Homer sang. It penetrated to Caria and Lycia, carrying with it the cult of a supreme Father, who, in some places, ousted the Great Mother, in others was associated with her. It seems to have driven the old races to some extent inland, and therefore we find their traces less on the coast than in the highlands of Phrygia and Lycania, more especially as even this the Greeks were beginning to colonize the harbours and islands of the Aegean and Euxine.

Phrygian Monarchy.—In Phrygia the new-comers leavened the older population, infused an element of progress and power, and developed the great kingdom of which legends connected with the names of Ates, Midas, and Gordius have been preserved by the Greeks. To this period belong the rock cities of *Giaour-kalesi*, and those near the Midas and Lion Tombs, and the monuments near them, varying from the more primitive at *Giaour-kalesi* to the splendid rampant heraldic lionesses and the warriors three miles from *Ayazân*. The Phrygian kings, as Mr. Ramsay says, before the rise of Lydia "bulked more impressively in the Greek mind than any other non-Greek monarchy"; they were in close intercourse with Cymae, and probably other Greek cities, and through them with Argos; hence perhaps came the Phrygian lionesses which guard the gate of Mycenae. We may safely infer that the power of these kings reached across the Sangarius to Gordium on the N., and was bounded by the Halys on the E; southwards we find a son of Midas ruling at Celaenae, and on the west perhaps Mt. Dindymus divided them from the yet feeble Lydians.

In the 8th century B.C. Asia Minor was suddenly visited by a northern horde, pressed southwards by some movement in Northern Europe. These invaders the Greeks called *Cimmerians*; and it was their agency which broke the Phrygian power. After disappearing again for a century, the northern scourge returned and early in the 7th century swept westward over Anatolia as far as Sardis. The last Midas of Phrygia poisoned him-

self with bull's blood, and his kingdom was left, when the Cimmerians departed, a prey to the rising power of Lydia.

Lydia.—The rich valley of the Hermus had been the centre of a monarchy for some centuries: and Herodotus fills up its history with two mythical dynasties. It is probable, however, that the early kings owed allegiance to stronger powers inland, perhaps at the last to Phrygia, and it is not until the reign of Gyges, the first of the Mermnadae (716 B.C. ?), that Lydia begins to play an independent part in history. Gyges' son and grandson barely weathered the second Cimmerian storm; and left to Alyattes (617) the task of expelling the invader and making an Empire. The last must have extended his power over Phrygia, for he made war on the Medes, and he was the first inland monarch to cause serious danger to the Greek cities on the coast. Lydia lay so near to the Greeks that her history interwove itself with theirs, and has found Greek chroniclers: the last and greatest Lydian king, Croesus (560), entertained Solon, patronised Delphi, and tried to ally himself with the powers of free Hellas. But Asia Minor was not yet ripe for Hellenic civilisation, and the luxurious Lydian was no match for the mountaineers of Central Asia, when, like the Turkomans later, they found a leader, and swept into the rich countries of the west. Cyrus the Persian was such a leader, and with his capture of Sardis (546) the history of native Empires in Asia Minor is closed for at least two centuries.

So thoroughly did the conqueror and his immediate successors do their work that it may almost be said that for 200 years the interior of Asia Minor had no history. All interest centres in the fringe of Greek cities which had been founded during the past 500 years on every bay and island round the coasts.

Greek Colonies.—By these wonderful colonies, now for the most part at the zenith of their prosperity, or, like *Colophon*, even already declining, the superiority of Greek ideas and Greek culture to any pre-existent civilization was powerfully demonstrated. The original settlers had come, as the Greeks themselves believed, from the mainland of Hellas, bringing with them, freed from all class traditions and party feuds, that essential political idea of self-subordination to the good of the whole, which distinguished the Greek from the barbarian. They seized the coast at a time when there was no strong native power to hinder the development of cities, which, founded by men in whom the essence of organisation was innate, sprang almost full-grown from their birth. Situated on carefully selected sites, and commanding the unique series of harbours with which western Asia Minor is indented, they became the natural marts wherein the wealth of east and west changed hands. Their rapid rise to a pitch of splendour far outstripping the mother-cities of Hellas is one of the most striking things in history.

Miletus peopled the shores of the Euxine, and, herself a colony, founded daughters like *Sinope*, which became mothers in their turn. Her fleets and those of Samos swept the Aegean before an Athenian navy had been dreamed of. From *Ionia* philosophy and the fine arts passed into Hellas; and the alphabet which finally ousted local varieties from Greece was the Ionian. It is impossible to fix the date or circum-

stances of the foundation of the Hellenic cities of Asia Minor. The Greek historians of late ages believed that the north of the west country was peopled by Aeolian settlers from northern Greece, the centre by Ionians from Attica, the south by Dorians from the Peloponnese. We may accept the general truth that there was an immigration from Europe into western Anatolia, and not be too precise as to its sources. This at least is certain, that by the 8th century B.C., when Lydia was still an infant power, the greatest cities of after times, Miletus, Ephesus, Smyrna, Colophon, Erythrae, Cymae, Halicarnassus, Phocaea, and many others were already great, rivalled the splendour of Sidon and Tyre, and had driven the fleets of the latter off the Aegean.

Yet their history is not that of Asia Minor: they looked outwards, seawards, remained distinct from the inner land, and knew almost nothing of its natural features, its peoples, or its monuments. There is no more striking example of the influence of geographical conditions on the history of a country than the separation for centuries of the coast from the interior of Asia Minor. Except Magnesia on the Maeander every Greek city was within sight of the sea: and Greek influence ceased with the sea-breeze. We can perceive traces of the commerce of Cymae, Sinope, and Miletus with the interior: the Phrygian alphabet, for example, was almost exclusively owed to Greece; and perhaps on the later rock-monuments Greek influence may be traced. But race, language, religion, customs remained distinct, surviving the growth of the Greek cities, surviving Athenian influence, surviving the Hellenising efforts of Alexander and his successors, surviving almost the Roman domination.

It may be said indeed that the interior influenced the coast more than the coast the interior. Certainly the great Goddess of the Phrygian mountains became at Smyrna the Sipyrene Mother, and at Ephesus Artemis of the Many Breasts was worshipped with rites more Oriental than Greek. The tide still set westward, and the lower civilisation of the East flowed into the purer waters of the West, so far as one mingled with the other at all. The Greek cults adopted an orgiastic ritual: strange deities like Cybele and Sabazius passed through the coast cities and across the Aegean: and intermarriage and intercourse with Lydia and Phrygia, corrupting the pure Greek stock, weakened the influence of the Greek political ideal, until in the Ionian revolt which marked the close of the 6th century B.C. the Greeks of Asia were incapable of meeting on land those Persian armies which a few years later their kinsmen in Europe were to shatter at Marathon and Plataea. There remained, however, enough of the Greek spirit in the Asiatic colonies to keep them hopelessly disunited, each in its territory self-centred, jealous, averse even to temporary combination against a common foe, and incapable of rising above commercial ambition. The traditional rivalry of Miletus and Samos, which may be traced from the earliest to the latest times, from the war between Chalcis and Eretria to the Macedonian conquest, is a well-known example of the intestine antagonism which kept the colonies always weak, made it impossible for them to found an Empire in the interior, and handed them over a prey first to Lydia and then to Persia.

Conquest by Lydia (580 B.C.).—When Croesus had established the

Lydian power as far as the Halys he cast himself upon these rich cities of the West: for the first time a strong native power pressed upon the luxurious Greeks, enervated by the climate, and demoralised by the pursuit of wealth. The Ionian cities fell one by one, refusing to combine, Ephesus first and then all the rest, and the Lydian would have subdued even the islands, had Cyrus not appeared upon the scene, and, after defeating Croesus, seized Sardis and its king.

Conquest by Persia (546?).—The collapse of the Lydian Empire offered a chance of freedom to the Greek Colonies. They prepared to assert themselves against the Persian; but the old rock of intestine jealousy was still in their way, and once more they split upon it. Miletus deserted the common cause and made her own terms with Cyrus. Abandoned and disunited, the rest fell a prey to his vengeance, and submitted to become appendages of Persia under tyrannical rule. Only the Phocaeans and Teians refused to live in bondage, and, taking to their ships, sailed away to found new homes across the sea.

Persian rule.—Thus all Asia Minor became part of the Persian Empire, and for a few years the currents of its history mingle in one stream. The peninsula was portioned by Darius Hystaspes into four provinces, each under a satrap: the western or maritime districts from the Gulf of Adramyttium to the confines of Cilicia formed the first satrapy, corresponding roughly to the modern vilâyet of Aidin: the second satrapy was practically the old kingdom of Lydia: the third, the largest but least wealthy, embraced all northern and central Asia Minor, from Lydia to Armenia, and Taurus to the sea; it included five modern vilâyets, Karasi, Konia, Angora, Sivas and Kastamûni: the fourth comprised Cilicia, the modern vilâyet of Adana, and part of Aleppo. In common with all outlying provinces of the Persian Empire, Asia Minor was held but weakly by the kings of Susa, and in no sense transformed by the influence of the conqueror: the Greek cities remained Greek cities, under Greek governors, supported rather than directed by the satraps: the tribes of the interior retained in many cases, e.g. in Caria, Cilicia, Phrygia, and Bithynia, native princes and priest-dynasts, recognising the suzerainty of the Great King and paying tribute, whenever the satraps were not at war among themselves or the central power was in vigorous hands. The satraps themselves, placed as they were at a great distance from Susa, responsible for little more than the regular payment of tribute and unchecked by a bureaucracy, often assumed semi-independence unremarked and unhindered, or like Oroetes of Lydia maintained themselves for years in open revolt. The Persians conquered, but evolved no true imperial system; and the Great King was always an autocrat, trying to govern directly in defiance of time and space. Asia Minor remained part of his Empire, because it was a mere agglomeration of petty peoples and unwarlike cities; at the first attack of an organised power the Persian hold gave way, and we now look almost in vain for any monuments of the presence of a people who nominally possessed the peninsula for over 200 years.

Weak and disorganised though it was, the Persian Empire was strong enough to repress any attempts at revolt in Asia Minor so long as no

external power intervened. *Divide et impera* was the motto of Darius as well as of Augustus. Under the "Medizing" tyrants, each Greek city was divided against itself and against every other, and commercial jealousy thwarted all attempts at combination. One great effort was made at the close of the 6th century. Incited by the tyrant of Miletus, the cities and islands of the west coast for a moment forgot their rivalries, and combined in what is known to history as the **Ionian Revolt**. From the very first the enterprise was doomed to failure on the mainland: the Persians at once invested Miletus, and beyond one solitary raid on Sardis, undertaken with the assistance of a small Athenian force, the Ionians hardly gained the smallest advantage on land during the three years that the rebellion lasted. On sea the prospect was brighter; the combined fleets of Chios and Samos alone proved more than a match for any navy that the Persians could call out from the Phœnician ports; and there can be little doubt that the islands might have made good their deliverance, whatever fate was to befall Miletus and the cities of the mainland. But in a moment of inaction the old jealousies awoke; the Chians, distinguished throughout Greek history for their readiness to prefer their own interests to the common cause, turned traitors when the decisive moment arrived in the sea-fight of Lade, and the defeat which followed this defection crushed the Ionian Revolt (500 B.C.). Miletus, deserted by those whom she had herself deserted fifty years before, held out for a few months, and then paid a penalty so dreadful that it was long remembered throughout Greece.

So far the East had won; the tide, setting from Central Asia, had flowed up to the western limits of the continent, and swamped the outposts of western civilisation. It had crossed the Bosphorus, and would do so again. What was to hinder it from overflowing Europe as well as Asia? So men must have thought in the beginning of the 5th century B.C., reflecting that up to that time the stream of human migration had flowed slowly but irresistibly into the land of the setting sun: it seemed to be ordained that the West should serve the East. But we, looking back, know now that the tide had already reached its height, and was to ebb for over a thousand years. Their relation to this great world-struggle gives to the battles of Marathon, Salamis, and Plataea their tremendous importance in universal history: the expeditions of Darius and Artaphernes and of Xerxes into Europe were the last waves of a tide which had been rolling forward since history began; and thus the decade 490-480 B.C., which saw the Persians, who had crushed the great mercantile cities of Asia Minor and the islands, rolled back by the determination and courage of a little people of western Europe, forms an epoch in the world's history to be equalled in importance only by the eras of Christianity and Islam.

Athenian Empire.—Asia Minor naturally was the first to feel the turning tide, and with the beginning of this ebb the Greek cities were left high and dry once more; some of the vitality which they had lost was breathed into them once more by Athens; and from Sinope to Phaselis they were combined into a league, under the pressure of a power too vigorous to regard their petty strifes and jealousies. Not that such strifes and jealousies ceased to exist: had they done so, the history of Asia Minor would have been different; for such states as Miletus, Mitylene, Chios,

Samos, Rhodes, in combination, might have maintained their freedom against Persia on the one side and Athens on the other; but though never contented, and always ready to revolt, the Greek cities continued to maintain democracies favourable to Athens, to supply ships to her navy, and to pay her an annual tribute almost without intermission down to 412, the year of the disaster which befell Athens in Sicily, and in some cases, e.g. Samos, till 404, when the Empire suddenly collapsed, owing to the destruction of the Athenian fleet at Aegospotami. In fact it may be said that, with the exception of the great island of Rhodes, and the city of Cyzicus, the Greek colonies of Asia Minor never again attained complete independence; the half-organised Empire-League of Athens only fell, to be immediately succeeded by the stronger imperial system of Sparta. When that in turn fell to pieces after only ten years (394), thanks to troubles at home, the Persians once more asserted their authority over the coast, and, sometimes paying tribute to Persia, sometimes to Athens, whose empire was partially reconstituted after the battle of Cnidus (394), for some sixty years the Greek cities steadily declined, until Alexander the Great swept them, together with half Asia, into his net (334). It is true that we find one attempt to form an autonomous league among them, the short-lived union of Cos, Chios, Rhodes, and Byzantium, which was the cause of the "Social War" (357 B.C.) and of the ruin of the second Athenian empire; but, though these states made good their position against Athens, they soon fell again—the islands under Persian influence, Byzantium under Macedonian,† and only Rhodes attained again to the dignity of an independent power.

Status of the Greek Cities.—It must not be supposed, however, that the Greek cities, while forming part of the "empire" of Athens or Sparta, or even when dominated by Persian influence, were in any state of servile subjection; indeed, during a great part of the 5th and 4th centuries they enjoyed complete "autonomy," as the contemporary Greeks understood that word—that is to say, they elected their own magistrates, lived under their own constitutions and laws, coined their own money, and in some cases, such as Chios, Lesbos, and Samos, maintained fleets of their own. Formed as they were at first into a free and equal confederacy for defence against the Persians, with a synod and a common treasury at Delos, they were seldom compelled by Athens, after she had transferred the treasury to herself and assumed the right to command the services of the confederate cities for her own purposes, to receive any resident or garrison; she expected them to maintain a democratic form of constitution favourable to herself, to have the same friends and enemies, and to continue to pay for her benefit what they had originally contributed for the common defence against Persia. Until quite late in the period of her first empire, we know of no instances of her using force to compel adherence to her League, though she assumed the right to punish deserters, such as Naxos (465) or Mitylene (428). Some of the Asiatic cities appear never to have acceded to her empire at all—for example, Smyrna

† The earlier league of Chios, Ephesus, Erythrae, and Rhodes might be brought forward as another instance; but that union was formed under the protection of Athens, and proved the nucleus of her second empire. For similar reasons various temporary alliances in the latter years of the Peloponnesian war need not be taken into account.

and the two Magnesiæ; yet we hear of no measures being taken against them. In a few places where disaffection existed, colonists or "cleruchs" were planted by Athens to serve as a sort of garrison; but the indignation which this comparatively mild measure—rarely resorted to—excited among the cities, sufficiently shows how light the yoke really was. Yet that yoke was as much detested as if it had pressed with all the weight of an Oriental despotism, and no opportunity of revolt was allowed to pass: the explanation is probably to be found partly in the old intestine jealousies of the cities themselves. Samos hated to be forced, however gently, to stand side by side with Miletus; and the other cities followed suit. The mild Athenian imperial system, if system it may be called, while just thwarting that desire for absolute civic independence which all Greeks felt, left the cities so far masters of themselves, that civic life subsisted in all its intensity, with all its prejudices and jealousies, as vividly as ever. Add to this, that Athens conferred few or no benefits upon her subject allies, either in the way of commerce or protection, to compensate for the loss of complete independence.

Spartan Empire.—Sparta did no more when she succeeded to the position of Athens (404 B.C.), and she laid a far heavier yoke upon the cities, establishing in each a Spartan governor, or "harmost," and a council pledged to govern in her interests. For the first time we find a Greek State attempting to organize a centralized empire by means of a civil service and military occupation; but, just because the rule of Sparta was stronger, so it was less unpopular among the ruled than that of Athens; for the ruled were more than half Orientals. Sparta was not loved, indeed, by her equals or inferiors in Greece itself, and scandalous tales have been put on record of the conduct of her civil servants in the subject cities—tales which some modern historians have accepted at more than their true value; but if the cordial attitude of the Ionian cities towards Dercyllidas and Agesilaus is to count for anything, it will go far to prove that Spartan domination was welcomed by the colonies of Asia Minor. When Athens regained some of her influence after the destruction of the Spartan fleet at Cnidus (394), she evidently had to overcome the strongest jealousy of her leadership, the latter was only accepted by the seventy cities, who formed her Second Empire, on clearly defined conditions (which have been preserved to us by a contemporary inscription), and as soon as Athens attempted to encroach upon these, her leading "allies" at once proclaimed against her the Social War (357). It should be remarked that this second Athenian Empire embraced few, if any, of the cities of the mainland, then subject to Persia.

We have anticipated, however, a century of history: returning to the years immediately succeeding Plataea, we find that with the liberation of the Greek cities of western Asia Minor from the Persian, Athens rested content. After the first onslaughts on the barbarian at the Eurymedon (465) and in Egypt (460), she soon relinquished the idea of pushing further back the ebbing tide of Oriental power, and about 445 openly accepted the *status quo* as final. The Great King abandoned the Greek colonies west of Pamphylia, and Athens on her side ceased to molest his inland or Levantine possessions. During the latter part of the Peloponnesian War (412–404) he extorted from the necessities of Athens and the

complaisance of the Spartans a large share of his former dominion over the mainland towns. But the Greek retreat was only as the recoiling of a wave, which is to be succeeded by another and a greater; the tide had definitely turned, and was destined to flow far into the East through the channel of Asia Minor. The second wave advanced in 402, in the shape of the expedition of Cyrus and his Ten Thousand Greeks into the heart of Asia.

The Ten Thousand Greeks.—In the history of the struggle of East and West, it is unnecessary to emphasize the place that is filled by Cyrus' famous march, which pierced the veil of mystery that had so long shrouded the Great King, and for seventy years set all adventurous spirits—Agesilaus, Jason of Pherae, Philip, and Alexander—dreaming of the conquest of Persia. In the narrower sphere of Anatolian history, it has a special importance too; firstly, because it showed the world that through Asia Minor lay the way to the East—a way not coinciding with the devious and difficult Royal Road, but following the course of the Maeander, and then crossing the hills to the broad valley of Phrygia Paroreus, and the Great Plains that extend to the Cilician Gates; secondly, because the preliminaries and conduct of Cyrus' expedition throw so much light on the normal condition of Asia Minor under its Persian lords. We see the King's brother, Cyrus, supported in his satrapy by Greek swords; collecting mercenary troops, and plotting revolt almost unsuspected by the distant Court; making war on a brother satrap, unheeded and unchecked. The interior of the country is only half conquered; the Pisidian mountaineers constantly annoy the Persian governors; the queen of Cilicia is a free agent, acting independently. Cyrus marches right through Asia Minor, reviews his troops at Tyriaeum (*Ilghin*), and receives the Cilician queen, without meeting any to question him, any opponent in the field or the passes.

The advance of the Greeks to Cunaxa, and their extraordinary retreat to the Black Sea, lie outside the history of Asia Minor; but, after their return from Trebizond to Byzantium, they were destined to play a further part in those campaigns against the satraps which Sparta organized under Thimbron, Dercyllidas, and King Agesilaus during the first six years of the 4th century—campaigns which resembled the small and gradually subsiding waves that follow in the wake of a greater. For the first time since the Athenians had marched to Sardis in 500 B.C. a Greek army dared to penetrate into the interior of Asia Minor, to ravage the Maeander valley up to Tralles (*Aidin*), and burn the suburbs of Sardis—a forewarning that the peoples of the West were gradually learning their own strength and the Persian weakness. If the Corinthian War had not broken out in Greece in 395, it is probable that Agesilaus would not long have delayed an attempt to realize his great ambition of being the conqueror of Susa, and that the remains of the Ten Thousand, reinforced by the fine army which the Spartan king so assiduously trained in Ephesus during the winter of 395, might have marched once more into Central Asia, and left nothing for Alexander to do.

However it was not to be: the "ninth wave" was not to roll over Asia Minor for another sixty years, nor to come from Greece itself at all. A student of the history of the 4th century might almost maintain

that the Great King won the battle as against the Greeks: for such was the effect of the intestine dissensions of Thebes, Sparta, and Athens, that Persian rule was re-established in almost all the mainland towns of Asia Minor after 484, and recognized by the *Peace of Antalcidas* (387); while Persian gold and Persian mandates penetrated even into Greece itself. But the empire was rotten to the core, and nowhere more rotten than in Asia Minor; already in the decade 420-410, the interior had maintained itself in revolt for years against Darius Nothus and his general Tissaphernes; the attempt of Cyrus disturbed the country again; and finally, about 366, the Anatolian provinces, which had been slipping from the feeble hands of Artaxerxes, broke into a rebellion, from whose effects the power of the Achæmenidæ never recovered.

Alexander the Great.—The term of Persian rule was approaching: in the north-west a wave was already gathering unobserved. The rising state of Macedon was being constituted into the first "Power"—as we understand the word—that had been seen in Europe. Far more unified, more vigorous, and better organized than the enfeebled cities of Greece, it sought to be accounted Hellenic, and yet to reconcile Hellenes to tyranny by identifying itself with a national aspiration. Philip lost not a moment, after he had crushed Greek independence at Chaeronea (338), in being proclaimed general of the Greeks against the Persians, and even sent his vanguard into Asia Minor immediately before his assassination (336); Alexander, his son, both from motives of policy and of inclination, accepted the obligation to make war on Persia, at the same time as he received the crown. In 334 he crossed the Hellespont: the Persians knew neither the quality of the military machine which Philip had created, nor the genius of the man who now directed it, and made no adequate provision to meet him. All know with what appalling celerity the rotten empire of Darius collapsed: in less than a year Alexander had crushed at Granicus the only Persian army that could be collected in Asia Minor, received the submission of the Hellespont, Lydia, Ionia and Caria, carried by assault the fortresses of Miletus and Halicarnassus, conquered mountaineers whom Persia had never subdued, traversed the interior from Lycia to Gordium and Gordium to the Cilician gates, and passed out of Asia Minor, leaving it his own from the Halys to the sea. Truly an astonishing series of events, but one whose bearing on the history of the conquered provinces, and especially Asia Minor, it is easy to exaggerate. To say that Alexander and his successors hellenized Western Asia is to convey a very false impression. It is true that after the lapse of not less than two centuries the influence of Greek culture may be traced among the upper classes of natives in the interior, and the Greek language began to be the fashionable or literary speech; but the traveller of to-day seeks almost in vain in the interior of Asia Minor for any Greek inscription or other evidence of hellenization among the monuments of the period preceding the first century before our era. Cities were founded with Greek names, but they contained hardly a single Greek; Greek-speaking princes and governors ruled in the interior, but their subjects spoke native dialects, and only after many years began to assimilate the deities of their masters to their own.

In fact the change of master brought at first little further change to

Asia Minor; almost everywhere Alexander accepted the organization which he found. The Greek cities remained tranquil in the possession of that semi-autonomy which they had enjoyed with rare interruptions for two centuries or more: Ephesus, for example, continued to issue its autonomous coinage till 295. The old satrapies received new governors, in one case a Persian; dependent princes like Ariarathes of Cappadocia and Ada of Caria remained dependent princes under Macedon; one satrap, Antigonus the One-eyed, received general jurisdiction over the rest, such as the *Karanos* had exercised formerly under the Great King. We hear of no novelties in civil organization in Asia Minor; but what a new life must have been breathed into the old system when it centred round Alexander instead of Darius!

It is the year 323, in which Alexander died, and not 334, that marks an important era in the history of Asia Minor. From the invasion of Cyrus in 547 to the day when the greatest Macedonian lay dead in Babylon, the history of Western Asia is continuous: Alexander was in fact the last Great King.

The Diadochi.—Henceforward until the advent of Rome, the great empire which had hung together, now firmly, now loosely, for two centuries and a half, resolves itself into a chaos of warring atoms. Almost instantly upon the withdrawal of the strong central power, geographical influence reasserted a power which had constantly been showing itself under the weaker Persian monarchs, though repressed by the stronger, and split the empire into many parts. Most conspicuously was this influence operative in Asia Minor, where uniformity and permanence are most contrary to nature. None of Alexander's successors, not even Seleucus, succeeded in establishing a single rule, either real or nominal, over the whole peninsula. While Eumenes of Cardia, the best and bravest of all the co-heirs, struggled after his master's death for seven doubtful years with Antigonus for the lordship of the interior, the Greek cities of the coast detached themselves as of old. Some of the greater city states, such as Rhodes and Cyzicus, soon won for themselves independence: Smyrna, Mitylene, Samos and others became dependent on the Ptolemies of Egypt, and under the protection of their easy suzerainty formed themselves in the early part of the third century into a kind of league headed by Rhodes, and for the first time in their history remained united for more than a century, and defended their common rights against all the kings.

Neither Antigonus, when he had finally compassed the defeat and death of Eumenes (316), nor Seleucus and Lysimachus when they had defeated and killed Antigonus in his turn at *Ipsus* (301), nor yet Seleucus alone after he had disposed of his former ally at the battle of the *Plain of Coros* (281), were strong enough to override completely the natural tendency to the formation of small states in Asia Minor, as Cyrus and Alexander had done. Had Seleucus not been assassinated (280) so soon after the victory of Coros, which had left Asia at his feet, he might have become Great King, and united all Asia Minor into a province of his empire; but when the dagger of Ptolemy Ceraunus had removed the last man capable of fitting upon his shoulders the mantle of Alexander, the feeble Seleucus and Antiochus who succeeded asserted no such absolute

authority over the north and west (though Sardis was a royal residence and certain of the Ionian cities were tributary), until Rome drove them back beyond the Taurus.

In the absence of a strong over-lord, various states, independent and semi-independent, were developed in the north and west of Asia Minor; and these give a character and interest to its history during the century that succeeded the death of Seleucus and preceded the advance of Rome, which is lacking both while it was a mere disordered appanage of Susa, and when later it was merged in the vast uniformity of the Roman Empire. We have already alluded to the "Hanseatic League" (as Mommsen calls it) of the great Greek colonies, a phenomenon in Hellenic history no less interesting than singular. It extended at its acme right round the coast from Phaselis to Sinope, under the nominal patronage of Egypt and the real protection of Rhodes, who in her growth, after she had expelled her Macedonian garrison on Alexander's death, into a great maritime Republic, the refuge of the arts and of letters, the protagonist of the west against the east, anticipated the history of Venice. She fought with equal sturdiness against Philip V. of Macedon and Antiochus the Great of Syria; exacted alliance from the kings of Pergamum, and respectful treatment even at the hands of Rome after the battle of *Magnesia* (191) had placed the East at the latter's mercy.

Pergamum.—Hardly less interesting was the kingdom, which arose at Pergamus in Mysia, and corresponded, when at the height of its power, to the old kingdom of Lydia. Founded in 283 by the craft of a diplomatic chamberlain of King Lysimachus, who was too much occupied in his last contest with Seleucus to call a rebellious servant to account, the Pergamene house produced a succession of astute princes, who acquired and maintained their power by identifying themselves with Hellenism as against the Orientalism of the Seleucids, or the barbarism of the Celtic hordes who swept over Asia Minor to the great discomfort and detriment of the old inhabitants.

From about the year 280 onwards, the first king, Philetærus, was content with maintaining and consolidating in obscurity the power he had usurped; but his successor, Eumenes I., asserted his position openly against Antiochus of Syria, while the third king, Attalus I., earned the gratitude of all Asia Minor by smiting the Gauls hip and thigh in a great battle; he commemorated his victory by a celebrated monument at Athens, of which the "Dying Gauls" in various museums—*e.g.*, those at Naples, and the Capitoline Museum at Rome—are reminiscences. Under these enlightened kings Pergamum vied with Rhodes in sheltering and encouraging the arts and letters, and the once obscure town on the Asian coast has given its name alike to a school of sculpture, of which a splendid memorial—the greater part of the frieze of the Altar erected by the fourth king, Eumenes II. (197–159)—has been discovered at Pergamum and taken to Berlin, and to a material—"pergament" or parchment—used for books. Furthermore, both Pergamum and Rhodes were largely instrumental in the introduction of art into Italy, and so to to the whole West, through their close union with Rome.

Always looking westward, the Pergamene princes noted the advance of Rome, and early recognized that her discipline and energy would prove

more than a match for the disordered mobs and effeminate courts of the East; and from the moment that Roman envoys appeared in Asia Minor, the Pergamenes threw in their lot for good or for evil with the Republic. Their trump card was astutely played just at a time when the Greek cities were beginning to grow jealous of their brilliant neighbour. The forces of Eumenes II. fought side by side with those of Scipio at Magnesia (191), and the realm of Pergamum was enlarged after the battle by the addition of all western Asia Minor south of the Sangarius and north of the Taurus, excepting only the Greek cities. Eumenes II. ruled over a kingdom almost identical with that of Croesus. Rome had no mind as yet to organize so distant a country into a province, and was glad to leave her interests in the hands of an ally, whose independence of his neighbours, the Syrian king in Cilicia, the semi-independent princes of Cappadocia and Pontus, the king of Bithynia, and the predatory, though broken, Gauls, was only secured by the use of her name. A raid undertaken by the Consul Gnaeus Manlius Volso in 190 up the Maeander Valley to Galatia, was the only Roman expedition into the interior for many years. But the jealous conquerors took care to keep the balance of power pretty even. As allies, however, not as subjects, the Pergamene princes continued to rule in Asia Minor until the brilliant history of their race was appropriately closed by the testament of Attalus III., who, dying in 133, made the Roman people heirs of his realm and his treasure.

The other kingdoms of Asia Minor are of less interest and far less importance than that of Pergamum. *Bithynia* had obeyed only native princes far back into Persian times, and became a virtually independent monarchy during the early struggles of the Diadochi; but its kings were small men, and only one—that Prusias who, in 183, in order to please the Romans, drove his guest, the great Hannibal, to commit suicide—has attained even to infamy. The kingdom survived as a thorn in the side of the Attalids of Pergamum until the extinction of that family. The dynasty of Ariarathes in *Cappadocia*, which also dates back into the last century of Persian rule, and had asserted independence on Alexander's death, remained in tributary connection with the kings of Syria from the battle of Ipsus (301) until some years after the battle of Magnesia (191). About the middle of the 2nd century the Cappadocian kings shifted their allegiance to Rome, which did not finally incorporate their distant realm in her empire until after the Christian era. No one of these Cappadocian princes played a part worth recording in the history of Asia Minor. The dynasts of *Paphlagonia* were even less independent and important, and soon fell under the shadow of a power, which, starting in Amasia of Pontus about the time of the battle of Ipsus, grew unnoticed behind the northern mountains. This is the kingdom identified with the names of Mithridates and Pharnaces. By 190 it had extended to the borders of Bithynia, and, astutely truckling to Rome, its princes obtained from the indolent Senate an extended dominion over the central plateau after the termination of Pergamene rule. How this power, incautiously fostered as a substitute for a Roman army of occupation, grew strong enough to defeat Roman generals, the sequel will show.

The Gauls.—There remains to be noticed the most striking event in the history of Asia Minor during the third century, viz., the establishment of
[*Turkey.*]

a Celtic power in the heart of the peninsula on the Sangarius and the Halys. Whence these "Gauls," as the Greeks called them, came originally we can only guess; they seem to have drifted down to the shores of the Adriatic in the time of Alexander, but did not appear in the Hellenic world till a year or two after the battle of Coros (281). Then they swept down under Brennus into Macedonia and Greece, and stray bands began to cross the Hellespont. Other bands, the broken remnants of Brennus' army, followed after being repulsed from Thermopylae and Delphi, and joined the first to form a great predatory horde, which charged this way and that till it had cleared for itself a space in the centre of the country. Fresh from the north, these barbarians were a terror to the feeble kings of Asia Minor, and even the Seleucids had to retire behind a frontier of which the new towns of Apamea, Antioch of Pisidia, Thyateira, and others were the outposts. Tribute was even levied upon the Syrian kings and the Greek cities. Great therefore was the joy when Attalus I. of Pergamum succeeded in defeating them signally (280) and in penning them into the country to which they gave the name of Galatia; here they constituted themselves into an aggressive community, formed out of three tribes—the Tolistobogii, the Tectosages, and the Trocmi,—which were severally divided into four parts under tetrarchs. Thus the clan organization of northern Europe found a home among the civic communities and servile populations of Asia Minor. Though defeated, the Celts were not subdued, and continued to disturb the peace of all their neighbours with the impartiality which characterizes a small but vigorous race domiciled among inferior populations. A similar state of things exists at this day in Asia Minor wherever Kurds or Circassians are settled among the aboriginal population. Rome herself paid the Celts the compliment of sending into their fastnesses a consular army after the battle of Magnesia, for she felt that Pergamum could not rule Asia Minor in her interests while the turbulent barbarians were still unchastised. This end effected, Galatia was subjected to the suzerainty of Pergamum, and used by Rome as a wholesome check on the suzerain.

Such was the general situation in Asia Minor while it was waiting for a master: the north and west divided among independent communities, the south and east decaying under the blighting rule of the Seleucid monarchs of Syria.

The Seleucid Colonies.—Occupied with murderous family feuds, and dark *harem* intrigues, launching out into silly schemes of ambition, like those of Antiochus the "Great," or retiring before inferior foes, as did Antiochus Soter, the Seleucid kings redeemed their record in Asia Minor only by the foundation of cities—the Antiochs, Seleucias, Laodiceas—which stud the map of south-eastern Anatolia. These foundations, worthy of Alexander himself, were designed—some like Seleucia in Cilicia Trachea, or Laodicea on the Lycus—as commercial centres; others, like Thyateira, Apamea, Antioch of Pisidia, Synnada, and Laodicea Combusta, to form a line of defence against the Celts. But, whatever their intention, they survived to play a part in the Hellenization of Western Asia, and therefore in the spread of Christianity, which may atone in some degree for the harm wrought by the feeble rule of the dynasty which founded them. A single defeat—that of *Magnesia* (191)—sufficed to shrivel up the Seleucid power

and drive it beyond the Taurus; and the Syrian kings, though for a century longer they divided Cilicia with the pirates, and squabbled about Pamphylia with the *protégés* of Rome, cease for all practical purposes to influence the history of Asia Minor after the beginning of the second century before our era.

The first Roman Province.—The great shadow of the Republic had been creeping eastwards for two centuries, and now rested on the hither shore of the Aegean. Out of Mysia, Lydia, Ionia, and Caria, the first Roman province was formed, nominally in 133, practically in 129.

For the moment, however, the advent of Western power seemed about to cause little material change to the Asiatics; the Roman pro-consul stepped into the place of the Pergamene king; legionaries indeed took the place of Gallic and Greek mercenaries, but the native levies were still maintained; the royal domain became public land of Rome; the cities which had enjoyed privileges under Pergamum retained them under their new masters, except a few which had paid forfeit for participation in an abortive rising whereby for two years (132–130) an illegitimate son of the Pergamene house delayed the final settlement of the province. Accordingly, the greater Greek cities, such as Ephesus, Smyrna, Erythrae, Magnesia ad Sipylum and others, preserved autonomy as complete as was consistent with their incorporation in the Roman province: that is to say, they enjoyed full municipal liberty under their own magistrates and laws, imposed, collected and administered their own taxes, coined money, held their land freely, paid no land tax, and were not oppressed by the presence of Roman troops. No city on the mainland of Asia received quite the highest type of freedom, such as that enjoyed by the island of Rhodes, which depended on definite treaty with the Republic, but the great majority enjoyed the rights enumerated above by grace of a decree of the Senate, or, in less favoured cases, of the successive governors of the province (=“stipendiary cities”). In return they placed their levies at the disposal of Rome when required, and paid tithes on their produce to the Roman treasury—obligations identical with those under which they had been with regard to Pergamum.

Never was a great and fertile territory acquired so easily by any power; the Anatolians, accustomed to foreign domination for centuries past, asked only to be governed and left in peace; beyond them lay nothing more formidable than the miserable Seleucid power, the infant and weakly Armenia, and the petty principalities of Pontus, Galatia, and Bithynia, slavishly subservient to Rome. Without the loss of a man the Republic might have incorporated the whole peninsula in her empire in 129 B.C.; yet fifty years were not to elapse before the whole country was ablaze from end to end, and Roman generals forced to contest every inch of ground among a hostile population; and seventy years passed after the death of the last king of Pergamum before Roman dominion was established securely. For this state of things the Roman people had to thank their political leaders.

The rich province, too easily acquired, fell to Rome at a period when her upper and commercial classes had already tasted the delights of luxury, and the possibilities of indulging it at the expense of others. There was not much room in Sicily or Sardinia; Greece and Macedonia

were barren lands; but Asia afforded a field for development at the moment when development was most desired, and its servile population seemed a ready prey. Within a very few years there were 100,000 Latin merchants, farmers, tax-contractors, and the like, in Asia. It had always been customary for the minor dues of the various cities to be "farmed" by local capitalists. Many of these were supplanted at once by Latins, favoured by the pro-consuls; and in 122 a Roman demagogue, Gaius Gracchus, enacted that the tithes should be put up in Rome itself to the highest bidder year by year. In the imperial city Asiatic capitalists stood no chance; the tithes and the land-tax were bought by the Roman knights, and their agents, the infamous *publicani*, penetrated forthwith even into cities which were technically "free." The *publicanus* had to make a profit, his masters had to make a profit, and the Roman treasury had to make a profit—the lot of the provincials may be easily inferred. Not only, however, were the latter plundered by the commercial Romans, but also in a period of lavish luxury and expenditure the Roman noble looked to a provincial command to pay old debts and new obligations incurred in the struggle for office. As his chance came but once, he looked further to making a competence for the future, and often also a margin wherewith to pay for justice, should he be prosecuted for extortion on resigning office. He was accompanied by a troop of needy hangers-on and a couple of legions, accustomed to live by local enterprise.

Having allowed the condition of the Asiatics to become ten times worse than it had been previously, and sown liberally the seeds of disaffection, the Roman Senate pursued an external policy no whit altered from that which had been only moderately successful while the land lay at peace under Pergamene domination. To possess without payment, to be guarded and not to guard, were the maxims of senatorial policy. A frontier of subservient petty kingdoms, looking to their own defences, was a far cheaper, less troublesome, and often not less effective protection than chains of standing camps garrisoned by legions. The effectiveness of such a frontier will depend, however, on the good temper of the province behind, and the adjustment of the balance of impotence among the kinglets on the border. Rome, as we have seen, neglected to secure the first essential, and, within a few years, untaught as yet by the experience she was destined to acquire in Numidia, proceeded to be careless also about the second—forgetful, moreover, that a policy which had been successful when she was only a European power, and had a natural frontier between herself and her "allies," was not necessarily good when she had passed over into Asia, and must draw only a vague line of demarcation east of her province. Sixty years earlier she had set the Pergamene king above his fellows to guard her interests in Western Asia Minor. Now that the west was her own, she committed her eastern frontier to Pontus and Cappadocia, aggrandizing, at the expense of the Galatians, of Bithynia and of Paphlagonia, the two princes—Mithridates V. Euergetes and Ariarathes VI.—to whose enmity to each other and gratitude towards herself she was content to confide the security of Asia. But though the kings were mutually opposed, their peoples were similar, and might at any moment be combined. Unlike Pergamum, which was Hellenized and looked westward, Pontus and Cappadocia lay within the fringe of the east; in religion, speech, and institutions they were Iranised, and the kings of the former

were descendants of the Achaemenids of Persia. A land of warlike villages under feudal lords, the east of Asia Minor was given over to Sultanism, and was a menace rather than a protection to the peaceful agricultural districts of the West. Thus the elements of danger were already present in the East; Rome created them in the West; only a great sultan was wanted, and he appeared in 111 B.C., in the person of Mithridates VI. Eupator, king of Pontus.

Mithridates.—The history of Asia Minor for nearly fifty years thenceforward is written in the career of this indomitable but futile man, whose obstinate vigour has won for him a reputation for high aims and national aspirations which in truth he merited little. The beginnings of the Pontic kingdom have been alluded to already. Not possessed of any system or of any national unity, it owed its greatness or weakness to the personal character of successive sultans. Pharnaces I. had enlarged its boundaries westwards not long after the battle of Magnesia; and his successor, Mithridates V. Euergetes, besides receiving an extension of territory at the hands of Rome, as related above, had consolidated the government, and begun to form a native army. His son, the great Mithridates, had only to develop this policy, secure from the interference of a Senate too blind and too much occupied at home to regard Pontus. His first moves showed a craft and foresight which deserted him later. Before challenging attention in Asia Minor, he secured the northern shores of the Euxine, thereby assuring himself of corn and light troops for future campaigns; then he possessed himself, unnoticed, of the obscure Lesser Armenia, rich in archers and impregnable fortresses. By 104 B.C. he was ready for greater enterprises, but not as yet absolutely to defy Rome, and for thirteen years he schemed and plotted to get possession of the adjoining territories—Cappadocia, Paphlagonia, and Bithynia. Twice did Rome bid him retire within his proper dominions, and twice he obeyed—the second time on the mandate of Sulla, who seated himself on the banks of the Euphrates in the place of honour between and above Mithridates and the envoy of the rising power of Parthia. The third time (89 B.C.) the Pontic king obeyed again, but only *pour mieux sauter*; the Social War in Italy gave him his opportunity; the greed and incompetence of the Roman envoys brought on the quarrel he desired; and in the following spring he declared war in earnest on the Republic.

It is unnecessary to deal minutely with the struggle which ensued, for, like all Mithridates' fruitless career, it left no permanent mark on the history of Asia Minor. He found Western Asia eager to receive him: even the Greek cities welcomed him, eagerly as Ephesus and others tried afterwards to forget the fact when they began to see how sensual and brutal their sultan proved, and how small was his chance of ultimate victory. Rome had done nothing to strengthen herself in Asia during fifty years, beyond half-hearted measures taken against the pirates of Cilicia, where she had established the semblance rather than the reality of a province. There is little to admire in victories over inexperienced Roman generals, supported for the most part by raw levies, nor in the administration of Mithridates during his four years in Asia. He capitulated almost without a struggle at the last, retired to his native kingdom at the bidding of Sulla, and left Asia Minor in peace for twelve years.

The province of Asia itself never again saw a hostile army, so long as it remained part of the Roman Empire. Terribly punished by heavy requisitions for its part in the past war, it relapsed into profound quiet, varied only by the arrival or departure of a governor, by distant echoes of wars in Italy or the East, or by an earthquake more severe than usual. The rest of the peninsula, however, remained to be settled, and in 74 B.C. was set once more ablaze by Mithridates, who advanced westwards through Bithynia to Cyzicus. But the Romans had sound generals, and late learned wisdom. Lucullus dashed through Phrygia from Cilicia, and drove the old king back through his own kingdom, and out of Asia Minor. He returned, indeed, once more, but only to find Lucullus succeeded by Pompey—a general not less able and more fortunate—and again fled, this time not to return. He died in the Crimea in 63 B.C.

Four years earlier Pompey had crushed also the power of the Cilician pirates which, by the accession of every malcontent in the Roman dominions and every broken man, had waxed exceedingly, and become the first naval force in the Mediterranean. The robbers had begun to issue from their castles (many of which still stand in ruins on the Cilician Taurus) as the naval powers of Macedonia and Egypt declined. The Romans, born landmen, destroyed all remnants of a police of the seas, and put nothing in its place; they treated the development of Cilician piracy with as much ignorant indifference as they had displayed towards Pontus, until the emboldened rovers ventured to kidnap and harry on the coasts of Italy itself. In an evil day, however, they intercepted the corn-ships making for Ostia, and the sensitiveness of the Roman stomach proved more acute than the perception of eye or ear. Pompey was given absolute powers over the sea and coasts: in sixty days he broke the pirate power west and east, burned the fleets and the forts, and settled the mountain-robbers in lowland towns on the Cilician coast.

Roman settlement of A. Minor.—Once more after seventy years Rome was without an enemy in Asia Minor, and, dimly conscious of what had cost her so much blood and treasure, took partial means to preclude the chance of any enemy appearing. Bithynia had been left to Rome as long ago as 74 B.C. by the will of the last king, Nicomedes, but it was not definitely settled as a province till 65 B.C. Pontus with Paphlagonia was also constituted a province, and an attempt made not unsuccessfully to change its character by the encouragement of city life. The old province of Cilicia was enlarged to include Pamphylia and Phrygia Magna. Thus all the coasts of Asia Minor, except Lycia, which was still a republic and nominally independent, became Roman in 65. Girt by such a ring of provinces (for eastward Syria was incorporated in the empire), semi-independent kingdoms in the interior could do little harm, and therefore Rome allowed the Cappadocian king to retain his dominion, and elevated a Galatian tetrarch into the prince of a large tract. As checks upon these kinglets, and to conciliate native prejudices, certain priestly dynasts were fostered by Rome—the priest of Ma at Comana which commanded a great road to the Euphrates, the priest of Zeus at Olba on the Cilician Taurus, and the priest of Zeus of Vennasa on the frontiers of Galatia and Cappadocia. Harmless, however, as were these dynasts and kings in the year 65, their retention marked a policy of procrastination and present utility,

worthy of the same Senate which had raised up Mithridates; for the least trouble with Armenia or Parthia might make them dangerous enough. Accordingly, Augustus thought it wise to put an end to the aggressive independence of Galatia forty years later, and Tiberius to that of Cappadocia in A.D. 17. Parts of Cilicia Trachea, of southern Cappadocia, and even of Pontus, were allowed to retain nominal independence under native "kings," but by the end of the first century A.D. all these tracts, together with Lycia and Rhodes, had become Roman, and the whole of Asia Minor was included at last in the Empire.

After the settlement of Pompey, Asia Minor was too peaceful to have much history: its importance, long on the decline, becomes very small in the Roman world. The few traces of national character left to it under native kings were quickly lost, and it became a conglomerate of petty cities, hardly sensible of their chains, and absorbed in small municipal ambition, the usual lot of the Greek when no longer free! We know something of the internal condition of the peninsula from the letters of Cicero, who served a year in the Cilician province as pro-consul; we know that the ever-coming Parthians caused hopes and fears within it; we know that it was grievously harassed by public debt. One attempt was made by a foreign prince to gain a footing within it, viz., by Pharnaces of the Crimea; but Caesar saw through his designs, and crushed him swiftly and strongly at Zela (47 B.C.). During the Civil Wars the recruiting sergeants of Brutus and Cassius, and later of Antony, were active in the peninsula, but the great issues were fought out elsewhere, and the establishment of an Emperor at Rome was not needed to bring peace to Asia Minor.

Under the Roman dominion Asia Minor has no political history. There are five subjects on which modern interests are directed, 1, the growth of Roman dominion; 2, the spread of western civilization in an Oriental country; 3, the development of Christianity; 4, the government of the provinces; 5, the re-conquest of the country by Oriental races; but there are no individual "great events," only great but slow movements and changes.

1. Roman dominion grew in Asia Minor in a way similar to that in which British dominion in India continues to grow. A strong power in a weak distracted country rapidly attracted to itself the loose and feeble states. There was little warfare except in the earliest stages of the establishment of the power of Rome; but its dominion extended with rapid strides by peaceful means. Roman traders swarmed in all the cities, and the absorption of Asia Minor was a commercial quite as much as a political matter. The first Roman province in Asia Minor was formed in B.C. 133: in A.D. 72 the Euphrates was the frontier of the combined province Galatia-Cappadocia.

2. The most interesting point, but a very obscure one, in the history of the country is the gradual transformation of the population from an Oriental to a Europeanised people. The change was indeed only gradual, and perhaps far from complete; but there can be no doubt that it was profound and far-reaching. In the first place the great cities founded by the Greek kings all over the country and distinguishable by their names (including all such as Laodicea, Seleucia, Antioch, Apamea, Eumeneia, Attalia, Apollonia, and many others), were centres of Greek tone and language and political institutions. Instead of a village system (according

to which the country fell into districts, each lying round a great temple, each covered by villages owning and cultivating their own land on the communal system, and each ruled by the priests of the central temple), there was substituted the Greek political system, in which each district had a central city, the *polis*, while the villages of the district were all merely outlying parts of the *polis*, and all freemen were citizens of the *polis*, whether they actually resided in it or in one of the villages: the magistrates of the *polis* governed the whole district. Such Greek cities were scattered over Mysia, Lydia, Phrygia, Caria, and Pisidia (the coast cities had been more or less thoroughly Hellenised at an earlier period); but they formed mere posts in an alien land. Greek civilization did not penetrate further inland than the low-lying valleys that open on the coast till the Roman period. The use of the Greek language is the best test of the progress of Hellenic civilization. Lycia is spoken of by Cicero as thoroughly Greek. In A.D. 19 the Lydian language was no longer used in Lydia; but at Cibyra, in the western part of the upper lands, it was spoken along with Greek, Pisidian, and the language of the Solymi. The Lycæonian tongue was familiar to the native part of the population of the Roman colony Lystra, about A.D. 50; but Greek was also spoken there. Inscriptions in the Phrygian language are found in some retired parts of Phrygia as late as the fourth century.

3. Christianity spread with very unequal speed in different parts of the country, beginning along the line of the great roads that led across the country from the Cilician Gates to the western and northern seas, and especially along the highway through Lycaonia and southern Phrygia to Apamea, Laodicea and Ephesus. It spread with extraordinary rapidity among those people who were already in process of changing their old thoughts and social principles, and had not yet fully settled into the Greek style of thinking and living. The old Anatolian religion originated among a people of primitive social character: its supreme deity was a goddess, who becomes a mother through an act of decent, or violence, on the part of another deity, who ultimately is her own son. In this religion there is no "Holy Marriage" of the supreme god and goddess to serve as the prototype and guarantee of human marriage on earth (as was the case in several Hellenic religions); it is the type of a society in which there are only temporary unions, and a progeny that respects only the mother. How far beyond this stage society had progressed in the country before Greek influence began to penetrate into it is unknown. But it is certain that it was still different from, and in several respects below, the Greek social system, and that the Greek form of society spread along with Greek civilization. The old religion continued to exist. In outward and exoteric form it changed; and Greek names, and often Greek myths, were substituted for Anatolian. But the more secret and esoteric ritual continued unchanged in the *Mysteries*. Yet this religion was out of keeping with the new type of social organisation, which was spreading under Greek influence. The social changes were unsettling men's minds; and the old religious forms were out of harmony with their new tone. In those parts of the country which were taken at the critical stage the new religion spread with startling rapidity; in those parts of the country which had been thoroughly Hellenised, and had become habituated to Greek ways, it spread with slower pace; but in those parts which remained thoroughly

barbarian it hardly spread at all. It was only as education gradually affected the country districts that Christianity established itself in them.

The new religion proved a far more efficient engine in diffusing western civilization than either Greek Regal or Roman Imperial Government. All Christians must know Greek; it is not probable that in the early centuries Christianity was preached in the native dialects of Anatolia. Greek was the language of the sacred books, and the only language in which the first missionaries could appeal to their audiences. Just as in Rome the language of the Church continued to be almost wholly Greek until the third century, and partly even later, so it was in Asia Minor; and those who had once learned Greek never went back to the *barbarian* speech, or allowed their families to go back. Education, civilization, religion, all were on the side of Greek; and the native languages disappeared wherever these agents became powerful. It is a striking proof of the varying degrees of rapidity with which Christianity spread, that late in the fourth century a Gallic language, like that of the Treviri of Lorraine, was still spoken in Galatia, as Jerome mentions. The country parts of Galatia, the bare hilly country between the Sangarius and the Halys, and the open treeless plains between the Sangarius and Lycaonia, were probably the last parts of Anatolia in which Christianity established its footing; for the Galatian churches, which S. Paul had established, were all in the southern parts of the Galatic province, where Phrygian and Lycaonian were the native languages, and which lay more on the great lines of communication.

4. The organisation of the provinces is a difficult and complicated subject. It may best be divided into, I. the *Roman Provinces*; II. the *Late-Roman* or *Byzantine Provinces*, from about 297 to the seventh century; III. the *Themes*.

I.—*The Roman Provinces*—(1.) *Asia* was founded B.C. 133. It consisted of the kingdom of Attalus of Pergamum, left by his will to the Romans; but the senate gave considerable part of central Phrygia to Mithridates V. Euergetes. After his death in B.C. 120 this part of Phrygia was taken from Mithridates VI. Eupator, and added to the province. Part of the decree of the senate, dating from B.C. 116, may still be read on a marble built into a fountain in *Aresli*, beside the ancient Lysias. In B.C. 84 Sulla re-organized the province, and henceforth it was common in eastern Lydia and Phrygia to date chronology from that era. The province was divided into *conventus* either by Sulla or earlier; these were at first Ephesus, Smyrna, Sardis, Pergamum, Adramyttium (including Cyzicus), Alabanda, Cibyra (including Laodicea), Apamea, Synnada, Philomelium. Under the empire they were increased in number, Philadelphia, Eumeneia, Thyateira, and probably others being added. The four eastern *conventus*, being on the road which the governor of Cilicia had to take to reach his province when the sea was rendered dangerous by the pirates, were commonly placed, between B.C. 80 and 50, along with the Cilician province. In B.C. 27 Asia was made a senatorial province under a consular pro-consul.

(2.) *Cilicia*.—Part of this country, viz., the plains of Tarsus and around the gulf of Issus, was made a province in B.C. 103, and the Lycian coast lands were included in the same province. In 64 it was re-organised by Pompey after the Mithridatic wars, and again by Julius Caesar in 47. During this period Cyprus was united with it. In B.C. 22 Cyprus was given to the Senate, while Cilicia was kept under the emperor's own control,

probably being administered by a praetorian legate (though Marquardt considers that it was placed under the governor of Syria. When an army was needed, the Syrian army certainly operated in Cilicia; but these may have been considered as special cases of widened command). In the east of Cilicia a small kingdom was left independent under Tarocondimotus (64-31), Tarocondimotus II. (B.C. 20), Philopator (d. A.D. 17), Antiochus IV. (17-74); it was united to Cilicia by Vespasian in 74. Western Cilicia (*Trachea*) was left independent, and was ruled by various kings or priestly dynasts (the Teucrids of Olba, Archelaus I., Archelaus II., Antiochus IV., 37-74, Polemon, 41-74, etc.); but its history is too complicated and obscure to enter upon. It was gradually incorporated in the province; and finally in 137, or soon after, Lycaonia and Isauria were added to Cilicia, and a great province under a consular legate was constructed.

(3.) *Lycia-Pamphylia*.—It is quite uncertain when Lycia was separated from Cilicia, and when Pamphylia was incorporated with it (Cicero governed Cilicia, Cyprus, Pamphylia, and probably Lycia). Lycia was made free by Antony; but under Claudius, in A.D. 43, it was again a province under a *legatus*. Pamphylia was made a procuratorial province in A.D. 25, and was so as late as 50. Under Galba it was united with Galatia. Vespasian in 74 constructed a large province of Lycia, Pamphylia, and the southern and western parts of Pisidia (hitherto part of Galatia), under a praetorian legate.

(4.) *Bithynia-Pontus*.—Bithynia came under Roman power by the will of Nicomedes III., the last king, in B.C. 74; and the coast lands of Pontus were added in 64 by Pompey, who divided the former into twelve, the latter into eleven, cities. The double province was made senatorial in B.C. 27, and put under a praetorian pro-consul. In 111 Pliny was sent as a consular legate, with pro-consular power, by Trajan on a special mission to Bithynia-Pontus, and after this time we occasionally hear of *legati* in it.

(5.) *Galatia* was constituted a province in B.C. 25. It consisted of the dominions of Amyntas, king of Galatia, comprising parts of Lycaonia, Phrygia, with Iconium, Derbe, Lystra, Isaura, and western Pisidia to the borders of Pamphylia. In 5 B.C. the Paphlagonian kingdom of Deiotarus (Pompeiopolis, Gangra, Andrapsa) was added. In B.C. 2 Sebastopolis, the kingdom of Ateponx in Pontus, was incorporated; and in A.D. 35 Comana, the state of Dyteutus in Pontus, was added, and this district was termed *Pontus Galaticus*. In 63 Pontus, the kingdom of Polemon, was added. During all this time the governor had been a praetorian legate; but about 72 Cappadocia and Armenia Minor were united with Galatia, and the combined province put under a consular legate, while part of Pisidia was attached to Lycia-Pamphylia. About 106 Trajan took out of this vast province Galatia proper, Paphlagonia, Lycaonia, and those parts of Phrygia and Pisidia that belonged to it, and put them under a praetorian legate, while Cappadocia, Armenia Minor, Pontus Galaticus, Pontus Polemoniacus, and Pontus Cappadocius, were put under a consular legate with two legions under his command, XII. Fulminata at Melitene and XV. Apollinaris at Satala. Galatia was further diminished in size about 137, losing all the southern and central parts of Lycaonia, which were attached to Cilicia.

(6.) *Cappadocia* was made a procuratorial province in A.D. 17. The rest of its history is given under Galatia. It was the frontier province, touching the Euphrates; and its military history, with its garrisons, posts, and frontier lines, is a subject as interesting as it is obscure. The best account may be found in a paper by Mr. Hogarth in the Supplementary Papers of the Royal Geographical Society, vol. iii.

II.—About 297 a great re-organization of the Empire by Diocletian took place. The provinces were made smaller, and the power of the great military commands (such as Syria, Cappadocia, Moesia, Germany) was broken. These smaller provinces were united in groups.

(1.) *Dioecesis Orientis* (the Egyptian and Syrian provinces, with two in Asia Minor, Cilicia and Isauria), under command of the *Comes Orientis*. *Cilicia*, governed in 413 by a *consularis*, was afterwards divided by Theodosius II. into *Cilicia Prima* (metrop. Tarsus, governor *consularis*) and *Secunda* (metrop. Anazarbus, governor *praeses*). *Isauria* (called Cilicia II. in *Notitia Dignitatum*) was governed by a *praeses*.

(2.) *Dioecesis Pontica* under a *vicarius* with the provinces: (a.) Bithynia (metrop. Nicomedia, governor *consularis*); (b.) Paphlagonia (metrop. Gangra; but a new province Honorias, with metrop. Olaudopolis, was created before 386 by Theodosius I. out of parts of Bithynia and Paphlagonia: after this Bithynia was governed by *consularis*, Honorias by *praeses*, Paphlagonia by *corrector*; Justinian reunited Paphlagonia and Honorias); (c.) Galatia (metrop. Ancyra; divided into *Prima* under *consularis* 413, 530, *comes* 536, and *Salutaris* with metrop. Pessinus, governor *praeses*); (d.) *Cappadocia* (metrop. Caesarea; divided by Valens in 371 into *Prima* under *praeses* 413, *consularis* 530, and *Secunda* with metrop. Tyana, governor *praeses*: in 536 Justinian created a third Cappadocia, metrop. Justinianopolis-Mocissus, Kir-shehr); (e.) Diospontus, called Helenopontus by Constantine (metrop. Amasia, governor *praeses* 413, *consularis* 530; Justinian united this and the following province and placed the two under a *corrector*); (f.) Pontus Polemoniacus (metrop. Neocaesarea, governor *praeses*); (g.) Armenia Minor (metrop. Sebastea, governor *praeses* 413, *consularis* 530); Armenia Major was added soon after; in 413 we find Armenia Minor divided into *Prima* and *Secunda* (metrop. Melitene, governor *praeses*).

(3.) *Dioecesis Asiana* under a *vicarius* with the provinces: (a.) Lycia-Pamphylia (divided between 313 and 386 into Lycia, with metrop. Myra, under *praeses* 513, *consularis* 530, and Pamphylia, with metrop. Side, under *consularis*); (b.) Phrygia (metrop. Laodicea, divided by Constantine into *Prima* or *Pacatiana* [governor *praeses* 413, *consularis* 530, *comes* 536], and *Secunda* or *Parva* or *Salutaris*, metrop. Synnada, governor *praeses* 413, *consularis* 530); (c.) Asia (metrop. Ephesus, governor pro-consul); (d.) Lydia (metrop. Sardis, governor *consularis*); (e.) Caria (metrop. Aphrodisias Stauropolis, governor *praeses* 413, *consularis* 530); (f.) Hellespontus (metrop. Cyzicus, governor *consularis*); (g.) Insulae (metrop. Rhodes, governor *praeses*); (h.) Pisidia (metrop., probably Iconium; but in 364 it was divided into Pisidia (metrop. Antioch), and Lycaonia (metrop. Iconium), governor in each *praeses* 413, *consularis* 530). It appears that about 413 at least, and probably generally, Asia, Hellespontus, and Insulae were not actually subject to the *Vicarius* of the *Dioecesis*, but were under the *proconsul Asiae* subject directly to the Emperor.

III.—The *Themes*.—In the utter prostration and disorganisation of the Byzantine empire, during the seventh century, the provincial system broke up completely. Government became dislocated. The various armies which, after the long and exhausting wars against the Sassanian kings, maintained the terrible and apparently hopeless struggle against the Arabs, were the only representatives of actual government. The country as a whole drifted steadily back towards barbarism. The armies (*themata*) constituted centres of order; but apart from them there was only disorder. When the Iconoclast Emperors began to reorganise the country and evolve order out of chaos, they made their reconstruction on the existing lines, working from the actual centres of order and administration, viz., the *themata*. The country that was naturally defended by each army was called after it, and constituted a theme. The beginning of the system of themes cannot be exactly dated, its origin was gradual. The military system was the only one that Heraclius could trust to (610-641); and it seems to have been completed and arranged by the first Iconoclast Emperor, Leo III (717-741).

It is not possible to assign the exact bounds of each theme in the following list. Little evidence is available; and, moreover, it lay in the nature of this military system that the bounds should be uncertain and variable, changing according to the convenience of the armies.

(1.) *Opsikian*: Mysia, with parts of Bithynia, Phrygia and Lydia, including Nicaea, Dorylaeum, Midaeum, Cotyaeum, and the Lydian Catacecaumene with the fortress of Kula.

(2.) *Optimate*: part of Bithynia, a small but important district adjoining Constantinople, bounded by the sea, the Opsikian, Anatolic, and Buccellariote Themes.

(3.) *Thrakesian*: Ionia, Lydia, Caria, part of Phrygia. Its eastern fortresses were Khonae and Khoma-Siblia-Justinianopolis. Under the Comneni the new Theme Khoma, part of the Thrakesian Theme, was the frontier garrison against the Seljûks.

(4.) *Anatolic*: perhaps the largest and most important, ranked first in the list of the Emperor Constantine Porphyrogenitus. It extended from near Dorylaeum to the Taurus and Cappadocia, being divided from Opsikion by a line running from Meros (Kumbet) and passing west of Afîûm Kara-hissar. At one time it included part of the Haimane district and probably also Sivri-hissar. The great camp (*ἀπληκτον*) of Caborkium, at the main source of the Sangarius, was in it, and many strong castles. Of these Ateous probably lies between Liyen and Demirli, Acroenos is Afîûm Kara-hissar, Cedrea is beside Bayat, and Tyropeum is near Ughio.

(5.) *Buccellariote Theme*: Galatia west of the Halys, and the eastern parts of Bithynia, with the coast lands about Tion and Pontic Heraclea.

(6.) *Paphlagonian Theme*, bounded by the Black Sea, the Halys, and the Buccellariote Theme with the Billaeus (Fihyas Chai) separating them.

(7.) *Armeniac Theme*: one of the two largest and most important themes, being second in the imperial list. Its extent varied greatly. At some periods it was the only theme east of the Halys, and the Armeniac regiments bore the whole brunt of the frontier defence. At other times there were four or five or even six themes beyond the Halys. According

to Constantine's list it extended from the Cilician Gates to the Black Sea, and included the whole of Cappadocia and Pontus, and part of Armenia; but he thereafter mentions the themes of *Sebastea* and *Colonia*, which divided between them the northern part of that vast territory.

(8.) *Kharsian Theme* was originally a mere garrison of the Armeniac Theme. It was of great importance, as guarding the passes leading from the Halys to Sebastea and Amasia; and the general in command was styled Kleisourarch. In the middle of the ninth century we hear of the Kharsian Theme; and it was greatly enlarged about 890 by parts taken from other Themes.

(9.) *Cappadocic Theme* had also been carved out of the vast Armeniac Theme. It consisted of the central and southern parts of Cappadocia; but about 890 the central part was transferred to the Kharsian Theme; and the Cappadocic Theme denoted the country stretching from Sivri-hissar (Justinianopolis) to the Cilician Gates. As the Byzantine territory contracted, the Cappadocic Theme drew nearer Constantinople; till about A.D. 1100 it meant the great plain north of Amorium, between the Phrygian mountains and Sivri-hissar.

Few of the castles that are mentioned as important points in the defences against the Saracens have yet been identified; the following are the strongest mediaeval castles known in the district; Mushallam Kalesi (Hypeela) and Kaleh Hissar (Kharsia) in the Kharsian Theme; Kara-ang-kapu (Argeos), at the western extremity of Hassan Dag and the Kaleh four miles east of Ulu-kishla (Loulon), in the Cappadocic Theme. *Loulon* was for several centuries the most important fortress in Asia Minor; and according as the Byzantine troops held or lost it, they could bar or they had to submit to constant raids of the Saracens from Tarsus.

(10.) *Sebastea* is defined by its name. The great military camp called Bathyrhyax was probably about Yeni-khan.

(11.) *Colonia* lay east from Sebastea. Shabin Kara-hissar was certainly one of its chief fortresses.

(12.) *Mesopotamia*, (13) *Chaldaea*, (14) *Lycandus*. The themes further east had a very chequered history, and were for long periods entirely abandoned to the enemy. Mesopotamia was the south-eastern, and Chaldaea the north-eastern frontier theme. Lycandus and Mesopotamia were created by Leo VI., about 900, when the Macedonian dynasty was beating back the Arabs. Lycandus included the country beyond Anti-Taurus from Comana to Melitene and the Euphrates, with part of Commagene.

5. Asia Minor had been for a time annexed by Europe, and Europeanised under the Roman Empire. But the conquest was not permanent; the East swept back again time after time over the country to the Aegean, and at last obliterated almost every trace of European character. It is impossible to do more than glance at the events of the long struggle that re-established Orientalism in Asia Minor.

Centuries of peace, order, and security of tenure brought Asia Minor to a state of extraordinary prosperity and wealth; a fertile soil was used to the utmost, and the riches that lay below the surface were mined and exported to Rome. But the extreme centralisation of government under the later Empire produced bad effects: the self-administering powers of the cities were abrogated, and the municipal officials became mere

servants of the central government. The population lost the powers and thoughts of freemen, and became the slaves of system and caste; trade guilds managed all that the imperial government left undone, and the life of each individual was almost fixed from his birth. When weakness in the central government allowed the military system to grow weak, the armies of Oriental enemies swept unimpeded over the whole country, for beyond the soldiery, a caste by themselves, there was no one to raise a hand against the invaders. But the foundations of the national prosperity were deeply laid in a system of sound law; and time after time, when vigour was restored to the military administration, the country recovered its prosperity without much effort. In this way Justinian (527-565) reinvigorated the empire, and established or strengthened a great series of defensive fortresses and military roads to connect them; and Heraclius (610-641) raised the empire once more from what seemed to be the depth of weakness and decay. The Sassanian kings had been hitherto the leaders of the East; but under Heraclius a more dangerous enemy began to appear, the Muhammadanised Arabs. "Forty-six years after the flight of Muhammad from Mecca, his followers appeared in arms under the walls of Constantinople" (668). During the following 50 years it appeared as if the Saracen power was on the point of annihilating the Roman power in Asia, but a second siege of Constantinople (717-718) failed; and the Iconoclast emperors stemmed the Oriental tide of conquest. Leo III., the Isaurian (716-741), after inducing the Arabs to abandon the siege of Amorium, was crowned at Constantinople (717); and he conducted to a glorious end a reign of constant struggle by a victory at Acreenus (Afîm Kara-hissar) in 739 over the Arab general Sid el-Battal el-Qhazi, the first great victory that a Byzantine army had gained in open field over the Saracens. Centuries afterwards this defeated Arab general became celebrated as the epic hero of the Muhammadan victories over the Byzantine empire. Leo's successors, Constantine V. (741-775), Leo IV. (775-802), &c., carried on the contest with varying success, but on the whole the scene of war became gradually more distant from Constantinople. The Arabs gained no hold on the country beyond where their armies stood; and, except for some exceptional efforts of Harûn er-Rashid (who marched to the Bosphorus, 781, and captured Ancyra, 806) and Motassem (who led a great army to destroy Amorium in 838), their expeditions degenerated into mere predatory incursions, annoying and devastating to the centre and east of Asia Minor, but not dangerous to the western parts, while the Emperor Theophilus in 836 penetrated even into Commagene.

The Macedonian dynasty (867-1057) expelled the Saracens from Asia Minor and even from part of Syria. The great general John Curcuas (about 920-950) carried the Roman standards from a frontier on the Halys to a frontier on the Euphrates and Tigris, to use the striking, but rather exaggerated, language of a Byzantine historian (Theophanis Continuator, p. 427). The emperor Nicephorus captured Tarsus and reoccupied Cilicia in 965, and his generals took Antioch in the winter of 968-9, after it had been 328 years under Saracen power. Under the emperor John Zimisces, Mesopotamia was overrun, and Nisibis, Amida, Martyropolis, &c., were captured, 973-5.

In 1067 a new enemy from the east, even more terrible than the Arabs,

entered Asia Minor, ravaging Cappadocia and Cilicia. These were the Seljûk Turks, first servants, then conquerors, of the Arab Sultans. In 1070 they sacked the splendid Church of Michael at Khonae in the west of Phrygia (now Khonas). In 1071 they defeated and captured the Emperor Romanus Diogenes at Manzikert in Armenia; and before 1081, the whole of eastern and central Asia Minor was abandoned to them by treaty. For some time after this a varying line, passing from Apamea (at the source of the Maeander) towards Afîm Kara-hissar, divided Byzantine from Turkish territory. The Turks, while treating with leniency the Christians within their empire, adopted deliberately the policy of depopulating and laying waste the whole of the frontier lands. Considerable part of Phrygia seems to have passed out of cultivation, and to have been abandoned to nomads. Thus the Byzantine territory steadily shrank, and the hold of the empire on the country grew weaker during peace, whereas during the Arab wars the empire grew stronger during every interval of peace, and the Arabs maintained their hold only by constant effort. The Turkish policy of devastation was a terrible enemy; and it found an ally within the empire, for the hold of the European spirit and civilization was not so strong as formerly, and the people were more ready to sink back into Orientalism. The empire itself had become less Roman and more Oriental. John Comnenus, 1118–1143, an able and bold prince, hardly succeeded with all his victories in making any real improvement in the position of the empire; and the brilliant campaigns of Manuel (1143–80), who marched across the Seljûk country close to its capital, Konia, could not re-invigorate a people that had lost all individuality and initiative. After these strong emperors decay spread fast: the coast lands from Chalcedon to the Maeander alone remained Byzantine. Soon the actual military power of the Seljûk Turkish Sultans became very small; but the strength of their hold on the country increased as its depopulation and the dislocation of its agricultural and commercial system became worse. In the thirteenth century the valleys of the Maeander and Cayster were ruled by Seljûk chiefs. After the rise of the Osmanli Turks, 1289, the disintegration of the empire became more rapid. Nicaea was captured in 1330. Philadelphia, which had maintained itself as a free city for nearly a century in Turkish territory by the valour and energy of its citizen traders, was taken in 1389; and a few places on the coast which had been held by Latin valour were lost one by one in the following years.

The Seljûks. The appearance of the Seljûk Turks in Western Asia forms an epoch in the history of the Byzantine Empire no less than in that of Islâm. At that time the vast empire of the Khalifs, weakened by schism and internal dissensions, had become little more than a collection of scattered dynasties bound together by no common interests and paying but scant respect to the puppet Khalif. The Byzantine Empire, on the other hand, had extended its limits by the conquest of Armenia and Edessa, and exercised paramount influence over many of the Arab Emirs beyond the border. The rude Turkish nomads who, towards the close of the 10th century, had migrated to Bukhâra under the guidance of Seljûk, adopted Islâm with fervour and gave new life to the dying State. In less than 40 years from the date (1037) when the *Khutbe* (public prayer) was

first said in the name of Toghrul Bey in the mosques of Nishapur, the Seljûks had swarmed over Persia, Mesopotamia, Syria, and Anatolia. The existing dynasties were suppressed and an empire founded which extended from the borders of Afghanistan to the shores of the Mediterranean.

Toghrul Bey (1037-63), after having driven the reigning Buyids from Persia, and made several raids into Armenia (p. 196), entered Bagdad (1055), where he was invested by the Khalif el-Ka'im with the title "representative of the Khalif, and protector of the Moslems." Toghrul was succeeded by his nephew **Alp Arslan** (1063-72), who conquered Iberia, captured Ani, plundered Caesarea, and, in 1071, defeated Romanus IV. near *Melasgerd* (p. 231). The defeat of Romanus laid A. Minor open to the raids of the nomads that followed the Seljûk banner; and they were not slow to avail themselves of the opportunity. **Melik-shah** (1072-92) appointed Suleiman, a great-grandson of Seljûk, to the command of the Turkish forces in A. Minor, and so rapid was his progress that in 1074 Michael VII. was obliged to sign a treaty ceding to him the territory then in his possession. In 1080 **Suleiman** (1074-85) took Nicaea and made it the seat of his government.

About the same time a Turkoman chief of the *Danishmand* family established himself in Cappadocia, and eventually founded a kingdom that included Kastamuni, Amasia, Sivas, and Kaisariyeh, and had Malatia as its capital. During the First Crusade the reigning Danishmand, Gumushtegin, defeated the Franks and took Bohemund of Antioch prisoner. The dynasty was extinguished by the Seljûks of Rûm *circa* 1172.

On the death of Melik-shah, civil war broke out between his sons, and large portions of the empire seceded under different members of the family. Again, when **Sinjar** (1117-57), the last "Great Seljûk" of the main line, died, a number of petty states, ruled by *Atabegs* (Seljûk officers), rose out of the ruins of the Empire. In A. Minor Suleiman's son, **Dâûd Kilij Arslan I.** (1092-1106), the gallant opponent of the Crusaders, founded the empire of Rûm, and made Nicaea his capital. After the fall of Nicaea, his defeat at Dorylaeum, and the temporary loss of his second capital, Iconium, in 1097, he turned his arms against the Danishmand and took Malatia. In 1106 he defeated the Franks and occupied Mosul, but the same year was drowned in the Khabur River. **Isa-ed-din Kilij Arslan II.** (1156-88) took Kaisariyeh and Sivas (1172), and added the Danishmand kingdom to his possessions. In 1188 he divided his empire between his ten sons—a division which facilitated the conquest of Iconium by Frederic Barbarossa. The empire was reunited under **Ghiyas-ed-din Kai Khosru I.** (1203-10), who, after reigning for a short time, had been obliged to take refuge in Lesser Armenia, Trebizond, and Constantinople. After taking Adalia and Corycus (1206), and defeating the Byzantines near Amorium (1208), he was killed in battle by Theodore Lascaris, Emperor of Nicaea. His son **Isa-ed-din Kai Ka'âs I.** (1210-19), who was noted for his beauty, his courage, and his intellectual qualities, after making several conquests, including that of Sinope, died at Sivas, where his tomb may still be seen (p. 43).

During the reign of **Ala-ed-din Kai Kubâd I.** (1219-36), surnamed "the

Great," the empire passed through a brief period of great splendour. It included Akblat on the shore of Lake Van; Urfa and Harran in Mesopotamia; and all A. Minor except the small Greek Empires of Nicaea and Trebizond. Ala-ed-din, after defeating Jelal-ed-din of Khwarezm at Nisi Chemen (1229), and all hostile combinations, devoted himself to the improvement of the State. He founded Alaya, on the ruins of Coracesium, as his sea-port; fortified the principal towns and adorned them with mosques, tekkes, and medresses; restored the old lines of communication and erected large *khâns* on them for the convenience of travellers; and built a palace at Konia, of which a few remains are left. The advance of the Mongols, and their ruthless destruction of life and property, forced the poets, savants, and artists of the countries E. and W. of the Oxus to seek the protection of Ala-ed-din. Persian literature and art migrated westward to the court of Rûm. From Bukhâra came Beha-ed-din, the "Sultan of the Ulema," and his greater son, the celebrated mystic poet Mevlana Jelal-ed-din, who founded the Order of Mevlevi Dervishes. From Tabriz came the learned sheikhs Shems-ed-din and Burhan-ed-din; from Urmia came Sh. Hossam-ed-din; and from the court of the Khalif came Sh. Shehâb-ed-din, the highest legal authority of his time. It was during this reign that the *Osmanli Turks* first appeared on the scene, and that their leader Et-Toghrul (*Ertoghrul*) was granted Sugut and became Warden of the N.W. Marches. Ala-ed-din was poisoned at his palace of *Kubadieh*, near Erzingan, by his son and successor Ghiyas-ed-din Kai Khosru II. (1236-45)—a weak, luxurious prince who was defeated by the Mongols near Erzincan (1243), and, by the Treaty of Sivas, acknowledged the supremacy of Kuyuk Khân. The independent Empire of Rûm thus came to an end. The successors of Ghiyas-ed-din ruled as vassals of the Mongol Khâns, and the last, Ala-ed-din Kai Kubad II. (1297-1307), after obtaining a few successes over Byzantines and Mongols, was taken prisoner and put to death by the Mongol general.

The Seljûk Sultans of Rûm, like the "Great Seljûks" of the main line, were liberal patrons of art, literature, and science, and the remains of the buildings they erected are amongst the most beautiful and interesting in A. Minor. At no period was Moslem art more brilliant. The *medresses*, with their quiet "quads," overlooked by the windows of the students' apartments, their small mosques, and their fine gateways, are not unlike, in plan, the colleges at our Universities; the fortifications, the bridges, and the great *khâns*, are built with a care and solidity that are almost Roman; and the mosques and tombs, though Persian in character, have a beauty of their own. Strong Persian influence is apparent in the freedom with which representations of animals, and of the human form, are used in the decorative details; and in the employment of glazed bricks of various colours in the palaces and in the minarets of the mosques. The beautiful buildings at Konia, Nigdeh, Kaisariyeh, Sivas, Amasia, Divrik, and other places well deserve the careful study of a trained architect, and the commemorative inscriptions which many of them bear would, if copied, probably throw light on the obscure history of the period. Most of the inscriptions are in Arabic, and the later Sultans are styled "Mighty Sultan, Shah of Shahs, magnificent King of subject nations, Lord of the Kings of the Arabs and Persians, Shadow of God in the Universe," &c. The official language was apparently Persian, and the register of taxes

[*Turkey.*]

was kept in that language until Muhammad Bey of Karaman introduced the present system of mixed Turkish and Persian words.

The advent of the Seljûks effected a complete and lasting change in the country. By the introduction of a new language, and new customs, by the creation of new administrative divisions, and by the ravages of the nomad tribes, the old nomenclature was altered and in places effaced, the manners and customs of the conquered race were profoundly modified, and the historic connection between ancient and modern Greeks was completely broken. In some cases the old name was slightly changed, in others a similarity between the Greek name and a Turkish word determined the modern form, but in most the new name had its origin in some local, tribal, or personal circumstance. The application of the names of the two great rivers of Turkestan, Sihûn and Jihûn, to the Sarus and the Pyramus is almost the only instance in which the Turks transferred names from their native country.

The Crusades. The occupation of A. Minor and Syria by the Seljûks virtually closed the great pilgrim route through those countries from Europe to Jerusalem; and this was one of the causes that led to the First Crusade. The primary object of the Crusaders was to cross A. Minor on their way to Palestine, and they effected no permanent settlement in the country. The earlier crusades, however, arrested the development, and prevented the consolidation of the Seljûk Empire of Rûm. The later, on the other hand, by weakening and almost destroying the Byzantine Empire, paved the way for the final triumph of the Osmanli Turks. The first attempt to cross A. Minor ended in the destruction (1096) of Walter the Penniless and his motley following on the shore of the Isnik Geul. The second, in 1097, was more successful. Marching from Chalcedon (*Kadi Keui*), the Crusaders, under Godfrey du Bouillon, first attacked Nicaea (*Isnik*), and, after the fall of that place, continued their advance by Lausae (*Lefkeh*). On the 1st July they defeated the Seljûks under Kiliç Arslan at the battle of Dorylaeum, fought apparently near *În-cunu*, and two days later entered Dorylaeum (*Eski-shehr*). They then marched to Antioch of Pisidia (*Yalovach*), suffering greatly *en route* from want of water, and afterwards occupied Iconium (*Konia*). On reaching *Eregli*, detachments under Tancred and Baldwin passed through the Cilician Gates and occupied Cilicia—Baldwin afterwards proceeding to Edessa, where he founded a small kingdom (p. 290). The main body under Godfrey apparently marched by Caesarea and Kemer (Rte. 95) to "Coxon" (*Geukaun*). They then entered the Taurus range, and after experiencing great hardships, especially in crossing the "Mountain of the Devil" (*Doluman D.*), reached "Marasis" (*Marash*). Thence they marched by Aleppo to Antioch.

The expeditions in 1101 ended in disaster. One under Raymond of Toulouse, after taking Angora and Gangra (p. 10), entered the mountains of "Flagania" (*Paphlagonia*), where they suffered great misery. Some reached *Kastamûni*, where they were killed, and only a few escaped to Sinope. Another, under the Cte. de Nevers, marched by Angora to Iconium, which it failed to take. Eventually it reached *Eregli*, where it was almost destroyed,—its leader escaping with difficulty to Germaniopolis (*Ermenek*, p. 176). A third, under the Cte. de Vermandois, after

taking Philomelium (*Ilyhin*) and *Salamieh*, advanced to Eregli, where it was destroyed. The Cte. de Vermandois reached Tarsus mortally wounded, and was buried in the Ch. of S. Paul.

In 1145, Conrad III., Emperor of Germany, marched from Nicaea and advanced southward, but was misled by his Greek guides, and returned after losing nearly the whole of his army. In the same year Louis VII. of France crossed the Bosphorus, and, after following the coast road as far as *Muhalich*, turned inland to Pergamum. Thence he marched by Smyrna and Ephesus to Laodicea; and whilst crossing the *Baba D.* (Rte. 42) was attacked by the Seljûks and nearly lost his life. After suffering great hardships, Louis reached Adalia, where he embarked for Syria, leaving behind him over 7000 men who perished in an attempt to follow the land route.

In 1187 Frederic Barbarossa crossed the Dardanelles from Gallipoli to Lampsacus, and marched *viâ* Pergamum, Sardis, and Philadelphia to Laodicea. Beyond Laodicea he was attacked almost daily by the Seljûk Turks, but, forcing his way by the sources of the Maeander and Philomelium, he entered Iconium after gaining a decisive victory before its walls. After reaching Laranda (*Karaman*), he crossed the Taurus Mts., and was drowned in the Calycadnus (*Geuk Su*) on the march to *Selefke*. His force was hospitably received by the Armenians of Lesser Armenia, and a remnant eventually reached Acre, then being besieged by Richard, Coeur de Lion, and Philip Augustus.

Lesser Armenia. About 1180, after the murder of Gagig, last Armenian King of Ani (p. 196), one of his relations, Rhupen, established himself at Pardserpert, a mountain fastness N. of Sis, and founded a small principality in the heart of the Cilician Taurus. The boundaries were gradually extended to the Mediterranean, and the territory, ruled at first by *Thakavars*, or Barons, and afterwards by Kings, was known in the Middle Ages as *Lesser Armenia*. The State, exposed to attack from Byzantines, Seljûks, and Arabs, had a stormy existence of about 300 years under a series of warlike kings. Its limits were constantly changing—sometimes they included the whole of Cilicia, sometimes they were confined to the mountain districts that fringe the plain. Godantin I., Constantine (1095–1100), assisted the Crusaders on their march to Antioch; and his son Thoros I., Theodore (1100–23), formed an alliance with the Latin princes of Syria, who assisted him in his wars with the Byzantines and Seljûks. Levon I., Leo (1124–41), was carried prisoner to Constantinople by John Comnenus (1137), and died in captivity. Thoros II. (1144–68) repeatedly defeated both the Seljûks and Byzantines, and drove the latter out of Cilicia. Rhupen II. (1174–85) took Tarsus, and extended the kingdom by conquests from Byzantines, Seljûks, and Arabs. Leo II., "the Great" (1185–1219), was crowned king at Tarsus (1198) by the Archbishop of Mayence, and won victories over the Seljûks and the Sultan of Aleppo. In 1243 Haithon I., Hethum (1224–69), sent a contingent, under the command of his father, the Grand Baron Constantine, to the army with which Ghiyas-ed-din of Rûm marched against the Mongols, and Constantine was one of those who signed the *Treaty of Sivas* (1243),

after the overthrow of the Seljûk Sultan. Soon afterwards Haithon formed a close alliance with the Mongols, who for many years protected the Armenians from the growing power of the Memlûks of Egypt. Early in the 14th century, however, the Persian Mongols, having embraced Islâm, abandoned the Armenians to their fate, and Lesser Armenia was constantly invaded by the Turks and Egyptians. On the death of Leo V. (1320-42), the Armenians chose John of Lusignan, a nephew of the king of Cyprus, as their king, and he was crowned at Sis as **Godantin IV.** At last the little kingdom succumbed to the attacks of the Memlûks; in 1375 Leo VI. was carried prisoner to Egypt, and with his death at Paris, in 1393, the line of Armenian kings ended.

Empire of Trebizond. "The grandeur of the Empire of Trebizond exists only in romance." It was a petty state, stretching along the northern coast of A. Minor, which was sometimes independent, and sometimes tributary to Seljûks, Mongols, Tatars, or Turkomans. It was only saved from early destruction by its unimportance, and the pliability of its rulers. The Empire was founded by a grandson of the Byzantine Emperor Andronicus I., **Alexius I.** (1204-22), who assumed the title of "Grand Comnenus." Alexius had twenty successors, some of whom were allied by marriage with the chiefs of the Ak and Kara Koyunlu, and with the neighbouring Seljûk and Mongol princes and governors. No important events mark the history of the empire which ended with the capture of Trebizond in 1461 by Muhammad II. (see pp. 200, 201).

Genoese and Venetians. During the 13th, 14th, and part of the 15th centuries, the coast of A. Minor was studded with Genoese and Venetian colonies, of which there are numerous traces. The colonies appear to have been fortified *trading-posts*, some large, others small, which exercised more or less influence over the neighbouring districts. When the *Asolems* were weak and disunited the Latin merchants extended the boundaries of their territories. As the Osmanli power became consolidated, the importance of the Latin colonies decreased, and after the capture of Constantinople by Muhammad II., the trading-posts were gradually abandoned. The occupation of the S. coast must, judging from the remains, have been for many years of a fairly permanent character.

The Mongols. The Mongol invasion originated in an appeal for assistance from the Khalif en-Nasir against the Shah of Kharezm who, having adopted the heresy of Ali, had determined to put an end to the Abbasside Khalifate. In 1219 the Shah was defeated by **Jenghis Khân**, and after a long war his son, Jelal-ed-din, was driven into the Kurdish mountains where he was murdered (1231). The Mongols now overran Mesopotamia, Georgia, and Armenia, and in 1243, after defeating Ghiyas-ed-din, the Sultan of Rûm, they sacked Tokat and Caesarea. Ghiyas-ed-din, under the Treaty of Sivas, became tributary to the Mongol Khân; and in the same year the Emperor of Trebizond, Bohemund of Antioch, and Hethum of Lesser Armenia submitted. In 1258 **Hulagu**, who had been sent by his brother, **Mangu Khân**, to conquer the West, took Baghdad and killed the Khalif. In 1259 he marched from Tabriz to Akhlâ, and thence to Diarbêkr, Jezire, Nisibin, and Urfa. In 1260 he

took Malatia, Membij, and Aleppo, and received the submission of Damascus. At Aleppo he heard of his brother's death, and returning to Persia founded the dynasty of the *Ilkhâns*. The country overrun by the Mongols was wasted and impoverished, but the Christians were not unkindly treated, and Hulagu and other leaders had Christian wives.

Turkoman dynasties. The Mongols who had destroyed the Empires of the Kharezmian Shahs, the Khalifs, and the Seljûks, were too weak to govern the countries they had ravaged. In 1277 their power in A. Minor and N. Syria was rudely shaken by Sultan Bibars of Egypt, who defeated a Mongol army on the plain of Albistan, and captured Caesarea on his return march to Damascus. They were soon obliged to abandon the western districts to the chiefs of the Turkoman hordes, or to the provincial governors of the Seljûk Sultan. In Persia and in E. Anatolia there arose the Turkoman dynasties of Ak Koyunlu, Kara Koyunlu, and Ramazan Oghlu. These dynasties, after temporary submission to Timûr, extended their sway, and Usun Hassan, chief of the Ak Koyunlu, ruled from Khorassan to Karaman, when he was vanquished in Terjan (1473) by Muhammad II.

Seljûk Provinces. When Ala-ed-din, the last Sultan of Rûm, died (1307), the empire was divided into ten parts, each independent of the other. The provinces, in most cases, took the names of their chiefs, and these names are still those of Turkish vilâyetes and sanjaks. *Karasi* ruled in Mysia; *Saru Khân* in Lydia; *Aidin* in Moeonia; *Menteshe* in Caria; *Tekke* in Lycia and Pamphylia; *Hamid* in Pisidia and Isauria; *Mahmûd*, of the Karaman family, in Lycaonia; *Osman* in Galatia and Bithynia; *Kermian* in Phrygia; and *Ghazi Chelebi*, of the Seljûk royal line, in Paphlagonia. The only provinces that deserve special notice are those of Karaman and Osman.

Karamania. In the reign of Ala-ed-din I. of Rûm (1219–36), *Nur Söfi*, an Armenian by birth, and later one of the most fanatical followers of Sheikh Baba Elias, established himself at Konia. His son *Karaman* (1223–45) won the favour of the Sultan, who gave him his sister in marriage, made him governor of Selefke, and granted him Laranda (*Karaman*). *Bedr-ed-din Mahmûd* (1279–1319), grandson of Karaman, established himself at *Ermenek*, and, on the final break up of the Seljûk Empire, consolidated his power in Karamania. The capital was moved first to Karaman and then to Konia. *Yakshi* and *Ala-ed-din* were engaged in a long struggle for supremacy with the Osmanlis until the latter was defeated (1392) by Bayezid I., and afterwards hanged. The dynasty was restored by Timûr (1402), and the province retained its independence until 1472, when it was finally annexed by the Osmanlis.

The Osmanlis at first extended their territory at the expense of the Byzantines (see *Handbook to Constantinople*). Orkhan, it is true, annexed *Karasi* (1336), and Murad I. defeated the ruler of Karamania; but it was not until the reign of Bayezid I. that the reduction of the petty states was seriously taken in hand. By 1392 all had been subdued, and by 1400 the frontier of the Osmanlis had been pushed forward to Erzingan and Malatia. Two years later, however, Bayezid was defeated and made prisoner by

Timûr. The campaigns of Timûr have left lasting marks on Mesopotamia, N. Syria, and E. and W. Anatolia. Ably planned and vigorously conducted, they were carried out with a ruthless disregard for life and property, and were attended by wholesale massacres of the Christian communities. Large districts were depopulated and abandoned to the nomads, and many flourishing towns were so completely destroyed that they have never since recovered. One of the most interesting features in his campaigns is the extensive use which he made of naphtha, or petroleum, in his battles ("slingers of naphtha" were employed in the fight with Bayezid), and especially in the mining operations of his numerous sieges. Places which had previously been considered impregnable quickly fell before his skill and impetuosity. In 1386 he marched from Tabriz to Tiflis and conquered most of Trans-Caucasia. In 1387 he advanced by Bayezid to Erzerûm, and thence marched to the plain of Mush. He then took Akhlat, and Adeljivas; and after marching round Lake Van to Van, returned to Tabriz by Selmas and Urmia. In his next campaign (1393-4) he marched from Rhey, near Tehrân, to Burujird, Khoram-abad, Dizful, and Shushtar (see Rte. 116); and on the 5th September, 1393, received the submission of Baghdad. On his march northward he took Tekrit, Erbil, Mosul, Edessa, Mardin, Diarbekr, and other towns; and in the early summer of 1394 he returned to Persia by Mush, Akhlat, Uch Kiliase, and Kars.

Timûr's next advance was in 1400, by Erzerûm and Erzingan, to Sivas, the capture of which was followed by a massacre (p. 43). His march was continued by Malatia, Beane, Aintab, Aleppo (where he defeated the Syro-Egyptian army, 27th October, 1400), Hama, and Baalbek, to Damascus, where he won a decisive victory over the Sultan of Egypt, 3rd February, 1401. After ravaging the country as far as Acre, and pillaging Damascus, he returned to Hama, whence detachments were sent against Antioch and Palmyra; he then passed through Hama and Aleppo, burning both, and crossed the Euphrates at Birejik. From the river he marched through Urfa, Mardin, Nisibin, and Mosul (where he crossed the Tigris) to Baghdad. After sacking the last city as a punishment for its revolt, he retired to Tabriz.

On the 15th of February, 1402, Timûr broke up his winter quarters on the banks of the Araxes, and marched by Erzerûm to Erzingan, where, after storming Kemakh, he completed his arrangements for the campaign against Bayezid I. Marching by Sivas, Kaisariyeh, and Kir-shehr, where he first came in contact with the Turkish outposts, he pushed forward to Angora, and overthrew and captured the Osmanli Sultan on the plain of Chibuk Ova (p. 10). After the battle Timûr marched to Sivri-hisar and Kutaya, whilst his armies spread over Anatolia from the Black Sea to the Mediterranean and wasted and plundered the country to the shores of the Bosphorus, the Dardanelles, and the Aegean. From Kutaya Timûr marched by Aidin, and Ephesus to Smyrna, which he took and pillaged (p. 72). His return march was by Egirdir, Olu-borlu, Ak-shehr, where Bayezid died, Kaisariyeh and Sivas to Erzerûm. From Erzerûm he marched through Kars to Georgia, whence, after a short campaign, he proceeded to Kazvin in Persia.

Osmanlis. Timûr restored the dynasties of the small states that had

submitted to Bayezid, but no sooner had he passed into Persia than they began to assert their independence. The whole country was in disorder. Nomad Turkomans, Mongols, and Tatars swarmed over the country, and every petty prince endeavoured to extend his territory at the expense of his neighbour. After a long struggle Muhammad I. (1413–21) succeeded in restoring the supremacy of the Osmanlis; and under his successor, Murad II. (1421–51), all the states excepting Karamania were annexed. This state was added to the empire by Muhammad II. (1451–81), who also took Trebizond, and, by his victory over Uzun Hassan, chief of the Ak Koyunlu, advanced the frontier to Erzingan and the Euphrates.

Selim I. (1512–20), in his campaign against Persia, marched by Konia, Kaisariyeh, Sivas, and Erzingan, and, after defeating Shah Ismail near Khoi, entered Tabriz in triumph. He afterwards overthrew the Memlûk Sultan of Egypt on the plain of Geuksun, and marched through Syria to Egypt. As a result of his campaigns Syria, Egypt, Armenia, Kurdistan, S. Azerbaijan, and Diarbekr, Nisibin, and Jezire in N. Mesopotamia, were added to the empire. Suleiman I. (1520–66), in the first of his campaigns against Persia, marched by the Konia-Erzurûm route to Tabriz, and thence by Hamadan to Baghdad, which, with Mosul and all Anatolia he annexed. Murad III. (1574–95) marched to Tiflis and conquered Georgia and N. Azerbaijan, and Murad IV. (1623–40) retook Baghdad, which had fallen into the hands of the Persians during the previous reign, as well as Azerbaijan and other territories.

The Russian conquests in Georgia and Armenia during the 19th centy. are noticed in Sect. II. (p. 198). The earlier annexations were followed by the rebellion of *Muhammad Ali*, the Vali of Egypt, whose son Ibrahim, after taking Acre (27th May, 1832), defeated the Turks at Hama, Beilan, and Konia, and advanced to Kutaya. The victorious march of the Egyptians was stayed by European intervention, and peace was concluded by the grant of a firman (6th May, 1833), under which Muhammad Ali became Governor not only of Egypt and Crete but of Palestine, Syria, and Adana. An attempt on the part of the Sultan to drive the Egyptians out of Egypt ended in the defeat of the Turks at *Nizib* (25th June, 1839); but in the following year the European Powers compelled Muhammad Ali to surrender his conquests. For seven years the Egyptians governed the occupied countries firmly and well, and there are still many traces of their occupation.

Before the Egyptian insurrection Mahmûd II. (1808–39) had undertaken the suppression of the *Dere Beys*, the hereditary local chiefs who had made themselves petty princes in almost every province of the empire. The reduction of these insubordinate feudatories in Anatolia was not effected without some struggles and frequent insurrections. The issue of the Hatti Sherif of Gül-khâneh by Sultan Abdul Mejid in 1839 marks the commencement of a new era which, in spite of wars, political intrigues, and those disorders that arise during periods of transition, has been one of fairly continuous though slow progress.

§ 11. THE PEOPLE.

The population of the Empire is composed of a multitude of discordant

elements,—rival races, rival sects, and rival interests. According to *race* the people are Turks (Osmanlis, Seljûks, Turkomans, Yuruks, Tatars, &c.), Albanians, Arabs, Armenians, Circassians, Georgians, Greeks, Jews, Kurds, Lazis, Slavs (Bulgarians and Serbs), Syrians, Wallachs, and other races. According to *religion*, the official classification, they are Moslems, Christians, and Jews. The *Moslems* are in a majority in Asiatic, the *Christians* in European Turkey; the *Jews* live at Constantinople, in Palestine, in N. Mesopotamia, and in the large sea-port towns. Most of the Moslems in European Turkey are of the same races as the Christians, being descendants of Albanians, Greeks, and Slavs who in former times, either from policy or fear, embraced Islâm. In Asia also a majority of the Moslems are descendants of the original inhabitants.

(a) *Moslems.*

The *Turks* are of Turanian descent and ethnographically belong to the same race as the Finns, Samoyedes, Tungus, Manchus, &c. Their conquest of Anatolia has already been noticed.

History.—Some settled down in the towns and villages, and hold lands as military fiefs, whilst others, such as the Yuruks, the Avshars, and the Turkomans, retained their nomadic state. Later the wave of Tatar conquest left behind it many Tatar colonies; and the Turkish Sultans, during their wars with Persia, forcibly transplanted many Shias of Turkish origin from that country to the Sivas vilâyet, where their descendants are known as Kizilbash, "red heads."

As Turkish rule became consolidated, large numbers of the conquered people embraced Islâm, and this change of religion became more marked when the Osmanlis seized Christian children to form the corps of Janissaries. When a Greek or Armenian adopted Islâm he became a "Turk," and, as a result of constant intermarriage between the victors and the vanquished, the Osmanlis have almost entirely lost their original race characteristics. In Anatolia every variety of type may be seen from the purest Mongolian amongst the nomads to the finest Caucasian amongst the landed gentry. In many places the villagers are unmistakably of Greek, in others of Armenian origin, and in others they are clearly the representatives of the tribes that occupied the country in pre-historic times. The Turk of Stambûl is a wonderful mixture of the East and the West, and, frequently, dress alone distinguishes him from a native of Southern Europe.

The Turk is good-natured and honest, brave and self-sacrificing. He is kind-hearted and rarely refuses a request directly. His hospitality is great, and the exercise of charity is one of his greatest pleasures. He is kind to those under him, and incapable of giving pain to animals. He makes up his mind slowly, and his apathy and fatalism leave no room for strong emotions. From boyhood he is calm and serious, and even in anger he never loses his gravity and dignity. He is a keen observer, and never forgets or forgives humiliation, injustice, or want of respect, though at the time he may conceal his feelings under the mask of indifference or friendship. He is a man of few words, but not wanting in good sense or mother wit. Keenly sensible of ridicule himself he delights in ridiculing an adversary. He has a great regard for right and custom

(*adet*), and for ancient lineage. Careless and indolent by nature the Turk often gives himself up to that dreamy state of gratification which he calls *kef*; and he raises money, at high rates of interest, for his immediate wants without taking thought for the morrow. He is too proud to work more than is necessary to obtain a living, and is wanting in enterprise, speculative spirit, and capacity for business. He does not understand laying out a portion of his capital on the chance of doubling it in a few years. He is proud of his religion and punctual in the performance of his religious duties, and despises unbelievers and everything that is not Turkish. In the country he is an agriculturist, a tiller of the land, and a breeder of stock; in the towns he is a seller of native manufactures, saddler, cobbler, smith, coppersmith, carpenter, tanner, weaver, and dyer. His religion prohibits him from being a banker (*saraf*). He is no sailor, but a good soldier, mule, or camel driver.

The Turkish peasant is physically a fine, powerful man, and where civilisation, with its accompanying vices and deterioration, has not penetrated he is brave, sober, patient, frugal, and capable of great endurance. He is a faithful servant, submissive to authority, and devotedly loyal to the Sultan. He is not naturally fanatical, and except when excited by religious teaching, he is kindly disposed towards his Christian neighbours. He is uneducated, indolent, and apathetic; dislikes innovations, and pertinaciously follows in the footsteps of his ancestors. His wants are few, and if he can supply these, clothe himself, and hoard a little money for his daughter's portion he is satisfied. His chief relaxation is the gossip of the village *kahveh*. The secluded life of the women acts on their intelligence; they are not educated themselves and do not care to educate their children.

The townsman is less liberal and more fanatical than the peasant who he despises as a boor. In many towns he is either an official (*memûr*), or lives on the earnings of a relation who is an official, and local politics is his constant preoccupation. He does not object to venality, and is not desirous of reform. The officials have little sympathy with the people they govern whether Moslem or Christian. The old feudal Beys, some of whom could trace their descent from the lords of the soil in pre-Islamic days, were as a rule good landlords: their descendants have mostly been ruined in the attempt to keep up a state they had not the wealth to maintain.

Islam knows no division of classes, and life is essentially democratic. There is no hereditary nobility, and there are few family names. A Turk has one name corresponding to our Christian name, and he is distinguished by the name of his father, the place of his birth, or some personal peculiarity. Inferiors, however, show great deference to superiors. An inferior, if invited to sit down, seats himself at a long distance from his superior and addresses him in stilted phrases. When two Moslems meet the greeting is *Salâm Aleikum*—"Peace be with thee," and the reply is *Aleikum Salâm*—"On thee be peace." At greeting a Turk brings the right hand to the breast, and then to the forehead. To uncover the head is bad manners. Men and women wear overshoes, which are removed on entering a house. When paying a visit strict etiquette is observed, and any breach of the unwritten rules by which it is governed is considered a mark of bad breeding.

Although the Kurân allows four legitimate wives, the cost of keeping

up four establishments is so great that monogamy is the rule. A Turk marries early, or buys a slave who, if she bears a child, is freed, and becomes a legitimate wife. Marriage is a civil ceremony performed by the Kadi, and the festivities last three days. Sons remain in the *harem* till their 8th or 10th year, and are much petted; daughters until their marriage. Circumcision (*sunnet*), though not mentioned in the Kurân, is regarded as a divine rite. It takes place between the 8th and 13th year, and after it the son leaves the *harem*. Wealthy people usually have a number of poor children circumcised with their son, and these children are afterwards looked upon as the son's foster-brothers. Divorce is easy; a man has only to say to his wife "I divorce you," but he has to return her dowry and carry out any pecuniary arrangements made for her support at marriage. The home life is very formal. The wife never calls her husband by his name; but addresses him as Effendi, Bey, &c. The children call their father *baba effendi*; they never sit down in his presence without permission, and always accompany him to the door when he leaves the house. The position of the wife in the house is a subordinate one, she cannot eat at the same table with her husband without permission, and never goes out with him. On the other hand the wife, by law and custom, has certain rights which the husband is bound to respect. She is mistress of the house and can go in and out when she pleases. If she be of superior birth or wealth, the husband sometimes has a bad time of it. The wives of Ministers and high officials hold receptions of ladies, and often exercise an influence in politics and in the filling up of appointments. The wife of a rich man spends much of the day at home in idleness. When she leaves the *harem* to go to the bath, or *bazâr*, or to visit a friend, she puts on the *yashmak*, which leaves only the eyes free, and the *ferije*, an armless mantle which completely conceals the figure. In Constantinople and Smyrna, the *yashmak* is now no more than a gauze veil, and the *ferije* is often a rich silk mantle. The women wear silk trousers, a vest, and a girdle. In the interior yellow leather socks are worn, but they are gradually being displaced by high-heeled French shoes. The nails, fingers, toes, hollow of the hand, and sole of the foot are stained with *henna*, and the eyebrows darkened with *kohl*.

A man's dress varies with his position. An official wears a black cloth frock coat (*stambulina*), buttoned up to the throat, cloth trousers, a white cotton skull-cap, and a fez (*tarbûsh*). In the house a short wadded coat or a long dressing-gown is worn.

Slavery, of which there are several degrees, still exists, but open slave-markets have been abolished. The slaves are well treated; they are regarded as part of the family, and their children are brought up like those of their master. A male slave is usually freed after seven to nine years' faithful service, and once freed he can rise to any rank—some have become Grand Viziers. A female slave becomes free on marriage to a free man.

The seclusion of the women has necessitated a peculiar construction of the dwelling-house (*ev*), which whether of stone, wood, or mud, is always divided into the *haremluk*, or women's apartments, and the *selamluk*, in which visitors are received. Into the *harem* no one enters but the husband, the children, the doctor, eunuchs, and very old servants. In the towns the lower portions of the windows are closed with lattice-work (*kafes*), through which the inmates, whilst concealed themselves, can see all that

is going on. In the larger towns the houses are now heated by stoves, but *mangals* (charcoal braziers) and *tandûrs* (tables covered by cloths beneath which are *mangals*) are still used in the interior. The family sit round the *tandûr*, putting their feet under the cloth.

Near the coast European furniture is coming into use, but as a rule the houses are poorly furnished according to Western ideas. A *divan*, covered with carpets, runs round the walls of the room, and there are a few stands for lamps, &c., low tables for coffee-cups, &c., and sometimes a clock. In summer the floors are covered with straw mats, in winter with carpets. At night beds are unrolled and laid on the floor. At meal-times a large round tray is brought in and placed on a low table, and round this the eaters squat or sit on low stools. The dinners in the houses of the wealthy generally consist of about 20 courses—fish, sweets, and meat appearing at uncertain intervals. Water and *sherbet* are drunk at dinner, but it is a common custom to drink *raki* before commencing the meal. Knives and forks are gradually being introduced, but the usual habit is to dip the right hand or a spoon into the dish, the highest in rank commencing. To use the left hand is an insult to the host. After dinner a basin and jug are brought in for the washing of hands and then follow pipes and coffee.

A Turk on rising in the morning takes a cup of black coffee. About eleven he has a substantial breakfast, and about seven he dines. Turkish cooking is good but coarse. Vegetables, rice, pepper, onions, sugar, milk, and honey are freely used. Game, fish, and shell-fish are rarely seen; pig's flesh never. Bread is largely eaten; near the coast it is white and good, but inland, dampers (*fûla*) are eaten. Cakes with sesame seeds are highly esteemed. Some of the favourite dishes, *pilâf*, *kebâb*, *dolma*, *yâsirt*, *kaimak*, *helva*, *kataif*, &c., have been already noticed, p. [18], others are *kapama* (a ragout of fowl), croquettes of cheese or minced meat, chicken's breast pulped and mixed with milk, rice and milk, *baklava* (a tart with honey and almonds), pears, apples, &c., mixed with *pekmez* (thickened grape juice), and *rahatlakum*, made from figs, sugar, and gum Arabic.

Tobacco and coffee play a large part in the social life of the Turk. Cigarettes (*sigâra*) have now in most towns taken the place of the pipes with long stems which were formerly handed to visitors by the *chibukjis* (pipe-men). Coffee is made by pounding the berries, and putting the pounded coffee into a small quantity of boiling water; it is then boiled up twice, and a few drops of cold water are added to settle the grounds. It is served in cups (*finjan*), which are placed in holders (*zarf*) of silver or porcelain. It is usually drunk without sugar or milk. The *narghileh* (hubble-bubble) is more common in many places than the pipe. The *tumbaki* smoked in it is first damped and squeezed. A nut or flower is often placed in the water vessel. *Esrâr* (Indian hemp), which stupefies and intoxicates, is mixed as a powder with tobacco, or taken as an electuary. *Hashish* is a cake composed chiefly of *esrâr*; a little is said to deaden pain, and to fit a man for hard work. *Afiûm* (opium) is either smoked or taken as an electuary. It is now little used, and no opium houses are allowed to be open.

In every large town there are public baths (*hammâm*) with the usual dressing, cold, and hot rooms. They are not always clean. Most of the bath attendants are Armenians. The law forbids any one to go out after

dark without a lantern, except in streets which are lighted with gas. The custom is regarded as a police measure to show who are thieves and who are honest men.

Religion.—The fundamental principles of *al-Islâm*, the Moslem creed, as set forth in the Kurân, are:—(1.) *Belief in Allah*, the only God, to whom Moslems apply 99 epithets, called *el-Asmâi'l-Husna*, the "Beautiful Names." Nearly every Moslem carries a rosary of 99 beads to aid him in the pious recitation of the epithets. (2.) *Belief in the Angels* who are called the "Messengers," because they convey messages from God. On each side of every man stands a recording angel, one to write down his good, the other his bad deeds, and a Moslem, on ending his prayers, turns his face to the right and left to greet them. Two angels, *Nakir* and *Munkar*, visit every man in his grave to examine him respecting his faith in the Prophet. The archangels are *Jibril* (Gabriel), *Mikâl* (Michael), *Azrafil* the Angel of Death, and *Isrâfil*, who is to sound the last trump on the Day of Judgment. The devil, *Iblis* or *esh-Sheitan*, is a fallen angel. Besides angels there are *Jinn* (Genii), who hold a mid-place between men and angels, and of whom many fables are told. (3.) *Belief in the Books and the Prophets*. God has in divers times given revelations of His will to His Prophets. These revelations number 104, of which 10 were given to Adam, 50 to Seth, 30 to *Idris* (Enoch), and 10 to Abraham. The remaining 4,—the Old Testament, the Psalms, the Gospel, and the Kurân,—were delivered successively to Moses, David, Christ, and Muhammad. The terms *Nabi* (prophet) and *Rasûl* (apostle) are applied indiscriminately to the patriarchs and prophets of old. According to tradition there have been 124,000 prophets. (4.) *Belief in a general Resurrection and final Judgment*. On the Last Day Christ will establish Islâm as the universal faith, and with Him will re-appear the 12th Imâm (*el-Mahdi*). Then, *Isrâfil* having sounded the two trumps which will kill the living and quicken the dead, every man will be judged according to the books kept by his recording angels. Heaven and hell,—the former a paradise of purely voluptuous gratification for the good, the latter a realm of appalling torment for the bad,—are both places of many mansions. (5.) *Belief in the decrees of God*, who has predestined both good and evil. "Verily God misleadeth whom He will, and guideth whom He will." (*Sûr xxxv. 9.*)

The five *Cardinal Ordinances of Islâm* are:—(1.) The pious recital of the *Kalima*, *La ilaha illa-llah wa-Muhammad Rasûlu-llah*, "There is no Deity but the one God, and Muhammad is His Apostle." (2.) Prayer (*salât*) is enjoined as seasonable and proper at all times. There are four set times of prayer, but in common usage a fifth is added,—dawn, midday, afternoon, sunset, evening. Prayer should always be preceded by ablution; the ritual of ablution is very minute, and the various sects of Islâm have different modes of procedure. The person praying must remove his shoes, and turn towards a fixed point (*kiblah*),—the *Kaabah* at Mecca. The Moslem says his prayers wherever he may be; whether in his house, or in the street, or on a journey, he unrolls his prayer carpet, and turning towards Mecca goes through the prescribed bowings and prostrations. (3.) Fasting (*es-Saûm*) is enjoined as a pious and meritorious exercise, and in some cases prescribed as a penance. The great obligatory fast is that of the month of *Ramazân*, during which nothing is allowed to pass the lips between sunrise and sunset, and night is turned into day. The

meal which breaks the daily fast is called *Iftar*. During the fast, especially if it falls in the summer months, little work is done. (4.) Legal and obligatory almsgiving, or *ex-Zakât*, is insisted upon as one of the essentials of true piety. It should amount to $2\frac{1}{2}$ p. c. of a person's income. Charity to the poor is also enjoined, and is given without ostentation. The construction of public drinking fountains (*sebil*), is regarded as an act pleasing to God. (5.) The pilgrimage to Mecca (*Haj*) should be made by every Moslem during the three appointed months.

There are two great sects of el-Islâm, the Sunnis (from *sunna*, tradition), and the Shias (from *Shia*, sect). The Sunnis, or orthodox Moslems, are divided into four sects,—Hanafites, Hanbalites, Malekites, and Shafi'ites, —established during the rule of the Abbaside Khalifa, and named after their founders, Abu Hanifa, Ibn Hanbal, Malik, and Shafi'i. The Turks are nearly all Sunnis. The Shias (p. 285) introduced the practice of giving the Kurân an allegorical interpretation. In their religious ideas the faith of the ancient Persians, and Dualism, Gnosticism, and Manichaeism are reflected. The Persians and many Kurdish tribes are Shias.

In less than two centuries after the Flight pure mysticism or *Sufism* was founded and spread rapidly in Persia. "The key-note of the system is that the human soul is an emanation from God, and that it is always seeking and yearning to rejoin the source from which it sprung. Ecstasy is the means by which a nearer intercourse is obtained; total absorption in the divinity the ultimate object to be obtained." Sufism is represented by the

Dervishes, who put an esoteric interpretation on the Kurân, and the collected sayings of the Prophet, and dispense with the formalities of the mosque. The originators of the first Orders had some difficulty in introducing the novelty, being restrained by the precept, "There is no monasticism in Islâm." Asceticism and fanaticism, however, developed rapidly, and the dervishes astonished people by their austerities, their violent exercises, and their self-laceration. The early dervishes renounced their worldly goods to give them to the poor; now a poor man becomes a dervish to earn a living by alms. The dervishes have the right to speak openly, and to follow the army, Kurân in hand, to encourage the soldiers. There were thirty-two founders of Orders who rivalled each other in their strange and extravagant customs. The best known are the *Mevlevi*, or *Dancing Dervishes*, whose head-quarters are at Konia (p. 133); the *Rufâi*, or *Howling Dervishes* (see *Handbook to Constantinople*); and the *Bektash Dervishes*, who for several centuries were so intimately connected with the Janissaries (p. 55). The mystic rites of the Mevlevi and Rufâi aim at the production of the ecstatic state in which the soul enters the world of dreams, and becomes one with God. The dervishes live in *tekkes* presided over by Sheikhs, who represent the *pir*, or founder of the Order, and they acknowledge no authority but that of their spiritual chief. The wandering dervishes are classed as those who travel by order of their superior to beg (*seîya*), and those who have no fixed abode (*Kalender*).

Mosques are used for prayer, preaching, and teaching. No religious ceremonies are performed in them. "Owing to the almost complete

absence of ritual in Moslem worship, the mosque in its earlier form is one of the simplest of all religious buildings,—its normal arrangement being an open court (*sahn*), surrounded by a covered cloister (*liwân*), in the centre of which is a fountain for the ablutions requisite before prayers; the side of the mosque which is towards Mecca is occupied by a roofed building (*maksura*) or place reserved for prayer." In the centre of the building is the *mihrab*, which marks the direction of the *Kiblah* (Mecca), and beside it is the pulpit (*minber*). In front of the pulpit is a raised platform (*dakka*), from which exhortations are given, and near it are lecterns, from which portions of the Kurân are read. At one or more corners of the court or the building are minarets, from which the *muezzins* call the faithful to prayers. The greatest possible splendour, both of material and workmanship, was often lavished on the building externally and internally.

Considerable diversity exists in the plans of mosques in various parts of the Empire. In Anatolia the simplest form is a rectangular or square chamber covered by a dome; and from this there is every variety up to the great mosques at the capital. The Seljûk mosques show traces of Persian and Sassanian influence, and are remarkable for the elaborate beauty of many of the decorative details and for the large use of coloured glazed bricks and tiles. The grouping of the mosque and its surrounding buildings,—*imârets*, *medresses*, tomb chambers, &c.—is sometimes as at Konia, highly artistic. The early Osmanli mosques also show traces of Persian influence, excepting the mosque of Murad I., at Brûsa, which is almost in the style of contemporary Italian Gothic. The later mosques are more or less copies of S. Sophia at Constantinople. The care of the poor is obligatory on the mosques, and near them are soup kitchens (*imârets*), hospitals, guest houses, and sometimes lunatic asylums. Attached to the mosques are also schools (*mekteb*), colleges (*medresse*), and libraries (*kitâb-khâneh*).

Education is in a backward state, but efforts have been made to improve it in recent years. There are now primary schools in which boys and girls are taught reading, writing, and the Kurân; secondary schools in which the instruction is more advanced; higher schools in which Arabic, Persian, history, geography, arithmetic, geometry, and sometimes French are taught; and colleges such as the Galata Serai at Constantinople. The schools have not met with much success, owing to the unwillingness of parents to have their children taught in them. The best educated men have received their instruction in Europe, and mostly in Paris.

For *language* and vocabulary, see *Handbook to Constantinople*.

Kurds.—The Kurds proper are of Median origin, and belong to the Indo-European family; they are consequently, notwithstanding their antagonism, akin to the Armenians. They are the same people as the *Gardu* of the Assyrian inscriptions, and the *Carduchi* of Xenophon; and their name appears in that of *Gordyene*, which was applied to the district which they inhabited and in which they still live. The *Mamakanli* Kurds are said to be descended from the Armenian Mamigonians. In the Dersim the *Dersimlis* are apparently descended from the original population, whilst the *Hassanalis* originally came from Khorassan.

The Kurds first came under Turkish rule as a result of the campaign

of Selim I. (1512–20) against Persia; and the annexed districts were organised and successfully governed by Edrisi, the historian, who was a Kurd of Bitlis. At that time the rich arabic and pastoral lands between Erzerûm and Erivan, wasted for more than four centuries by nomad Turks, Mongols, and Tatars, were almost deserted, and Edrisi forcibly resettled them with Kurds from the Hakkîari and Bohtan districts. This policy was continued by Selim's successor, and Kurds are now found as far N. as a line from Divrik, through Erzerûm, to Kars and Erivan. Afterwards the Kurdish Beys became practically independent, and it was only in 1834 that the Porte reasserted its authority. Since that time the Kurds have been more or less under subjection.

The *Kurdish population* in Turkey, Persia, and Russia is probably between 2,000,000 and 3,000,000; and of this about 1,500,000 live in Turkey. The Kurds are scattered irregularly over the country from J. Sinjar on the S. to Kars on the N., and from the river Sakaria on the W. to Lake Urmia on the E. But they are principally grouped in the mountain districts of Kurdistan (p. 197). In W. Anatolia they are most numerous in the Haimane and Bozuk districts.

The majority of the Kurds are *Sunnis*, or orthodox Moslems, but many of the tribes, especially of the Zaza-speaking Kurds, are *Shîas*,—frequently called *Alivis* or *Kizil-bash*. The Shîas are chiefly found in the Dersim, about Arabkir, and in the districts to the W.; their faith is a curious mixture of Shiism, Paganism, and Christianity (p. [66]). Most of the Persian Kurds are Sunnis of the strict Shafi sect, and are bitterly hostile to the Shia government of the country. In Turkey a majority of the Sunnis belong to the same sect, of which the notorious Sheikh Obeid-ullah was the spiritual chief. Since the suppression of the Beys who built and supported mosques, a laxity of religious observance has grown up amongst the Kurds.

The original *organisation* of the Kurds was tribal, and they have always been pastoral and nomadic. The tribes (*ashiret*) into which they are divided resemble in many respects the Highland clans of Scotland, and they are subdivided into numerous septs. Very few tribes number more than 10,000 souls; the average is about 3000. They often bear simply the name of their chief, or of the district in which they dwell, and they have no bond of union. Sections of the same tribe, living on opposite sides of the border under different Aghas, are often at war with each other. The tribes reckon their strength by "gun-men." The majority of the Kurds are sedentary and pastoral (*Yerli*), and live in the mountain districts, where they can grow enough grain for their simple wants, and have pasture for their flocks. In summer they usually move into standing camps often within sight of their winter homes. The nomad Kurds (*Kocher*) pass the summer in the mountains of Kurdistan, entering them in May and leaving them in October; in winter they live S. of the mountains near the Tigris, the two Zabs, and the Diala, and in the desert N. of J. Sinjar, where they purchase right of pasturage from the Bedawin. Each tribe has its own pasture ground by long established right, and trespass on adjoining pastures is a fertile source of feud. Several of the tribes have a very bad reputation, and during the periodical migrations the districts passed through are frequently plundered,—Moslem and Christian suffering alike. In N. Mesopotamia, near Diarbekr, Urfa, and

Mosul, are many *non-tribal Kurds* settled in villages and purely agricultural. They are looked down upon by the nomads, and are locally called "Rayahs," a term universally applied to the Christian peasant. Very few Kurds, and those generally of low origin, live in towns.

The Kurds speak two distinct dialects—*Kermanji*, an old Persian patois, with Chaldaean words, and a certain Turanian element, and *Zaza*, a Persian dialect largely intermingled with Armenian. The Zaza-speaking Kurds are chiefly in the Dersim district, and in the vicinity of Kharpüt, Mush, and Diarbekr. A third dialect, *Guran*, more nearly allied to Persian, is spoken by the Kurds near Karman-shah. Some of the Kurds in N. Mesopotamia speak Arabic, and some of those in W. Anatolia, Turkish. Their songs have a weird melancholy sound, produced by repetition of the monosyllabic "lo." When correspondence is necessary Persian or Arabic is generally used. There are a New Testament in Kurdish, printed by the American Mission; a grammar and vocabulary of the Hakkari dialect; and a French-Kurdish dictionary published at St. Petersburg.

The Kurd delights in the bracing air and unrestricted liberty of the mountains. He is rarely found as a muleteer or camel-man, nor does he take kindly to handicraft. He is not wanting in natural intelligence, and the Turkish proverb "stupid as a Kurd," if not the outcome of race hatred, probably refers to his ignorance and to his unsophisticated nature. Educated Kurds are usually intelligent, and the race has produced such men as Salah-ed-din and Edrisi. The men are lithe, active, and strong, but rarely of unusual stature; heads a trifle small; faces oval; complexion dark; nose firm and curved; eyes rather small and long. Pride, fidelity, and hospitality are race characteristics; and Kurds have the greatest respect and veneration for their chiefs, who trace their descent through pure blood and well known names for many generations, and are noted for their pride of ancestry. Their vices are chiefly those of ignorance. They have rude but strict feelings of honour, and, though wild and lawless, are not naturally fanatical or cruel. It is only when excited by their spiritual or temporal chiefs that they become cruel and barbarous. They carry a dirk, flint-lock rifle, pistol, sword, and sometimes lance. The women do most of the hard work, and weave woollen carpets and rugs; they do not veil, and are allowed great freedom, praying in public, and conversing freely with strangers. The nomads, who live like Arabs, are much hardier and more independent than their sedentary brethren, and have a larger share of Kurdish wealth,—sheep, goats, oxen, horses, &c. The Kurd borrows freely from Jew or Christian, and readily runs into debt; and the efforts made by the lenders to collect their debts often lead to disturbance. He is also much given to brigandage and levying blackmail on the Christians. When the Christians fled to the mountains from Mongols and Tatars they obtained Kurdish protection by the payment of a tax, in some cases to the chief of a tribe, and in others to the tribe itself. In the mountains between Mush and Bitlis, and the Bohtan, these rights are still sometimes asserted by periodical forays. The Kurd has an innate dislike to military service, and is ever ready to desert at the first opportunity. The recent attempt to form a Kurd cavalry force for service in Kurdistan has not been a success. The houses and forts of the Beys were stone buildings of some architectural

pretensions, but are now chiefly in ruins. The people live in flat-roofed houses containing one room and a stable, and very dirty. In some places in the plains they have bee-hived shaped houses.

The Circassians (*Cherkes*), who are so widely distributed throughout Anatolia, N. Syria, and N. Mesopotamia, are partly emigrants from Circassia after its conquest by Russia, and partly refugees from Bulgaria, E. Roumelia, and Circassia after the last Turco-Russian War. They include the Kabardai, Chechen, Daghestanis, &c., who are of Semitic-Turanian race, and the Abasa who are of Indo-European origin, and were originally Christians. Two principal dialects, which differ greatly, and several minor ones, are spoken.

The *Abasa* have a dim reminiscence of Christianity, and in some cases bear Christian names. Some have Georgian, some Greek, and others Latin, features. The Armenian double cross, and the Latin cross, are still used as symbols, and in some of the tribes old Greek customs still exist. They are divided into several tribes, of which the most important are the *Shabsukh*, *Absekh*, and *Obukh*; and the people are sharply parted into four castes—princes, nobles, freemen, and slaves. The slaves, who appear to be of different origin, are very numerous; they are well treated, and completely identify themselves with their masters. To a certain extent the old tribal organisation is maintained, and race and family ties are regarded as peculiarly holy and binding. Many of the customs, especially those relating to marriage and the honeymoon, are interesting.

The Circassians are more manly, vigorous, intelligent, and truthful than the Anatolian peasants. They have high courage, a love of personal freedom and independence, a natural aptitude for commerce, and a great capacity for civilisation and education. They have introduced, wherever they have gone, improved carts, more comfortable houses, and a better system of agriculture. Next to the Albanians they supply the most capable and honest officials; and they make the best labourers in many of the mines and in the cotton-ginning factories in the Aidin vilâyet. Some of the tribes are great horse-breeders; and some of the men are bold robbers.

The principal settlements are those of the *Kabardai*, on the Uzun Yaila, E. of Sivas, and near Kutaya; the *Gilastenei*, a branch of the *Kabardai*, near Geuksun; the *Chechen*, Shamil's tribe—fine, handsome, intelligent men, in Syria and Mesopotamia; the *Haguch*, near Sinope; the *Absekh*, near Samsûn and Amasia, at Balikisri, and in Syria; the *Shabsukh*, near Amasia and Samsûn, at Ada-bazâr and Duzje, and in Syria; the *Abasa* and *Obukh* round Ada-bazâr and Duzje.

Noghai Tatars. After the Crimean War about 20,000 Noghai families left Russia and settled on the Cilician plain. Coming from a cool bracing climate to the swampy portion of the plain, with no doctors, and no one to advise them, they died by thousands, and now only about 2000 families are left. They are quiet inoffensive people, living on or near the banks of the Jihûn.

The *Lasis* have already been described (p. 210). In 1880–81, large numbers emigrated from the portion of Lazistan ceded to Russia, and
[Turkey.]

were settled down in the mountains bordering the Gulf of Mudania from Geumlek to Boz Burun. In the same district many Georgian refugees were settled. Here and there in W. Anatolia are villages of Albanians, Pomaks, refugees from E. Roumelia, and in E. Anatolia there are some Persian settlements. The Zalzeks of the Aidin Vilâyet, who wear a peculiar costume, and have many interesting customs, are apparently descended from the original population.

Kird-bash, "red head," is the name given by Sunnis to a large section of the population which is either Shia in faith, or professes a religion which is a strange mixture of Shiism, Paganism, Manichæism, and Christianity,—sometimes one, sometimes another element predominating. They are widely spread, and in certain districts of the Angora and Sivas vilâyets, as well as in the Dersim, they form a compact population. They appear to be derived partly from Shias of Turkish origin, who were forcibly transplanted from Persia during the reigns of Selim I. and Suleiman I.; and partly from the original inhabitants who, after having been worshippers of the Great Goddess, Ma, adopted Christianity, became deeply tainted with Manichæism, and, later, embracing Islâm during the Seljûk period, were exposed to Persian religious influence. In some cases they pray over bread and wine, which are afterwards consumed by the worshippers. The Sunnis accuse them, apparently without truth, of being dirty, immoral, and of celebrating obscene rites. They have an excellent reputation for industry, economy, and energy; there is always more life about their villages than usual; and they are good gardeners, and skilled in the art of irrigation. A Christian can go safely amongst them in places where a Sunni dare not venture. The women are fond of bright colours; they have much freedom, and never veil except in presence of a Sunni.

The *Ansariyeh*, or *en-Nusariyeh*, who, in recent years, have migrated in large numbers from their home in the Syrian mountains to the Cilician plain, derive their name from Nusair, whose son, Abu Shueib, the first apostle of the sect, derived his teaching from the eleventh Imâm. The apostle who spread the religion was Hussein ibn Hamdan el-Khasibi, whence the people are sometimes called *Khasibiyeh*.

The *Ansariyeh* are divided into two sects, between which there is bitter enmity:—the *Shemsiyeh*, who reverence the sun, resemble the Maronites in appearance, and are descended from the original inhabitants of the mountains; and the *Kumriyeh*, who worship the moon, are of Persian type, and came from J. Sinjar. They believe in one God, self-existent and eternal, who has manifested Himself seven times in human form, Ali, the last manifestation, being the most perfect. At each manifestation the Deity made use of two persons, the first created by himself, the second created by the first. The Deity, known as *Mâna*, "meaning," with these two persons, called *Ism*, "name," and *Bâb*, "door," form an inseparable Trinity. In the first manifestation, the Trinity was formed of Abel, Adam, and Gabriel; in the last of Ali, Muhammad, and Salman el-Farisi. The initial letters of the last named, Ain, Mim, and Sin, represent the secret of the Trinity. They also believe in two worlds, the luminous or spiritual world with seven hierarchies, and the earthly world with seven degrees of believers. Light is the eternal *Mâna*, who manifests himself in *Abd en-Nûr*, the servant of light, which is wine: this wine is consecrated

and drunk, mixed with water, in the sacrament (*kuddās*). Ali is God and dwells in the sun, hence the reverence for light. They believe in the transmigration of souls, the same soul passing from one body to another seventy times. They do not eat camel, pork, hare, or eel; and usury, tobacco smoking, the wearing of a black handkerchief, or a blue turban, and other specified articles of dress, are forbidden. Myrtle is held in high esteem. There are five principal feasts in the year on which the men communicate; *Kuzelle*, on New Year's Day, old style; *Milad*, on the 25th December; *Yetas*, on the Epiphany, when men and women go to the river and immerse themselves in remembrance of Christ's baptism; and *Nurūz*, on the 4th April, old style—an old Persian feast, and considered the most important.

The Ansariyeh are quiet inoffensive people, and good agriculturists. Their villages are never far from running water, and the ceremonies on their feast days, as far as they are visible to the uninitiated, are very interesting.

The Yezidis (Infidels) or "Devil Worshipers," whose proper name is *Aedai*, are tribal and non-tribal, nomad and sedentary. Most of them are sedentary, and they are found scattered over the country between Erivan and J. Sinjar, and between the Kurt D. on the W. and Zakho, E. of the Tigris. At Badri, near Mosul, and in J. Sinjar, they form a fairly compact population. They number about 40,000 in Turkey, and 6000 in Trans Caucasia.

The origin of the Yezidis is unknown; they are variously supposed to be of Kurdish, Armenian (from those Armenians who moved S. when Christianity was forcibly introduced by Tiridates and S. Gregory), and Hebrew descent. Their religion is, apparently, a curious mixture of the old Babylonian religion, Zoroastrianism, Manichaeism, and Christianity; and it has an affinity with that of the Ansariyeh. They believe in two antagonistic spirits or beings,—the good (light), and the evil (darkness), and they consider it of importance to conciliate the evil spirit. They celebrate mysteries analogous to Baptism and the Lord's Supper; and kneel, looking towards the sun, at sunrise. Their priests chant prayers to Sheikh Adi, and Sh. Shems (the sun). The Moslems accuse them of practising obscene rites, and indulging in disgusting orgies during their nocturnal religious ceremonies; but, apparently, as unjustly as the Christians accused the Manichaeans of similar offences. They have a chief priest, and a civil head, both of whom live at Badri, and a shrine, to which pilgrimages are made, at Sheikh Adi (p. 240), where their founder is buried.

Their language is Kermanji, but all written documents are in Persian. They have no schools, and few can read or write. The Yezidis, with the exception of a few townsmen in Mosul, Aleppo, and Damascus, are agricultural and pastoral; they have vineyards, olive-groves, and fruit gardens, and also grow cereals. They are industrious, civil and well-disposed towards Christians; and their dwellings are cleaner than those of Kurds, Arabs, or Christians. Round Mosul they are inoffensive and harmless, but in some districts they are noted freebooters.

The nomads and semi-nomads of W. Anatolia are for
descendants of the Turkish tribes which poured into the

defeat of Romanus, or of the Mongols and Tatars who followed them at a later period.

The Turkomans are partly pastoral, partly agricultural. Some are Sunnis, some Shias. They are kind and hospitable, and are principally settled in the Angora, Adana, and Aleppo vilâyets.

The Yuraks speak Turkish, but do not read or write. They call themselves Moslems and circumcise; but they have neither mosques nor imâms, and their religion sits lightly upon them. They do not till the soil, but own large herds of cattle, sheep, and goats, carry on most of the camel transport of the country, and are relatively rich. They pass the summer in the mountains, the winter in the plains, and are very regular in their migrations. They are vigorous and robust, keen hunters and expert robbers, but very hospitable. They are met with in many districts, but are most numerous in the Konia vilâyet.

The Tatars are partly of Mongol, partly of Turkish stock. Their number was greatly increased in 1880-82 by refugees from the Dobruja. They are quiet and industrious, and make excellent *arabafis*.

The Avshars, of Turkish race, came from N.W. Persia, where there is still a portion of the tribe. They were once powerful and practically independent, but, after the Crimean War, they were driven from the Uzun Yaila into the Anti-Taurus Mountains by the Circassian immigrants. They are now reduced in numbers, and are gradually passing from a nomad to a settled state. They are bold robbers and still somewhat intractable, but kind and hospitable to Europeans. The women are freer of speech than amongst the Turks, and are noticeable for their beauty, their singular fashion of dressing their hair, and the bright colours of their dresses. The Avshar religion is analogous to that of the Kizil-bash.

The Chepmi and the Takhtaji live in houses in winter and tents in summer, and are wood-cutters, charcoal-burners, and basket-makers. They have no imâms, mosques, or religious books, and are despised by Moslems, who accuse them of immorality and nocturnal orgies. When a man dies they weep and wail over the corpse, which is decked with flowers, and during the marriage ceremony the bride and bridegroom are given wine to drink. Their fondness for living near running water, and some of their customs, would seem to indicate that they are connected with the Ansariyeh. They are most numerous in the Adin vilâyet.

The Shabbakhs and Bajwans are two tribes of peculiar people living near Mosul. They are called Kizil-bash by the Moslems, but have curious religious tenets. They believe that Christ is hidden on earth and will some day reappear; and they have much in common with the Ali Nahlis (p. 285). They are poor and inoffensive; and their language is more nearly allied to Persian than Kermanji.

The Terek-imans or Kara-papaks live in the Bayezid district, and in Trans Caucasus. They are descendants of emigrants from Northern

Azerbaijan, are all Shias, and acknowledge one supreme chief who lives in N. Persia.

For the Arabs, see p. 282, and the Lurs, p. 284.

(b.) *Christians, Jews, &c.*

The division of the non-Moslem subjects of the Porte into *Millets*, or religious communities, to which the Sultans granted important privileges and immunities, has already been explained (*Handbook to Constantinople*). The most important sections of the non-Moslem population are here noticed.

The Greeks (*Rûmi*, from 'Ρωμαῖοι) of A. Minor and the adjacent islands are partly the descendants of Greek colonists, and partly of the early inhabitants of the land who were converted to Christianity and completely Hellenised during the period of Byzantine supremacy. The various peoples were amalgamated by ecclesiastical rule and religious zeal far more effectually than they could ever have been by Rome and her pro-consuls. Tribal distinctions were obliterated, and the native dialects everywhere gave place to the language in which the Gospel was written. The people became "Greeks" as being subjects of the Byzantine Empire, and members of the Eastern Church; and it is this latter bond which is still the real test of nationality. Every Turkish subject who is a member of the Orthodox Church is a "Greek," and belongs to the Greek community (*Rûm milleti*).

When Muhammad II. took Constantinople he found the Greek Church in a state of disorganisation from the flight of the Patriarch and its quarrels with the Emperor. In pursuance of his policy towards his Christian subjects he appointed a Patriarch, and invested him with great civil and ecclesiastical power over all members of the Greek Church. He, however, reserved in his own hands the power of deposing Patriarchs and Bishops, and of condemning them to death. The Patriarch of Constantinople thus became the civil and religious head of the Greek *millet*, and a high dignitary of the Empire. He is elected, subject to the approval of the Sultan, by a synod, which also administers the religious budget, and whose decision is final in matters of faith. There is also a Council for civil affairs, and in every vilâyet there is an ecclesiastical and civil council under the control of the Archbishop or Bishop. The Patriarchs (Constantinople, Jerusalem, Antioch, and Alexandria) and Bishops are well paid, but the inferior clergy are in a miserable state, some of them subsisting by husbandry. The parochial clergy must be married, and as a rule their character is good; but they are extremely ignorant. It is considered sufficient qualification for holy orders to be able to read the prayers and lessons in church.

The distribution of the Greeks is interesting. In the islands off the W. coast, and on the mainland opposite to them, the Moslems are gradually being displaced by Greeks. In these districts the people are enterprising, intelligent, keen-witted and gifted with a rare commercial instinct. They have an ardent love of liberty coupled with a deeply-rooted intolerance of everyone who happens to differ from them in creed or opinion. With

many of the best qualities of the Hellenic race they combine some of the worst, such as instability of character, impatience of authority, indifferent morality, and disregard of truth. Drunkenness is prevalent and, in the larger towns, the young Greeks spend their evenings at some casino or *café chantant*, where drink, play, and loose companionship do not tend to improve their morality. Profuse expenditure on education is a national characteristic, and to acquire a sufficient fortune to found a school or hospital in his native town is the honourable ambition of every Greek merchant. Kindergartens, elementary and high schools have been founded for boys and girls. Masters and mistresses have been brought from Athens, and good editions of the Greek classics have been introduced from Germany.

On the S. coast of Anatolia the Greeks are far less educated and enterprising. Here the genius, the liberal spirit and love of art of the ancient Hellenes have been replaced by ignorance and gross superstition. In many places they are quite illiterate, and their habits and dress are thoroughly Asiatic. Their home and family life is miserable, and quite as despotic as that of the Moslems; the men eat with their fingers and apart from the family; there are no tables and no beds; and both sexes lie on the ground without removing their clothes. They talk Turkish and write it in Greek characters; and the priests, who officiate in Greek, do not understand what they read. Superstitions, such as belief in the evil eye, in lucky and unlucky days, in the efficacy of charms and love philtres, in omens, sorcery, &c., are common, and have far more influence over their daily life than religion.

The Cappadocian Greeks who live in Kaisariyeh, and the villages round Mt. Argæus, and occupy the curious rock-hewn villages to the south, have a well-deserved reputation for energy and commercial activity. They are animated by an intense love of home; the great ambition of every Cappadocian is to go to the capital and earn enough to enable him to build a house and settle down as a married man in his native country. The villages on the slopes of Argæus offer a spectacle of wealth and comfort, which is not to be found elsewhere in the interior. Nearly every village is connected with some particular guild in Constantinople; one supplies small store-keepers, another sellers of wine, another driers of fish, another makers of caviare, another porters, &c. The rock-hewn villages S. of Kaisariyeh are known by Greek as well as Turkish names; in some Greek is spoken, in others a Graeco-Turk jargon. On the holy pictures in the churches the legends are often in Turkish written with Greek characters. Some of the villages have a mixed population, Greek and Turk, but they are of the same stock, and are only distinguished by the quaint head-dress of the Christian women,—a white cloth wound round the head like the bandage of a corpse.

The Pontic Greeks are, as a rule, agriculturists, and are more ignorant than the Cappadocians. They have the sturdiness and independence of mountaineers, and have in most cases retained their language and religion. They are very superstitious, and entirely under the influence of their priests.

The Anatolian Greeks generally are active and intelligent, laborious and devoted to commercial pursuits. They learn quickly and well, and become doctors, lawyers, bankers, innkeepers, &c., filling most of the pro-

essions. They are good miners and masons, and villages are generally found near old lead and copper mines. They have much of the versatility, the love of adventure and intrigue, which distinguished the ancient Greeks; and a certain restlessness in their commercial speculations which sometimes leads to disaster. The democratic feeling is strong; the sole aristocracy is that of wealth, and ancient lineage confers no special distinction. The children of rich and poor go to the same schools and receive the same free education.

When Turkish supremacy was established in Anatolia, and the use of the Greek language was forbidden, the Greeks who worked in the mines were allowed to retain their creed and their language. Those who lived in the rock-hewn villages of Cappadocia and in the mountains of Pontus were able, from the peculiarity of their position, to defy the Turk and retain their language. In all other inland communities Turkish, written with Greek characters, became the language of the Greek Christians.

In travelling through Greek districts or villages, or in employing Greeks, it may sometimes be necessary for the traveller to use Romaic. The dialects used in Turkey are exceedingly numerous. Generally speaking, there is a dialect for each island and sometimes for each village in an island. The two chief dialects are those of Smyrna and Constantinople, which are closely allied. The Smyrna dialect is perhaps that which is most extensively used and understood.

For Constantinople Romaic a good work may be picked up on the book-stalls in Constantinople for a shilling—'Le Premier Indispensable du Militaire Français en Orient, Français, Turc et Grec. Constantinople, 1855, by V. Letellier.' A novel, written in Constantinopolitan Greek, entitled *Tà μυστήρια τῆς Κωνσταντινουπόλεως*, is a great assistance in picking up the idiom.

In the following brief summary the Smyrna dialect is from a MS. of the late Mr. Hyde Clarke and the Constantinople from Letellier; but both are in some cases corrected or improved.

The grammar is on a very limited scale; not at all like the classic, but the nouns and verbs are worked much as in the modern languages of Western Europe with articles, pronouns, and auxiliaries.

The vowels include the French *u*, commonly for the *upsilon*, and the old diphthongs are generally suppressed and fused in *e* (*iota*).

The old B is a *v*.

D is a *th* or *dh* as in *thee*.

Th is a *th* as in *think*.

G is a *y* or guttural *g*.

K often becomes *g*.

Au is *af*.

In the present case the pronunciation of the vowels is given as in French, and of the consonants as in English, except *dh* for *th* in *thee*. There are no *sh* or *ch* in Greek. *Kh* is a guttural.

Accent is of great importance in Romaic, and is one of the philological indications of the descent of the language.

Words are much run into each other in conversation.

Thou is used by all classes, and not "you."

[72] Introduction.—The People: Christians, Jews, &c.

	Smyrna Greek.	Constantinople Greek.
Come here,	<i>Ela dho.</i>	<i>Ela dhe.</i>
Have you? (Hast thou?)	<i>Ekhis?</i>	<i>Ekhis?</i>
Did you sell?	<i>Poulis?</i>	<i>Pou'lis?</i>
What are you selling?	<i>Ti pouls eki?</i>	<i>Ti poulis ekhi?</i>
Where do they sell?	<i>Pou poulou'ne?</i>	<i>Pou pouloun'?</i>
What is that?	<i>Ti ine asto'?</i>	<i>Ti ine asto'?</i>
I want,	<i>Khrya'soma.</i>	<i>Khryzomē.</i>
Show me,	<i>Dhez'e mou.</i>	<i>Dhezē mē.</i>
Let me see,	<i>Vanathoo'mi.</i>	<i>As idhomen.</i>
How much?	<i>Pos'o?</i>	<i>Posson?</i>
How many piastres?	<i>Pos'a gro'sia?</i>	<i>Pos'a gro'sia?</i>
It is very dear,	<i>Inē poli akriod.</i>	<i>Inē poli akriod.</i>
How much apiece?	<i>Pos'a to koma'ti?</i>	<i>Pos'a to koma'ti?</i>
Give me an oke,	<i>Iho'some my'an okd.</i>	<i>Dhosmē myan ogan.</i>
It is not enough,	<i>Dhen ine arketō.</i>	<i>Dhen ine arketon.</i>
Be quick, be quick,	<i>Gligora.</i>	<i>Kamē, kama, gli'gora.</i>
Change this (money) for me,	<i>Alex'emou tout'es para'dhes.</i>	<i>Alazēmē asto to no-misma.</i>
Well, right (this is a stock word for everything),	<i>Kald.</i>	<i>Kald.</i>
Very well, All right (do.),	<i>Polu kald.</i>	<i>Pola kalu.</i>
Ill, bad,	<i>As'hima.</i>	<i>Kaka.</i>
Very bad,	<i>Polu as'hima.</i>	<i>Pola kaka.</i>
Yes, certainly,	<i>Mal'ista, ne.</i>	<i>Ne, malista.</i>
No,	<i>Okhi, Okhtaki.</i>	<i>Okhi.</i>
A little,	<i>Oligo.</i>	<i>Olighon.</i>
Very little,	<i>Pola oligo.</i>	<i>Pola olighon.</i>
Too little,	<i>Polu oligo.</i>	<i>Pola olighon.</i>
More,	<i>Ptu, also perissotero.</i>	<i>Pleon.</i>
Much more,	<i>Polu perissotero.</i>	<i>Pola pleon.</i>
Enough,	<i>Arketa.</i>	<i>Arketa.</i>
Quickly,	<i>Glig'ora.</i>	<i>Gli'gora.</i>
Without, out!	<i>Ox'o, a'po.</i>	<i>Ezo.</i>
Within,	<i>A'po mesa.</i>	<i>Messa.</i>
Exactly,	<i>Sotō.</i>	<i>Akrivo'.</i>
Slow! slowly,	<i>Sigā! sigā! agn'lia.</i>	<i>Agalia.</i>
Yesterday,	<i>Ekh'tes.</i>	<i>Ehtes.</i>
To-day,	<i>Simera.</i>	<i>Simēron.</i>
To-morrow,	<i>Av'rio.</i>	<i>Averyon.</i>
Day after to-morrow,	<i>Melhav'rio.</i>	<i>Melavryon.</i>
To-morrow morning,	<i>Av'rio to prot.</i>	
The road to —,	<i>O dhro'mo tou —</i>	<i>O dromos tou —.</i>
If you please,	<i>An agupa'te.</i>	<i>An aghapaté.</i>
Where does this road lead to?	<i>Pou* piyēne asto to dhro'mot?</i>	<i>Pou piyene astos o dromos?</i>
Monday,	<i>Dhev'tera.</i>	<i>Dextera.</i>
Tuesday,	<i>Triti.</i>	<i>Triti.</i>
Wednesday,	<i>Tetra'dhi.</i>	<i>Tetradhi.</i>
Thursday,	<i>Pempti.</i>	<i>Pempti.</i>
Friday,	<i>Parasketi.</i>	<i>Paraskē'vi.</i>
Saturday,	<i>Sa'vato.</i>	<i>Savato.</i>
Sunday,	<i>Kiryaki.</i>	<i>Kiryaki.</i>
Week,	<i>Evdhoma'dha.</i>	<i>Evdhoma'da.</i>
Holiday,	<i>Yorti, akho'li.</i>	<i>Eorti.</i>

Introduction.—The People: Christians, Jews, &c. [78]

	Smyrna Greek.	Constantinople Greek.
1,	<i>ena.</i>	<i>enas, ena, mya.</i>
2,	<i>dhy'o.</i>	<i>dhyo.</i>
3,	<i>tri'a.</i>	<i>tris, tria.</i>
4,	<i>tes'sara.</i>	<i>tessares, tessara.</i>
5,	<i>pen'de.</i>	<i>penté.</i>
6,	<i>ex'e.</i>	<i>eksi.</i>
7,	<i>hefta'.</i>	<i>epta.</i>
8,	<i>okto'.</i>	<i>okto.</i>
9,	<i>enyá.</i>	<i>enneá.</i>
10,	<i>dhek'a.</i>	<i>dheka.</i>
11,	<i>endhek'a.</i>	<i>endéka.</i>
12,	<i>dhodhek'a.</i>	<i>dodéka.</i>
13,	<i>dhek'a tria.</i>	<i>deka tria.</i>
14,	<i>dhek'a tes'sara.</i>	<i>deka tessara.</i>
15,	<i>dhek'apen'de.</i>	<i>deka pendé.</i>
16,	<i>dhek'añx'i.</i>	<i>deka ekxi.</i>
17,	<i>dhek'a hefta'.</i>	<i>deka epta.</i>
18,	<i>dhek'a okto'.</i>	<i>deka okto.</i>
19,	<i>dhek'añnya'.</i>	<i>deka enneá.</i>
20,	<i>ikosi.</i>	<i>ikosi.</i>
21,	<i>ikosi ena.</i>	<i>ikosi ena.</i>
30,	<i>trian'da.</i>	<i>trianta.</i>
40,	<i>saran'da.</i>	<i>saranda.</i>
50,	<i>penin'da.</i>	<i>peninda.</i>
60,	<i>exin'da.</i>	<i>exinda.</i>
70,	<i>evdhomin'da.</i>	<i>evdominla.</i>
80,	<i>ogdhoñn'da.</i>	<i>ogdoynda.</i>
90,	<i>enenin'da.</i>	<i>eneninda.</i>
100,	<i>ekato'.</i>	<i>ekato.</i>
101,	<i>ekato' ena.</i>	<i>ekato ena.</i>
200,	<i>dhlakósia.</i>	<i>dhynkosia.</i>
300,	<i>trakósia.</i>	<i>tryakosia.</i>
400,	<i>tetrako'sia.</i>	<i>tetrakosia.</i>
500,	<i>pendako'sia.</i>	<i>pendakosia.</i>
600,	<i>exako'sia.</i>	
700,	<i>estako'sia.</i>	
800,	<i>oktoko'sia.</i>	
900,	<i>enneakósia.</i>	
1,000,	<i>khil'ya.</i>	<i>khil'ya.</i>
1,000,000,	<i>milyóna.</i>	<i>milyouni.</i>
What o'clock is it?	<i>Ti óra iné?</i>	<i>Ti óra iné?</i>
A quarter past 3,	<i>Tris óra ke quarto.</i>	<i>Ti óre ké en tetartou.</i>
10 min. past 9,	<i>Enyá kedh'ek'a minutas.</i>	<i>Ennéa ke dhe'ka leptá.</i>
Nearly 6 o'clock,	<i>Kondá ex'i óras ine, Kóda ine i ex'i óre.</i>	<i>Iné plikyon ton exi oron.</i>
Handsome, pretty,	<i>E'morfo.</i>	<i>Evmorfos.</i>
Good,	<i>Kaló.</i>	<i>Kalos.</i>
Bad, ugly,	<i>As'kimo.</i>	<i>Kakos.</i>
Better,	<i>Kalitera.</i>	<i>Kaliteros.</i>
Dear,	<i>Akrivó.</i>	<i>Akrivos.</i>
Cheap,	<i>Istinó.</i>	<i>Fthinos.</i>
Clean,	<i>Pastrikó.</i>	<i>Pastrikos.</i>
Dirty,	<i>Vro'miko.</i>	<i>Léromónos.</i>
Great, big,	<i>Mega'lo.</i>	<i>Megalos.</i>
Little, small,	<i>Mikró.</i>	<i>Mikros.</i>
Good day (to one),	<i>Kaliméra.</i>	<i>Kalimera.</i>

[74] *Introduction.—The People: Christians, Jews, &c.*

	Smyrna Greek.	Constantinople Greek.
Good day (to many),	<i>Kalimera sas.</i>	<i>Kalimera sas.</i>
Good night,	<i>Kalinikla.</i>	<i>Kalinikla.</i>
Thank you,	<i>Eekharistó.</i>	<i>Eekharistó.</i>
How do you do? (thou),	<i>Pos ekh'es? Ti kánnes?</i>	<i>Pos ekh'ete!</i>
Good bye (you do not say good day on leaving),	<i>Addío, Addío sas.</i>	<i>Is to kalon.</i>
Give me,	<i>Dhómne, dhósnne.</i>	<i>Dhómno.</i>
Beef,	<i>Vodhinon.</i>	<i>Vodhinon.</i>
Veal,	<i>Vidhéllo.</i>	<i>Musharisson, videlo.</i>
Chop,	<i>Koteleta, brizola.</i>	<i>Brizola, cutleti.</i>
Bread,	<i>Psomi'</i>	<i>Psomi'</i>
Roll,	<i>Pranjola.</i>	<i>Pranizela.</i>
Ring-shaped cake,	<i>Yoursak, simit.</i>	
Salt,	<i>Ala'ti.</i>	<i>Alas.</i>
Oil,	<i>La'dhi.</i>	<i>Ladhi.</i>
Vinegar,	<i>Xidhi.</i>	<i>Xidi.</i>
Mustard,	<i>Moustardha.</i>	<i>Moustardha.</i>
Cheese,	<i>Tiri.</i>	<i>Tiri.</i>
Butter,	<i>Vout'ire.</i>	<i>Voutiro.</i>
Helva,	<i>Helva.</i>	<i>Helva.</i>
Sugar,	<i>Zakh'ari.</i>	<i>Zakhari.</i>
Tobacco,	<i>Kapno.</i>	<i>Kapnos.</i>
Pipe, chibouk,	<i>Tribon'ki.</i>	<i>Tribonki.</i>
Cigar, cigarette,	<i>Tsigu'ra.</i>	<i>Tsigurou.</i>
Cigarette paper,	<i>Tsigdra khar'ti.</i>	<i>Kharti tou tsigarou.</i>
Matches,	<i>Spir'ta.</i>	<i>Spirta.</i>
Light! fire!	<i>I'hotid.</i>	<i>I'hotid.</i>
Wine,	<i>Krasi.</i>	<i>Krasi.</i>
Raki,	<i>Raki.</i>	<i>Raki.</i>
Water,	<i>Nero.</i>	<i>Neron.</i>
Cold water, frouh.	<i>Fréalo nero.</i>	<i>Tazelikan neron.</i>
Hot water,	<i>Zesto nero.</i>	
Coffee,	<i>Kafé.</i>	<i>Kafé.</i>
Milk,	<i>Ghala.</i>	<i>Ghala.</i>
Tea,	<i>Tsal.</i>	<i>Tsal.</i>
Lemonade,	<i>Limondadha.</i>	<i>Lemonada.</i>
Common sherbet,	<i>Flakne.</i>	
A good horse,	<i>Enu kalo alogho.</i>	<i>Enu kalon aloghon.</i>
Whip,	<i>Ena kamitsiki.</i>	<i>Ena kamitsiki.</i>
Switch,	<i>Ena vit'su.</i>	<i>Mya vergha.</i>
Where is,	<i>Pou ine.</i>	<i>Pou ine.</i>
Privy,	<i>Anangheon.</i>	<i>Ananguon.</i>
Chamberpot,	<i>Krta.</i>	<i>Tsakuli.</i>
Town,	<i>Bolis.</i>	<i>Bolis.</i>
Village,	<i>Khorid.</i>	<i>Khoryo.</i>
Street,	<i>Sokaki.</i>	<i>Sokaki.</i>
He is, they are, to be,	<i>Inc.</i>	<i>Ine.</i>
I am,	<i>Ime.</i>	<i>Ime.</i>
I have,	<i>Ekh'o.</i>	
Thou hast, you have,		
Have you?	<i>Ekh'is.</i>	
I shall be,	<i>Tha ime.</i>	
He or they shall be, Will		
it or they be?	<i>Tha ine.</i>	
Thou shalt have,	<i>Tha ekh'is.</i>	

The **R. C. Greeks**, or "Latins," are Greeks who have adopted the creed and peculiar rites of Rome. The work of the church is carried on by Jesuits, Franciscans, Carmelites, Lazarists, Frères Chrétiens, and Soeurs de Charité. They do not form a very large or important community.

The **Melchites**, or "United Greeks," are the result of French missionary effort in the 17th century. They recognise the Pope as head of the Church; adhere to the Latin view of the *Filioque* question; and observe Easter at the Latin date. They, however, say Mass in Arabic and Greek; administer the communion in both kinds; and allow the marriage of the clergy. Their Patriarch is styled Patriarch of Antioch, Jerusalem, and Aleppo. They are a numerous body, and their clergy are better educated than those of the Orthodox Church.

The **Hellenes** (Tk. *Yûnân*, i.e. Ionians), or natives of free Greece, have settled in large numbers (over 20,000) in and round Smyrna. There are some villages exclusively occupied by Hellenes who, in local affairs, are under their Consuls. This large alien population adds to the difficulty of government.

Armenians. According to their own tradition, the Armenians (*Haïs*) are descended from Haïk, a great grandson of Japheth, who settled in the country at the foot of Ararat. It is probable, however, that the settlement was not earlier than the 7th century, B.C. (p. 194).

The Armenians probably do not number more than 4,000,000 souls, and it is estimated that, of these, 2,100,000 are in Asiatic and 400,000 in European Turkey, 1,200,000 in Russia, 150,000 in Persia, and 150,000 in Austria, India, and other parts of the world. Large numbers of Armenians live at Constantinople and in the villages on the Bosphorus, and there are Armenian communities in most of the Anatolian towns, but there are no Armenian peasants W. of Istanos, near Angora. In E. Anatolia a large proportion of the urban and agricultural population is Armenian. In Persia the Armenians are chiefly settled in Azerbaijan and at Julfa (Isfahân).

The Armenians were originally Zoroastrians and were converted to Christianity by S. Gregory, the Illuminator, a member of the ruling Arsacid family. Christianity was adopted as the religion of the State, and a church is said to have been built by S. Gregory at Echmiadzin in A.D. 309. They rejected the decrees of the Council of Chalcedon (451), and separated themselves from the Greek and other Catholic churches. They now belong to three separate communities (*millets*)—Gregorian, R. Catholic, and Protestant—each of which is officially recognised by the Porte.

Gregorian (Armenian) community. At the head of the Armenian Church are three Catholicos, of whom the Catholicos of Echmiadzin is first in rank and importance, and has the largest diocese; the Catholicos of Sis, whose importance has greatly declined; and the Catholicos of Akhtamar whose diocese and influence are very small. There are three Patriarchs, who are consecrated by the Catholicos of Echmiadzin,—Constantinople, who is the temporal head of the Gregorian Armenians in Turkey; Jerusalem; and Antioch. The clergy consist of village priests (*Derder*), who

must marry but cannot remarry if the wife dies; and the celibate, or widowed priests (*Vartabed*), from whom the Bishops and Archbishops are selected. There are numerous rich monasteries under stricter rules than those of the Greeks. The village priests and monks are often very ignorant, but great efforts have been made in recent years to improve their education. Adoration of the Virgin and saints is practised; the churches are adorned with pictures, and the altars richly ornamented and gilded. Auricular confession and penance are ordained. Old-fashioned Armenians observe the Lenten fast strictly, touching neither milk, eggs, nor fish. The Easter services, especially those on Holy Thursday and Good Friday, are interesting. On Sundays and holy days the churches are crowded, but the congregations are not always very reverent. The women generally occupy galleries apart from the men. Fast and feast days are numerous and form an excuse for not working. Pilgrimages to Jerusalem, Echmiadzin, and local shrines are much in fashion. Through every kind of persecution the Gregorians have adhered to their faith with unparalleled tenacity.

The *Catholicate* was originally hereditary in the Arsacid family, and its seat was first at Vagharshabad (*Echmiadzin*); but when Armenia became the battlefield between E. and W., the Catholicoi were appointed by the rulers of the country for the time being, and the seat of the Catholicate was moved to Tovin, Sorot-vank, Akhtamar, Ani, Sebastea, and other places. In 1065 the Catholicos resided in Lesser Armenia, and a succession of Catholicoi exercised their jurisdiction from various places in Cilicia and N. Syria until 1441, when Gregory IX. was Catholicos at Sis. In that year, there being no hope of a revival of the kingdom of Lesser Armenia, and most of the Armenians being resident in the northern districts, a large section of the clergy determined to re-establish the Catholicate at Echmiadzin, and elected Cyriacus, Catholicos. A division was thus created in the Catholicate: each Catholicos continued independently of the other to consecrate Bishops, and to use the holy oil. After Echmiadzin passed into the hands of Russia the influence of its Catholicos, who had become a Russian subject, largely increased; the Patriarch of Constantinople passed more completely under his spiritual jurisdiction, and, since 1865, constant efforts have been made to reduce the independent Catholicos of Sis to submission.

When Muhammad II. took Constantinople he transferred the Armenian Archbishop of Brûsa to his new capital, and appointed him Patriarch, and civil head of the Armenians in the Empire. The Patriarch of Constantinople thus became a high officer of the State, charged with the administration of all purely Armenian affairs, and endowed with great civil and religious power over the members of his community. This power was often exercised in a most arbitrary manner, and after the Hatti Sherif of Gül-khâneh (1839) had proclaimed that all men were equal before the law, the laity determined to free themselves from clerical control. After a long struggle with the Patriarch and clergy, not unaccompanied by disturbance, they succeeded in obtaining first a Vizierial Order (1847), and then a *Charter*, sanctioned by Imperial Irade (1860), which vested in a *General Assembly* of 140 elected members the powers previously exercised by the Patriarch. The General Assembly elects the Patriarch, subject to Imperial confirmation, and two Councils, to assist

him in the conduct of business. A *Spiritual Council* of fourteen clergy looks after the churches and the affairs of the clergy; whilst a *Temporal Council* of twenty laymen deals with all questions connected with monasteries, education, hospitals, finance, family disputes, &c. The cost of administration is met by a tax on all Armenians who are of age. Each diocese in the Provinces has a Council, of which the Bishop is President, to deal with local affairs and keep a census of Armenians in the diocese. For many years the Charter was ignored by the provincial clergy, but the educational work of the American missionaries forced the Councils to improve the schools, and rectify the abuses in the churches and monasteries. The Patriarchs, after election, go to Echmiadzin in Russian territory to be consecrated by the Catholicos, who is a Russian subject.

The *Roman Catholic Armenians* have, since 1830, formed a separate community (*millet*), having its own self-government under the R. C. Patriarch of Constantinople. The priests are as a rule much better educated than those of the Gregorians; and owe much to the training many of them get at the Mekhitarist college at Venice. They are numerous at Angora, Constantinople, and Smyrna.

The *Protestants*, who are the result of the efforts of the American missionaries to reform the Armenian Church, also form a separate *millet*, and have an official representative (*Vekil*) at Constantinople, through whom all business with the Porte is transacted. They are chiefly Congregationalists, and their pastors are well educated and noted for their probity, honesty, and morality.

The *Armenian language* is of Indo-European origin, and wonderfully rich and expressive, though the peasants' dialects may be found poor and greatly corrupted. It is inharmonious, agglutinative, and loves compound and many-syllabled words. After mastering the forty-letter alphabet, invented by Mesrob in the 5th century, and the grievous struggle to produce the sounds represented, the grammar and syntax will not be found very difficult. The *modern* language differs from the *ancient*, which is still used in the churches, but hardly more than modern Greek does from the Greek of Homer. The most brilliant period of Armenian *literature* was in the 4th and 5th centuries; in the 12th and 13th centuries there was a revival, and since the settlement of the Mekhitarists at Venice there has been a permanent revival. A large number of Armenian books are published by the American Bible House at Constantinople, and there are Armenian newspapers. At Jerusalem the first printing press was set up by the Patriarch. A majority of the Armenians speak Armenian, but there are many parts of the country in which the language has been lost. In some they speak only Kermanji, in others Arabic, and in others Turkish.

The Armenians of the higher class in Constantinople and Smyrna are polished and well-educated, and the ladies dress in European fashion. They are remarkable for their great industry, quick intelligence, aptitude for business, and speculative spirit. They are good linguists, and many of them occupy high positions under the Turkish Government, and are amongst the leading merchants and bankers. In the provinces the townsmen are bankers, merchants, and tradesmen of every kind. Many of them seek their fortunes at the capital, where they join one of the guilds connected with their native town. Thus Egin sends bankers and

serafs, Kaisariyeh and Arabkir, merchants, the Sivas vilâyet, cooks and watchmen, Van and Mush *hammâls*, Kemakh *kalkfîs*, &c. Most of the trade of the interior is in Armenian hands; the larger merchants extend their operations to Persia and Bukhâra, whilst the pedlars penetrate everywhere selling their wares on credit, and often overloading the peasant with debt. The peasantry are good agriculturists, intelligent, laborious, and frugal, but extremely ignorant and superstitious.

The peasant is usually short and thick-set, with black hair, regular but coarse features, large hooked nose and broad shoulders. At Istanos near Angora, however, the villagers have light hair and complexion, possibly from a mixture of Gallic blood. The family system is largely patriarchal; great respect is due from younger to elder members; a newly married couple go to live in the husband's father's house, and silence is imposed on the bride until her first child is born or until another marriage is concluded in the same house. In the towns the women generally wear the *yashmak*. The national defects are want of stability and self-reliance, a tendency to magnify everything, and discord arising from self-conceit and personal ambition. The modern Armenian is, as a rule, unwarlike, but the old martial spirit for which the race was distinguished still survives amongst those who live in the Taurus and the Gîmour D. Education has during late years made great strides owing to the impetus given to it by the American missionaries.

The peasantry are very superstitious. They believe in the evil eye, miraculous cures, witchcraft, and the efficacy of relics; and they sacrifice animals near the shrines of saints in the accomplishment of vows. In some places they go out to welcome the storks as harbingers of spring, and, like the Moslems, they place skulls in their fields for fruitfulness. On a certain day in summer they throw or splash water over one another; in spring they free pigeons; and on the eve of the Presentation, Feb. 14, they illuminate their windows with candles and burn bonfires on the roofs of their houses. The women pass their babies above the flames, and the young girls leap through them. There are also curious marriage and other customs.

		Armenian.	Kurdish.
Numerals.	1, 2, 3,	<i>meg, vergu, verak.</i>	<i>yek, du, seh.</i>
1—10.	4, 5, 6,	<i>chors, hink, vels,</i>	<i>char, penj, shesh.</i>
	7, 8, 9, 10,	<i>yot, oot, in, dam.</i>	<i>haft, hasht, neh, deh.</i>
20—100.	20, 30, 40,	<i>kean, yeresun, karasun,</i>	<i>bist, seh, chil.</i>
	50, 60, 70,	<i>hisun, vatsun, yotanasun.</i>	<i>penjeh, sheshi, haftch.</i>
	80, 90, 100,	<i>ootsun, innesun, haryur.</i>	<i>hashtch, nawet, sad.</i>
	1000,	<i>hazar</i>	<i>hazar.</i>
I, Thou, He,		<i>Yes, Tu, Na.</i>	<i>At, Tu, Au.</i>
We, You, They,		<i>Menk, Tuk, Noka.</i>	<i>Am, Hun, Wun.</i>
Water,		<i>Chur</i>	<i>Av.</i>
Bread,		<i>Hats.</i>	<i>Naan.</i>
Milk,		<i>Gat</i>	<i>Shir.</i>
Sour-milk,		<i>Matrun.</i>	<i>Must.</i>
Meat,		<i>Mis</i>	<i>Gast.</i>
Fowl,		<i>Hav</i>	<i>Mriahk.</i>
Egg,		<i>Havgti.</i>	<i>Hak.</i>

	Armenian.	Kerdish.
Butter,	Karak.	Run.
Fish,	Trag.	Mast.
Rice,	Pirinj.—Tk.	Pirinj.—Tk.
Salt,	Ag.	Rand
Fruit,	Idug.	Mewa.—Tk.
Sugar,	Shakar.—Tk.	Shekir.—Tk.
Coffee,	Surj.	Kahveh.—Tk.
Wine,	Kini.	Sherab.—Tk.
Brandy, spirits,	Oñ.	Arak.
Bird,	Terekun.	Tayir.
Goat,	Aiz.	Binin.
Sheep,	Vochkar.	Pas, baz.
Ox,	Yes.	Ga.
Horse,	Tri.	Hasb.
Bear,	Arah.	Herj.
Fire,	Grag.	Aghir.
Wood,	Payd.	Dar.
Forest,	Andar.	Kol.
Man,	Mari.	Merof.
Woman,	Gin.	Jin.
Head,	Klukh.	Ser.
Hand,	Tserk.	Dest.
Foot,	Vodk.	Peh.
Day,	Or, Iota.	Ruzh.
Night,	Kisher.	Ishov.
Earth,	Yergir.	Ard.
Heaven,	Yergink.	Asman.
Moon,	Lusin.	Mehtah.
Baggage,	I'er.	Har.
Bed,	Angoria.	Dushak, jeh.
Carpot,	Jul.	Har.
Kettle, pot,	Brina.	Kasan, manjel.
Gun,	Heratsan.	Tufenk.—Tk.
Rope,	Chivan.	Veris.
Saddle,	Hamed.	Zin.
Halter,	Bakhuts, Kanots.	Havea.
Bridle,	Sana.	Lagam.
Horseshoe,	Byd.	Nal.—Tk.
Barley,	Kari.	Jeh.
Grass,	Hod.	Ghia.
Knife,	Tanak.	Kori.
Axe,	Pydad.	Bisir.
Village,	Kough.	Gund.
Mountain,	Lor.	Chia.
River,	Ked.	Rubar.
Rain,	Anerev.	Baran.
Mud,	Tserg.	Hari.
Wind,	Kami.	By.
Dust,	Posht.	Tos.—Tk.
Stone,	Kar.	Gowr.
Snow,	Tsiun.	Berf.
Big,	Medz.	Marin
Small,	Pokr, Bedig.	Bejug.
Far,	Hera.	Dur.
Near,	Mod.	Needig.

	Armenian.	Kurdish.
High,	<i>Parer.</i>	<i>Belind.</i>
Beautiful,	<i>Keretsig.</i>	<i>Khosh.</i>
Deep,	<i>Horung.</i>	<i>Kour.</i>
Roady,	<i>Badrazd.</i>	<i>Huzir.—Tk.</i>
Good,	<i>Lav, Pari.</i>	<i>Ganj.</i>
Bad,	<i>Kesh.</i>	<i>Pis—'Tk.</i>
White,	<i>Spitlag, Jermag.</i>	<i>Spi</i> { <i>Chunespi</i> = foaming <i>torrent.</i>
Black,	<i>Sev.</i>	<i>Hash.</i>
Green,	<i>Gamanj.</i>	<i>Shin.</i>
Red,	<i>Garmir.</i>	<i>Sor.</i>
Yellow,	<i>Terin.</i>	<i>Tor.</i>
¹ Like a cat, ²	² <i>Gadu-bes.</i>	¹ <i>Minag-Gedig.</i>
¹ Stronger than a mule, ² ³	³ <i>Chori-en zoravor.</i>	² <i>Zhi-hastir v'kuveta.</i>
¹ (The) largest house, ² ³	² <i>Amenen-meda dun.</i>	³ <i>Maleh masin-dir.</i>
I am ill, not well,	<i>Yes hivant yem.</i>	<i>Az na-khosh im.</i>
Give me,	<i>Dur tnzi.</i>	<i>B'da min (s'mira).</i>
Bring here,	<i>Per ander (this place).</i>	<i>Bina livir.</i>
Carry that for me,	<i>Ar ayt insi hamar.</i>	<i>Avi biger s'mira.</i>
He is lying down,	<i>Ge knana.</i>	<i>Razeh (ardeh).</i>
We start to-morrow,	<i>Vaghe ge megnink.</i>	<i>Suba (reh) derkevin.</i>
Will you dine?	<i>G'ousch oudel?</i>	<i>D'hhozen horen?</i>
You have lost the road,	<i>Jampun joruntatutik.</i>	<i>Reh-vondu kiri.</i>
They are not coming,	<i>Nohu oh'en kar.</i>	<i>(A)van na-ben.</i>
To do,—make,	<i>Evel.</i>	<i>Kirin.</i>
Want,	<i>Chazel.</i>	<i>Khosin.</i>
Know,	<i>Kidmul.</i>	<i>Zanin.</i>
Talk,	<i>Khosil.</i>	<i>Akhastin.</i>
Hear,	<i>Level.</i>	<i>Sakerin, D'histin.</i>
Rise,	<i>Yelnel.</i>	<i>Raben (Poh).</i>
Sleep,	<i>Hargil.</i>	<i>N'vistin.</i>
Walk,	<i>Yertul, kalol.</i>	<i>Bichin.</i>
Ride,	<i>Itedmal.</i>	<i>Sinour bun.</i>
Eat,	<i>Oudel.</i>	<i>Horen.</i>
Drink,	<i>Khmel.</i>	<i>Vakarin.</i>
Take,	<i>Arnel.</i>	<i>Standin.</i>
Call,	<i>Gunchel.</i>	<i>Gazi-kirin.</i>
Forget,	<i>Mornal.</i>	<i>Birgin.</i>
Arrive,	<i>Hamel.</i>	<i>G'hashtin.</i>
Strike,	<i>Zarnel.</i>	<i>Kotun, loien.</i>
Kill,	<i>Spanel.</i>	<i>Goshtin merundin.</i>
Fall,	<i>Inul.</i>	<i>Kyautin.</i>
How,	<i>Nul.</i>	<i>Chavan.</i>
Where,	<i>Ur-dor.</i>	<i>Ki-dora, kani.</i>
When,	<i>Yorp.</i>	<i>Kangch.</i>
Who, which,	<i>Por.</i>	<i>Ki, kijan.</i>

Syrians.—The Syrian (Aramaean) Christians are divided into Nestorians, Chaldaeans, New Chaldaeans, Jacobites, and Protestants. They are descendants of the old Aramaean population of Mesopotamia driven from

its ancient home by the encroachments of the nomads and the butcheries of Timûr.

The *Nestorians*, who call themselves Syrians, and do not recognise the term Nestorian, derive their name from Nestorius, who was born at Germanicia (*Marash*), and was Patriarch of Constantinople (428–31). Nestorius opposed the epithet *θεοτόκος*, “mother of God,” and was condemned by the Council of Ephesus (431); but he appears never to have held the Nestorian doctrine that the God-man was two complete persons. His followers found toleration under the rulers of Persia, the Abbaside Khalifa, and the Mongols, and they spread to Arabia, India, and China. The Nestorians are opposed to image worship, have no auricular confession, know nothing of purgatory, allow priests to marry, and do not eat pork. They have several curious customs connected with the Lord’s Supper.

The Nestorians were almost exterminated by Timûr; and their present mountain home was invaded by the Kurd, Bedr Khân Bey of Bohtan in 1843, when frightful massacres were committed. They now number about 85,000, of whom 25,000 live in Persia. 40,000 of those in Turkey are tribal (*Ashiret*), and 20,000 non-tribal (*Rayah*). They live chiefly in the basin of the Great Zab, S.E. of Van, but are also found in the valleys of the Bohtan and Khabur and in other places. In Persia they are most numerous on the plains of Urmia, and Salmas, and in Urmia. In both countries they live side by side with Chaldaeans and Kurds. The tribal Nestorians as a rule occupy the mountain fastnesses, the non-tribal the plains. The two principal tribes, the Tiyari and Choma, live in secluded mountain valleys, and are practically independent. The former have a bad reputation for lawlessness. The chiefs of tribes are called “Meleks”; they have great power, and form an hereditary aristocracy.

The Patriarch, Mar Shimun, who resides at Kochannes (p. 239), and has great influence, is the spiritual chief of all Nestorians. He is also the civil head of the Nestorian community (*millet*) in Turkey. He is nominally elected by the Bishops and laity, but practically the election is confined to one family.

The language of their religious books and of their church services is *Syriac*, and they now speak a dialect of Syriac that contains many Persian, Arabic, and Kurdish words. A somewhat different dialect, *Turani*, is spoken in the Tur Abdin district, and another near Mosul, called *Fahliun*, in which the American missionaries at Urmia publish a newspaper.

The *mountaineers* are men of fine physique, active, hardy, and capable of carrying great weights. They bear arms and are equal in warlike courage to their Kurdish neighbours, who they sometimes closely resemble in dress and appearance. The *tribal Nestorians* wear a special form of conical cap, and have their hair plaited in two long pig-tails. The Persian Nestorians dress like Persians. The *Rayahs* on the plains are crushed by poverty and centuries of oppression. The Nestorians make good guides and muleteers, and they are excellent basket-makers. They live in scattered villages, some of which have curious names with Greek terminations. The houses are very dirty, and many of the people are great raki drinkers and not very hospitable. Maize, millet, rice, tobacco, and a few cereals and potatoes are grown in most districts. Education is at a low ebb, especially in the mountains, but the Nestorians have a capacity for
[*Turkey.*]

progress, and the labours of the British and American missionaries are producing marked results.

The *Chaldaeans* are the descendants of Nestorians who, as a result of French missionary efforts towards the close of the 17th century, seceded from their old Church and joined that of Rome. They number about 48,000 in Turkey, and 8000 in Persia, and are great agriculturists, living in the vicinity of Diarbekr and Jezire, and on the Urmia Plain. There are, however, numerous scattered villages of mountaineers in the Sert Sanjak, and in the basin of the Khabur. The Patriarch, Mar Elias, resides at Mosul, and there are Archbishops or Bishops at Diarbekr, Khosrava, Urmia, and other places. At Mosul there are good schools, and about 2 m. from Alkosh they have a large monastery, Rabban Hormuzd, where are many rock-hewn cells, and tombs of early Patriarchs. The Chaldaeans speak Syriac, Kurdish, or Arabic according to locality. Like the Nestorians they are physically a fine race, and the steamers between Baghdad and Basra are manned by them.

The *New Chaldaeans* are Chaldaeans who have reverted from Rome and formed a new sect, electing their own Patriarch. They are most numerous at Alkosh, where they form two-thirds of the population.

The *Jacobites* belong to the same stock as the Nestorians, and are thinly spread over Syria, Mesopotamia, and Babylonia. In the 'Tur Abdin district (pp. 245, 292) there are several large villages almost wholly Jacobite, and here the people speak the 'Turani dialect and Kermanji. They are a fine manly race, carrying arms and able to hold their own against the Kurds. The Jacobites derive their name from Jacobus (Baradacus), who became a monk at Constantinople, and was consecrated a Bishop in 541 or 543. Their spiritual chief is the Patriarch of Antioch, who resides at Diarbekr; and next to him is the "Maphrian," who has a kind of primacy over the eastern part of the Church. The Jacobite Church has for its distinctive doctrinal principle the Monophysite thesis with regard to the person of Christ.

The Jacobites who have seceded from their Church and joined that of Rome, call themselves *Syriani*, and have a Patriarch at Aleppo.

The *Protestants* are Nestorians and Jacobites who have seceded from their churches and joined the Protestant *Millet* as a result of American missionary effort.

The *Sabaeans* (*Sabba*) are in number about 3000, and are mostly in the Amara and Muntask Sanjaks of the Basra vilâyet. They claim to be followers of S. John the Baptist (*Nebi Yahia*), and their Sheikh lives at Suk esh-Shiukh. They baptize in running water and live near rivers or streams. They have priests (*mollahs*) who baptize and preside at all religious ceremonies clad in white linen, crowned with wreaths of olive, and bearing a cross of olive wood. They live a retired life, and their religious ceremonies, at which no stranger is allowed to be present, are performed in small oratories. Their language is Syriac, and they are chiefly goldsmiths, smiths, or boat-builders.

In W. Anatolia there are several Cossack and Bulgarian colonies.

The term *Levantine* is applied to anyone born in the East of European

parents. The Levantines reside at Constantinople, Smyrna, and other coast towns, and many of them are descendants of the old Genoese and Venetian settlers who often intermarried with Greeks and Armenians. They are clever, intelligent, good linguists, lively, and given to hospitality. Most of them belong to the R. C. Church.

The Jews (*Yehûdi*) are partly Polish and Russian (*Ashkenazim*), partly Spanish (*Sephardim*), and partly remnants of the Captivity. At their head is the Chief Rabbi, who resides at Kuzgunjik on the Bosphorus, and occupies a position similar to that of the Christian Patriarch. There are religious and lay councils for the conduct of the spiritual and temporal affairs of the Jewish *millet*. The Ashkenazim and Sephardim live chiefly on the shores of the Bosphorus, at Salonika, Smyrna, and in Palestine. The latter are wealthier, cleaner, and more moral than the former. The remnants of the Captivity are poor and neglected. There are colonies of them at Bashkala, Diarbekr, Nisibin, Zakho, Dokuk, Akra, Berwari, and Zibar.

The Gypsies (*Chingani* or *Zingari*) are numerous and widely spread. A few live in villages, but most of them move about the country in regular beats, and have fixed centres, at which they assemble periodically. They live in tents, and pasture flocks, and are averse to settling down. Some of them are Christian, and supposed to be Armenian; some are Moslem, and some, from their appearance, must be of Indian origin. They are horse-brokers, shoeing-smiths, workers in tin and copper, fortune-tellers, musicians, &c.

§ 12. AMERICAN MISSIONS.

The American Missions and schools have produced such striking and far-reaching results in Asiatic Turkey that a short notice of their work is necessary.

American missionaries were first established in Turkey in 1819, and, by 1824, their enterprises of publication and education, their charitable work of free medical treatment and free instruction for the poor, and their practice of conducting religious exercises in their houses, had been fully initiated. In 1845 there were 34 Missionaries, 12 Helpers, 7 Schools, and 135 Pupils. In 1890 there were 177 Missionaries, 791 Helpers, 117 Churches, 11,709 Members, 464 Schools, and 16,990 Pupils. There were also, connected with the Board of Missions, 5 Colleges, 26 High Schools for Boys, and 18 High Schools for Girls. Four monthly, and 4 weekly newspapers are published, and, in 1891, 86,775 books and pamphlets were published in various languages.

In the colleges, where no attempt is made to interfere with the religious tenets of the students, sound instruction is given in Turkish, Ancient and Modern Armenian, English, Mathematics, Chemistry, Geology, Moral Philosophy, &c. There are also good Medical Schools. The education in the girls' schools is sound, practical, and specially adapted to fit them for their domestic duties.

§ 13. GEOLOGY.

The *geology* of W. Anatolia is still imperfectly known. The great mass of the range of Mt. Taurus is limestone of the Cretaceous period. In the northern districts this is replaced by saccharine limestones and mica schists with other metamorphic rocks. The great table-land of the interior is composed for the most part of a vast lacustrine formation of the Tertiary period. Igneous rocks are found scattered through almost all parts of the peninsula, and a remarkable chain of volcanic mountains extends from Mt. Argæus to the Kara D. near Karaman. These mountains are of a trachytic character, and apparently belong to the Tertiary period; but in the *Kutakkaumene* (p. 129) there are volcanic deposits of a later date. Igneous rocks of an older character are found in many districts; those in Lycia are principally serpentine, whilst in the N.W. various forms of trachyte prevail, and several of the minor ranges that rise out of the table-land are of granite character.

The mineral wealth, p. [3], is very great, but the mines are either neglected or worked in a very primitive fashion. Though there are no active volcanoes, Anatolia has been subject in all ages to frequent and severe earthquakes.

§ 14. ARCHITECTURE.

There are few countries that possess so perfect a series of illustrations of the history of architecture from the earliest up to the Middle Ages as Anatolia. It contains many remains of sculpture, structures, and tombs anterior to Greek art.

Amongst these may be noted the *rock-hewn sculptures* at Yasili Kaya near Boghaz K., Euyuk, Giaour Kalesi, Islatûn Bazar, Fassiler, Ivriz, Fraktin, the Niobe, and the "Sesostris" monuments near Nif. Amongst *structures* are the rock-fortress on Mt. Sipylus, the Midas City, and Pishmish Kalesi in Phrygia, the ruins of Pteria, &c. *Tombs*, which everywhere exist while all other contemporary buildings are in the dust, are to be met with in every province of the peninsula, either in the shape of tumuli, such as those in the Troad; that of Tantalus on Mt. Sipylus; those of the kings of Lydia at Bin Tepe, near Sardis; those in Anti Taurus and other places, or of rock-hewn tombs such as the "Midas" and "Lion" groups of tombs in the Phrygian valleys; and those carved in the rocks of Lycia in imitation of wooden houses.

In the remains of temples and similar edifices of a more advanced period Anatolia is richer than Greece itself. These buildings, though designed after the general principles of Greek art, possess, generally speaking, certain peculiarities, either in proportion, arrangement, or ornamentation, which render them well worthy of separate study.

Of the ruins of the *temples* of Apollo Branchidae, near Miletus, of Juno in Samos, of Cybele at Sardis, of Minerva Polias at Priens, of Diana Leucophryne at Magnesia, of Bacchus at Teos, of Apollo Smintheus in the Troad, of Venus at Aphrodisias, and of those at Azani, Assos, Euromus, Ephesus, Hierapolis, Comana, Ancyra, and Pergamum, there are still sufficient remains to enable the traveller to form an idea of their pristine beauty.

There are fine remains of *theatres* at Aspendus, Perga, Patara, Side, Myra, Iassus, Miletus, Termessus, Telmessus, Ephesus, Hierapolis, Laodicea, Pergamum, &c. *Gymnasia*, and *stadia*, *baths*, and *bridges* are to be seen at Ephesus, Pergamum, Perga, Sagalassus, Termessus, Selge, Pednelissus, Hierapolis, Laodicea, Sardis, Azani, and in the numerous ruined towns of Lycia, most of them in the Graeco-Roman style. Large *aqueducts* at Niksar, Troas, Ephesus, Laodicea, Patara, Tyana, Gezenne, &c.; and rock-hewn *tombs* at Amasia.

Byzantine churches are to be found at Hierapolis, Ancyra, Barata, Apadna, in Lycia, at Trebizond, &c.; and numerous chapels, tombs, and cells of anchorites in Cappadocia.

The ruins of *Armenian churches*, *castles*, &c., are to be seen at Tarsus, Sis, Anazarba, in the Cilician Taurus, at Varzahan, Khakho, Eushk, Ani, Echmiadzin, Ghergar, Van, Akhlat, Palu, &c.

The best remains of *Seljuk mosques*, *medresses*, *tombs*, and *khâns* are at Konia, Adalia, Alaya, Karaman, Nigdeh, Sultan Khân, Kaisariyeh, Sivas, Amasia, Divrik, Erzerûm, and Akhlat.

Osmanli mosques are at Yeni-shehr, and Brûsa.

Interesting specimens of Western, 13th and 14th century, work may be seen in the streets of Rhodes, at Budrûm, and at other places on the coast.

§ 15. INSCRIPTIONS.

Asia Minor is a paradise for the epigraphist. "Written stones" (*yasıl taşlar*) are to be found in two villages out of three west of the Kizil Irmak, and often in great numbers. It must be admitted that a very large proportion of the inscriptions of the Roman period are of little interest; but so often has an ancient site been identified and important ethnographical facts derived from a mere epitaph, that it is incumbent on the epigraphist to copy every stone of which he receives information. It cannot be urged too strongly on those who wish to travel in Asia Minor that an enormous number of unread inscriptions exist in very well-known places, and that tourists, not specially trained, can do much for historical science by recording on paper just what they see on a stone. The mechanical process of taking paper impressions, or "squeezes," is easily learned and applied; the apparatus required consists only of white paper—blotting-paper will serve, but a specially-prepared material very like drawing paper [procurable in Paris (Moreau's, Passage du Pont Neuf, 11-14); in Berlin (Ebers Brothers); in Athens (Wildberg's, Hermes St.), and doubtless in other large centres] is better—a clothes-brush and a sponge. If the inscription is "Hittite" and in relief it is difficult to make the paper adhere, but with ordinary inscriptions there is little difficulty. The surface of the stone should be brushed clean and then thoroughly wetted; the dry paper should be laid on, then damped copiously with a sponge, and finally hammered systematically with the brush into the letters. The hammering should proceed regularly from top to bottom, as the top dries most quickly, and air-bubbles beneath the paper must be worked downwards and out at the bottom. Then, if possible, the paper, now thoroughly pressed into the letters, should be left to dry *on the stone*. That done, it will retain a faithful cast of the inscription for a long time and stand much rough usage; it should be

packed for carriage, if possible, in a roll. It is well to tear off superfluous edges while the paper is on the stone, to minimise the chance of the wind getting under and lifting the whole; the surface of the paper may appear to be much "mashed" by the hammering process, but will recover when it dries. To impress deep lettering on a rough rock-surface it is often necessary to lay two or three sheets of paper one on another. An overhanging surface presents great difficulties, as the heavy wet paper is apt to fall, but, if the paper be cut into small pieces, it can generally be induced to adhere. Finally, the operator may be advised to spare neither water nor brush.

This simple process may be learned by practising on any rough wall; and by the help of paper, sponge, and brush, the tour of a wholly untrained person may be made to afford not only gratification to himself but valuable results to science. Inscriptions are usually to be found in cemeteries, mosques, fountains, and stone-masons' yards; a little experience will soon enable anyone to tell at a glance and from a distance the kind of stone which is likely to bear lettering, and the natives can generally be induced by a small *bakshish* to remember whether there are "written stones" in the houses. Inscriptions in private houses or courtyards cannot be visited without the company of the owner or someone connected with him, for the traveller who penetrates alone within the gates will run considerable risk from dogs.

The copying of inscriptions *accurately* requires a trained eye, but everyone can do something; a notebook ruled *en quadrille* is valuable, and care should be taken to notify the size of all gaps, the faulty parts of the inscription, the probable original size and shape of the stone when broken, and the circumstances under which it was copied. All inscriptions are read best by a slanting light.

The inscriptions to be found in Asia Minor are of several kinds:—

1. *Hieroglyphic*, the so-called "Hittite" texts, partly in relief, partly incised. The characters are pictorial, and arranged in panels. These texts are rare and found mainly in the east and centre of Asia Minor; south of the Taurus, in the direction of the Euphrates, they are also found. The principal localities in Asia Minor are Boghaz Keui and Emyuk in Cappadocia, and on the lines of the roads, radiating thence; at and near Tyana, in the anti-Taurus region and Lycaonia. These inscriptions remain undeciphered at present.

2. *Cuneiform*. These are met with very rarely, and are stragglers from the trans-Euphratean country. Cuneiform tablets are found near Kaisariyeh, and "Vannic" inscriptions in the region of Malatia. These have been deciphered, though not entirely satisfactorily.

3. *Inscriptions in local dialects*, and expressed in characters partly identical with Ionian Greek, partly derived from non-Phoenician sources. The best-known examples of this class are the Lycian inscriptions; distinct varieties are found in the rock-monument district of Phrygia, and in Pamphylia, and isolated texts in other parts of the peninsula. None of this class of inscriptions have been interpreted finally as yet. A small number of epitaphs of a late period, written in an unknown tongue, but purely Greek characters, have been found in Phrygia and northern Lycaonia.

4. *Greek*, by far the largest class and found all over the peninsula.

The sites of the coast-cities and villages, built near them, afford "written stones" by hundreds; in the interior they are most common on sites near great roads, but become very scarce east of the Halys (Kizil Irmak). Greek inscriptions of periods prior to the establishment of the Seleucid power in Asia Minor (circa 280 B.C.) are to be looked for only on the west coast. The most archaic examples have been found at Miletus; while Ephesus, Halicarnassus, &c., have furnished Greek records of the 5th century B.C. and earlier. Inscriptions of the Seleucid period are found also on the southern coast, and, in very rare cases, a short distance inland along natural trade routes, such as that up the Maeander Valley. In the Pergamene period Greek began to be inscribed in Phrygia and Pisidia, and more commonly after the establishment of the Roman province. It was not however till the empire was established that the practice became universal, for Hellenization penetrated very slowly into the peninsula. Even in the 2nd century A.D., Greek was not spoken by nearly all the natives of the interior, and the chances are very much in favour of any inscription, found in the interior, being of not earlier date than the period of the Antonines.

The classes into which Greek inscriptions fall are roughly:—

(a) Epitaphs, naturally far more numerous than any other class: often valuable for the local names recorded or the list of offices, &c., held by the deceased.

(b) Decrees of local bodies in honour of benefactors, especially Roman emperors, and generally concerning public matters.

(c) Copies of decrees or rescripts made by individuals or public bodies, such as the Roman senate or emperors. Of this class the famous Acts of Augustus at Ancyra and the "charter of Orcistus" are good examples.

(d) Lists of subscribers, &c.—e.g. the inscription on a temple near the Corycian cave recording the names of its builders.

(e) Dedications to divinities, &c.

Christian inscriptions began very early, but do not bear evident proof of their character before the time of Constantine. They may often be recognized however by such formulae as *ἔστω αὐτῷ πρὸς τὸν θεόν*, or *πρὸς τὴν δικαιοσύνην τοῦ θεοῦ*, in place of the usual record of penalty or fine to be incurred for violation.

5. *Latin*, to be looked for principally in the vicinity of Roman colonies, such as Antioch of Pisidia, Iconium, Lystra, &c. Latin texts are far less numerous than Greek and are mainly official. The epitaphs of Roman citizens may be recognised by the use of *praenomen* and *nomen*: the *tribus* is sometimes inserted also after the *nomen*. Two-thirds of the Latin inscriptions in Asia Minor are on *milestones*, which generally have been collected together in the graveyards of the villages along the course of the Roman roads. The lettering is usually roughly cut and hard to read, but expresses definite formulae, so that, if the emperor's name can be deciphered, much can be inferred with certainty as to the titles, &c., which follow. At the end of the inscription is the number of miles, generally in Roman numerals, sometimes in Greek as well, with or without the name of the place reckoned from, and often also the statement that the road was made or repaired by or in the time of such and such a governor. As each fresh restoration involved a fresh record, four or five milestones were erected often in one spot. Erasures of the names of emperors, or

members of their families—such as Geta, the brother of Caracalla—are very frequent. Perhaps the most typical Roman road in Asia Minor, with pavement and milestones complete, is that leading from Olba (Uzunja-burj) to the sea near Corycus in Cilicia; but more stones have been found along the great road to the Euphrates (viâ Comana, Cocusus and Arabissus) than anywhere else in the peninsula. These monotonous records are often most valuable for topography and history, and should never be passed by untried.

6. Lastly, we may call attention to the small class of *mediaeval Arabic inscriptions*, carved upon tombs or buildings of the Seljûk and early Osmanlı periods. Much of the history of the rise of Muhammadan power in Asia Minor is locked up in these inscriptions, which have never been properly read. It is high time that some one thoroughly conversant with Arabic epigraphy should be sent to such places as Konia, Karaman, Ak-surai, Nigdeh, Kaisariyeh, and so forth, to obtain records of a period no whit less interesting or important than those which preceded it.

§ 16. BOOKS AND MAPS.

Von Hammer, 'Geschichte des Osmanischen Reiches'; Rosen, 'Geschichte der Türkei (1826-56)'; Finlay, 'History of Greece'; Creasy, 'History of the Ottoman Turks'; Leake, 'Asia Minor'; Hamilton, 'Researches in Asia Minor'; Fellows, 'Travels in Asia Minor and Lycia'; Langlois, 'Mission en Cilicie'; Perrot et Guillaume, 'Exploration de la Bithynie et Galatie'; Perrot et Chipiez, 'Histoire de l'Art en Phrygie'; Texier, 'Asie Mineure'; Lanckoronski, 'Städte Pamphyliens und Pisidiens'; Newton, 'History of Discoveries at Halicarnassus'; Spratt and Forbes, 'Lycia'; Wood, 'Ephesus'; Schliemann, 'Troy'; Berlin Museum, 'Altertümer von Pergamon'; Humann and Puchstein, 'Reise in Klein Asien und Nord Syrien'; Starrett, 'Journey in Asia Minor'; Ramsay, 'Historical Geography of Asia Minor,' 'Church in the Roman Empire'; Davis, 'Life in Asiatic Turkey,' 'Anatolica'; Clarke, 'Excavations at Assus'; Weber, 'Dinair, Apamée Cibotos'; Ramsay, Hogarth, Bent, 'Papers in Journals of R. Geogr. and Hellenic Societies.'

The best maps are Kiepert's General Map, and his map of Western Asia Minor,

SECTION I.

WESTERN ANATOLIA.

ROUTE 1.

CONSTANTINOPLE TO TREBIZOND AND BATÛM, BY SEA.

Steamers (Austrian, French, Greek, Russian, and Turkish) touch at the chief towns on the coast, reaching Samsûn the second, Trebizond the third, and Batûm the fourth day. The coast scenery throughout the voyage is fine, the mountains rising, nearly everywhere, steeply from the sea, and being clothed with magnificent forests. On the higher slopes are pine and fir; and on the lower are oak, chestnut, plane, hazel, beech, boxwood, and walnut,—the last growing to a large size.

After leaving the Bosphorus and passing *Yum Burnu* and the roadstead of Riva, the first ancient site of importance is Eregli, *Heraclea Pontica*. Heraclea, a colony of the Megarians, was situated on a small peninsula about 2½ m. from the river *Lycus*, now *Kilij Su*, and had two good harbours, of which one was artificial. Owing to its excellent position it soon rose to prosperity, and, whether as autonomous or under tyrants, it maintained a prominent place amongst the Greek colonies on the southern shores of the Euxine until it was plundered and partially destroyed by Aurelius Cotta during the war with Mithridates. It was afterwards restored, and added to the province of Pontus, but remained a town of no importance. The *poisonous honey* which, according to Pliny, was found at Heraclea, is supposed to [Turkey.]

have been derived from the yellow *Azalea pontica*, and the purple *Rhododendron*.

Eregli stands on the site of Heraclea, and in the walls of the town and of the houses are many fragments of ancient architecture. In some gardens to the north is the cavern *Acherusia*, through which Heracles is supposed to have descended to the infernal regions to encounter Cerberus; and near this spot are the ruins of an aqueduct, and of two temples that have been converted into churches. Near the town, which is cut off from the interior by almost impassable mountains, are coal mines that were worked by a European company during the Crimean war. The mines furnish excellent steam and gas coal, but the arrangements for working them are very defective.

From Eregli small steamers run occasionally W. to *Akohe-shehr*, the port of Boli; and E., past *Filiyas*, anct. *Tium*, the birthplace of the founder of the Pergamenian dynasty, to *Bartan*, on the *Bartan Su*, anct. *Parthenius*,—a river connected in Greek fable with Artemis, who is said to have hunted on its banks and bathed in its waters. Bartan, whence a road runs through fine mountain scenery to *Zafaranboli* (p. 6), is still noted for the excellent boxwood grown in the neighbourhood. Beyond Bartan is *Amasra*, anct. *Amastria*, founded by Amastria, the niece of the last Persian king Darius, and wife of Dionysius, tyrant of Heraclea. The original city, which seems to have been called

Sesamus, is said to have been combined with Oylorus, Cromna, and Tium, to form the new community of Amastris, but the account is not quite to be relied on, for Tium at least continued to be an important city. Pliny, in a letter to Trajan, describes it as "a handsome city," and it was a town of some note as late as the 9th century, A.D. It was at one time a Venetian settlement and afterwards a Genoese depôt. A small village now occupies the site of the ancient town which stood on an isthmus between two ports; there are many remains of old buildings, the walls of the citadel, the ruins of an aqueduct, &c. After passing *Kerebbe Burun*, anct. *Prom. Curambis*, the steamer reaches

Ineboli, *Abouni-telchos*, the birthplace of the impostor Alexander, and called in later times *Ionopolis*. The town is prettily situated at the mouth of a wooded ravine, from which the *Devrihân Chai* issues; it is the port of *Kastamûni*, and is connected with that town by a road (Rte 4). Flax and cotton are grown in the vicinity, and there is a large export of wool and mohair. There is no harbour, and in bad weather landing is impossible. The steamer now keeps close to the shore, and passes *Inje Burun*, anct. *Syrias*, or *Lepto acra*, beyond which lies

Sinûb, *Sinope*, situated on a low, narrow, sandy isthmus which connects the mainland with the remarkable promontory of *Hor Tape*, now a quarantine station. Sinope, the most important of all the Greek colonies on the Euxine, is said to have been founded by Autolycus, a companion of Hercules. It was colonized by Milesians (augmented at a later period by Athenians sent by Pericles), and was noted as the birthplace of the cynic philosopher Diogenes. Occupying a central position, on the only safe roadstead between the Bosphorus and Batûm, and situated at the end of the road that ran from the Euphrates, through Pteria, to the Euxine, it soon rose to great

power and prosperity. It was the harbour on the N for the products of Central Asia and Cappadocia, including the famous Sinopic red earth, and was one of the three chief seats of the tunny fishery. Its fleet was supreme in the Euxine, and in the time of Xenophon its dominion reached to the Hulya, *Kizil Irmak*, and its influence extended over large portions of Cappadocia and Paphlagonia. In B.C. 183 it was taken by Pharnaces, king of Pontus, who made it the capital of his kingdom. It was the birthplace of Mithridates the Great, who made a harbour on each side of the isthmus, built a naval arsenal, and strengthened the fortifications. After the battle of Cyzicus it was taken by Lucullus, and a little later it was made a Roman colony by Caesar. In the time of Strabo it was still a large and well fortified city, but its greatness was then past. It formed part of the mediæval empire of Trebizond, and in A.D. 1460 fell into the hands of the Turks.

Sinûb is cut off from the interior by high wooded mountains, through which there is no good road; there is little trade, and Russia alone has a Consulate. The *Muslim* quarter is enclosed by massive walls, with towers, which follow the shore and run across the isthmus, the *Greek* quarter is outside the walls. On the side towards the mainland is the *citadel*. The walls are largely built of old material, and many mutilated columns, architraves, and inscriptions are embedded in them. Some portions of the old mole are visible, and there are a few Roman substructures, but otherwise there are no traces of the magnificence of the ancient town. There is a small Turkish garrison, but the large naval arsenal and dockyard have been closed. Near the sea the rock is a sharp shelly limestone, full of small circular holes, apparently resembling those described by Strabo. The roadstead to the E. was the scene of the burning of the Turkish fleet by the Russians on Nov. 30, 1853.

Beyond Sinûb, a low wooded pro-

montory, forming the apex of the delta of the *Kizil Irmak*, the largest river of Asia Minor, is passed, and the steamer then, passing heights well-covered with villages and corn-fields, enters the bay of

Samsûn, *Amisus*, the best starting-point for journeys in Pontus and Cappadocia (Rtes. 13, 14). The town is of considerable commercial importance, but not of imposing appearance. It skirts the shore on the W. side of the bay, but some of the better houses run up the hills behind. There are a few mosques with minarets and a fine Greek church. The streets are narrow and dirty, but there is a large covered bazar where all requisites for a journey in the interior can be obtained. A *Frank Quarter* lies to the E., near the new Government Offices, and is much cleaner and better laid out. In it, near the sea, are two fair *locandas*. The place has a bad name for dangerous fevers in summer and autumn, and travellers should, when possible, avoid sleeping in it. There has, however, been a marked improvement since the efforts made during the last few years to drain the fever-breeding marsh. The anchorage, which is swept by the guns of two batteries, is fair, but landing in winter, especially after a northerly gale, is difficult and sometimes dangerous. There are large exports of tobacco, cereals, flour, yellow berries, &c.

Amisus, *Eski Samsûn*, stood on a promontory about $1\frac{1}{2}$ m. N.W. of the modern town. It was next to Sinope the most flourishing of the Greek settlements on the Euxine; and under the kings of Pontus, one of whom built a palace there, it was a rich trading town. It was taken by Lucullus during the Mithridatic war; was made a free city by Caesar; and, after passing through many vicissitudes, was liberated by Augustus from the Tyrant Straton (B.C. 30). It adopted as its era the great victory of its liberator at Actium (B.C. 31). When Strabo wrote (A.D. 19) it had displaced Sinope as the northern port of the great trade route from Central

Asia. During the rule of the Comneni at Trebizond it was one of the chief towns of their kingdom, and it existed as a separate town as late as the 18th cent., when it is mentioned as being in alliance with the Turkish (Seljûk) settlement of Samsûn. In the reign of Bayezid I. it came into the possession of the Osmanli Turks.

The old port is silted up, and partly covered with gardens, but there are still traces of the ancient mole. On the hill upon which the acropolis stood are remains of walls, slabs of marble, Roman tiles and pottery, and a few fragments of Hellenic masonry. The ruins of the temple mentioned by Hamilton in 1836, have almost disappeared. After leaving Samsûn, the mouths of the Iris, *Yeshil Irmak*, and of the Thermodon, *Terme Su*, and the district occupied by the fabled Amazons, are passed, and soon afterwards the town of

Unieh, *Oenoe*, is seen, built in the form of an amphitheatre, and charmingly situated on a small promontory. Most of the houses are of wood, and some are built over the sea on piles; but latterly more substantial buildings have been erected. Unieh is the nearest port to Sivas, and there is a carriage-road from it to Niksar (Rte. 17). There are no remains of antiquity, but near the village of *Kaleh Keui*, 4 m. up the valley of the Unieh Su, there is a lofty precipitous rock, surrounded by deep glens and wooded hills, which is crowned by a remarkable *Castle*, possibly one of the strongholds of Mithridates. A curious sepulchral monument has been cut in the face of the rock in the form of a tetrastyle temple. The inhabitants of this district are miners and charcoal burners, like the Chalybes of old. The iron ore is found in small nodular masses, in a bed of dark yellow clay, and it is smelted in a common blacksmith's forge; it only yields 10 p. c. of metal. Good tobacco is grown in the valleys.

Beyond Unieh the coast scenery increases in beauty; the villages are numerous, and the mountains are

well wooded, and graceful in outline. After passing *Yasın Burun*, anct. *Jasonium Pr.*, and *Vona Limân*, the best winter harbour E. of Constantinople, we reach *Ordu, Colyora*, a small but rising place, whence there is a road to *Zara*, and *Sivas* (Rte. 19). Some remains of an ancient port cut out of the solid rock are the only traces of the town at which the Ten Thousand halted before embarking for *Heraclea*. About 25 m. to the E. is

Kerasund, Pharnacia, situated at the extremity of a rocky promontory which is connected with the mainland by a low wooded isthmus. The highest point is crowned by a Byzantine fortress, from which a massive wall, containing large fragments of Hellenic masonry, stretches down to the sea on both sides, and forms the defence on the land front. The sea walls, where standing, are Byzantine, and near them are the ruins of two small Byzantine churches. *Pharnacia*, rebuilt or founded by *Pharnaces*, king of Pontus, is said to have been originally called *Chorades*; but in Roman times the name of *Cerasus* (see below) was applied to it, whence the modern name *Kerasund*. It was strongly fortified by *Mithridates*, and was the place at which his wives and sisters were put to death to prevent their falling into the hands of *Lucullus*. The wild cherry, which is said to have been introduced into Italy by *Lucullus* from this place, grows in great abundance on the neighbouring heights, which are clothed with an almost tropical wealth of verdure. From *Kerasund* a road runs to *Shabin Kara-hissar* and the mines near it (Rte. 18).

3½ m. beyond *Kerasund* is the island *Kerasund Adası*, anct. *Aretias*, celebrated for its temple of *Mars* erected by two Amazonian queens. *Zefre Burun*, anct. *Zephyrium Pr.*, is next passed and then *Tireboli, Tripolis*, a small town embosomed in wooded hills overhanging the sea. Here there are a mediæval castle, and two small

Byzantine churches. 2½ m. to the E. are old silver mines, supposed to be the *Argyria* of the ancients. From this point onwards the coast is covered by luxuriant vegetation. It is one continuous garden of azaleas and myrtles, deep wooded valleys, and high wooded hills, intersected by numerous streams, and the steamer passes so near that the shore is visible in all its picturesque beauty. The capes of *Kureli Burun* and *Yeros Burun*, the site of *Cerasus*, and *Platana Bay*, the winter anchorage of *Trebizond*, are passed, and the steamer then arrives at

Trebizond, Trapezus (see Rte. 07). Beyond *Trebizond* the picturesque beauty of the coast is very striking. The mountains of *Lazistan*, clothed with dense forests, rise from 1000 to 8000 ft. above the sea. The forests supply charcoal, firewood, and timber for the construction of houses and boats used in the coasting trade. The country is so wooded that it does not supply sufficient grain for the consumption of the inhabitants, yet every available spot is cultivated. Cornfields are to be seen on the precipitous sides of the mountains which no plough could reach. The ground is prepared by manual labour with a two-pronged fork. Indian corn is the grain chiefly grown. The people are a hardy and laborious race, skilled in the use of the rifle, and enjoy a high reputation as sailors.

Sailing along the coast from *Trebizond* we pass in succession *Surmench*, anct. *Saturnaena*, (Rte. 72); *Risa*, anct. *Rhisus* (Rte. 72); *Atina*, anct. *Athenas*; the Russian frontier; the *Choruk Su*, and finally reach *Ratân* (Rte. 78).

ROUTE 2.

SKUTARI—BOLI—KASTAMÛNI—BOIA-
VAD—SAMSÛN.

	HRS.
Ada-bazâr Station (by Rail)	6
Ada-bazâr	2
Khandak	7
Duzjeh	8½
Boli (<i>Bithynium</i>)	8½
Neredesh (<i>Crataia</i>)	9
Khân	8
Zafaranboli (<i>Hadrianopolis</i>)	10½
Arach	12
Kastamûni (<i>Castamon</i>)	9½
Tash-keupri (<i>Pompeinopolis</i>)	8
Bolavad	11½
Ferry over Kizil Irmak	11
Vizir-keupri (<i>Phasemon-Nea-</i> <i>polis</i>)	3
Khavsa (<i>Thermae Phas.</i>)	6
Samsûn (<i>Amisus</i>)	16

Horses for the first stages of the journey can be hired at Ismid or Ada-bazâr. The road from Skutari through Ismid and Sabanja is a very beautiful one, but most travellers will prefer making the journey by rail to Ada-bazâr station, whence carriages and horses can be hired to visit Justinian's Bridge, and cross the plain (2 hrs.) to

Ada-bazâr, "island bazâr," an important trading-town, situated between the Sakaria, anct. *Sangarius*, and the Chark, anct. *Melas*, a small stream that drains the Sabanja Lake. There are silk manufactories, and a large trade in tobacco, and walnut wood. The town covers a wide area, as the houses stand in their own gardens, and are built on either side of a long street which marks the line of the military road from Constantinople to the East. It suffered severely from the earthquake of 1894. Though little above the sea level, and liable to be flooded in winter and spring, it is not unhealthy. It is the seat of an Armenian bishopric. On leaving Ada-bazâr, the road crosses the Sakaria by a long wooden bridge; it then runs over a fertile plain, with several slug-

gish streams, to the foot of the hills (4 hrs.), and ascends through pretty forest scenery to Khandak (8 hrs.), a small village in the forest, and the residence of a mudir, who superintends the supply of timber to the Constantinople Arsenal. The road now leads up a narrow glen in the forest, and over the crest of the hill (3½ hrs.), alt. 1400 ft., to the deep and sluggish Milan Su, *Hypius*, over which there is a wooden bridge. It then crosses the plain to Duzjeh (5 hrs.) alt. 900 ft., a small town, with some ancient columns, cornices, &c., on the road from Boli to Akche-shehr. On the plains of Ada-bazâr and Duzjeh, and in the forest country between them are numerous Circassian settlements.

[One hour N. of Duzjeh, at the edge of the plain, is Uskub, whence the road from Boli runs over high well-wooded ground to Akche-shehr (10 hrs.) on the coast (Rte. 3). At Uskub, *Prusias ad Hypium*, there are numerous inscriptions and extensive remains, amongst which are massive fragments of the old walls, a fine gateway, and a theatre.]

After leaving Duzjeh the road, which in places is very bad, ascends through some fine forest scenery, and crossing the Boli Dag, alt. 4000 ft., whence an extensive view is obtained, descends sharply to the important town of

Boli (8½ hrs.), alt. 2500 ft. It is surrounded by gardens, and situated in the middle of a rich plain, watered by the Boli Su, a tributary of the Filyas Chai, anct. *Billaeus*. Intermittent fever is common in the town, but the country round is healthy and well cultivated, and there are numerous villages on the slopes of the hills. One hour E. of Boli is Eski-hissar, *Bithynium*, the birthplace of Antinous, of which fact its coins boast. It was sometimes called *Antinoopolis*, but in Byzantine times it was always known as *Claudiopolis*. There are numerous Greek inscriptions, dating from the

Roman period, mostly monumental; and in the cemeteries in the villages, and in several places on the plain are fragments of columns, capitals, architectural details and inscriptions. S. of Boli, on the slopes of the Ala Daglı, are the warm springs of *İlija*, which are visited in summer for their medicinal properties.

[From Boli a road, passing through fine scenery, runs up the valley of the Boli Sâ to Mudurlu (12 hrs.), and thence to Nallı-khan (8 hrs.) on the İsmid-Angora road (Rte. 7). There is also a direct road to Bey-bazır (16 hrs., p. 14) over the range of the Galatian Olympus.]

The road to Geredesh ascends through a beautiful forest, and at 10 miles a *khan* is passed (Greek inscriptions). It then enters a prosperous and well cultivated district, diversified by hills, rivers, villages, and lakes.

Geredesh, *Crataea-Flaviopolis* (9 hrs.); alt. 4530 ft. Crataea, of which there are many fragmentary remains, was an episcopal city under the Byzantine emperors. The modern city, built on the hillside, is surrounded by gardens and woods, it has large tanneries, and, being the centre of the *tiftik* (mohair) trade of the district, is much frequented by Christian merchants. Pear, apricot, peach, and cherry trees grow well here. On leaving Geredesh the road continues along the southern slope of the hills, and, passing through a fine forest country, descends to a small plain in which are two lakes (4 hrs.). Near one of these, the *Kara Göl*, the road to Zafaranboli leaves the old Baghdad post-road (Rte. 6), and, taking a N.E. direction over the spur of a hill, descends by a steep zigzag to a valley in which there is a *khan* (4 hrs.), where a fair is held every Friday. Hence the road runs over hilly ground, and down a rocky ravine, in which is a column with Greek inscription, to *Khan Kesi* (4 hrs.). Lower down it leaves the ravine and crosses a spur to the *Baındır Su*, which is f (4½ hrs.);

it then passes over low hills to a bridge over the *Arach Su*, and in 2 hrs. reaches the well built town of

Zafaranboli (2 hrs.), alt. 1100 ft., which apparently occupies the site of *Hadrianopolis*, or *Germia-Theodorias*. Its church, as shown by an inscription of doubtful antiquity, was dedicated to S. Theodorus, and its modern name, according to Prof. Ramsay (*A. M.* 324), was perhaps derived from *Θεοδωρίας* Πόλις. The town is built at the junction of two small streams at the foot of the *Duran Daglı*, and has two Quarters, ½ a mile apart. The Moslem quarter on the E. has two large mosques, and on high ground overlooking it is the *Konak*, or Government house. The Christian quarter, with its large Greek church built on high ground, is to the W. The water supply is good, and the gardens along the *Arach Su* are well cultivated. There are many vineyards, and much saffron is grown for export to Syria and Egypt. All the rocks in the vicinity are fossiliferous.

[About 2 hrs. S. of Zafaranboli is the romantically situated village of *Hajji Ovasi*, or *H. Abbas*, on the road from Baındır (p. 12) to Kastamûni. Near the village are some curious excavations in the face of the hills. The most remarkable is that in an isolated rock, which has been hollowed out into a circular chamber entered by 3 square doors, similar to those at Karli, between Bombay and Poona.]

The road to Kastamûni ascends the wooded valley of the *Arach*, passing numerous villages on either side, to *Arach* (12 hrs.), a village built on both banks of the river, which is here spanned by a bridge. There are the remains of a mediæval fort, and near the *konak* a weekly fair is held. Continuing up the valley, narrowed to a rocky gorge between wooded hills, and passing interesting fossiliferous rocks, a small plateau, alt. 4000 ft., covered with pines, is crossed (6½ hrs.), and the road then descends to

Kastamûni or Kastambûl, *Castamon*

(8 hrs.), the capital of a vilâyet; alt. 2500 ft. The town is situated in the narrow valley of the *Geuk Irmak*, "blue river," anct. *Amnias*, 4 m. above its junction with the *Dadaî Chai*. An old castle, attributed to the Comneni, crowns a rocky hill on the N.W. of the city, which is built on the steep sides of the valley. The *konak* stands on an open space on the E. side; there are some 30 mosques, of which 3 are substantial stone buildings, erected during the Seljûk period. The Greeks and Armenians each have a church, and there are some good houses in the Christian quarter on the W. side of the valley, but the majority of the houses are wooden frames filled in with sun-dried bricks, with tile roofs. The ground-floor is usually a stable, and the upper floor the dwelling-house. The mangals and other utensils of copper, and the boots and shoes of Kastamûni, have a high reputation, and there is a large trade in *tiftik* (mohair). Though subject to extremes of heat and cold, the climate is generally healthy, and the water-supply good. The surrounding country has a bleak appearance, having been completely denuded of wood for fuel. During the winter Kastamûni is almost cut off by snow from communication with the outer world. The Muhammadans have the reputation of being bigoted, partly accounted for by the number of religious chiefs, sheikhs, and dervishes in the city. Turkish is the only language spoken, even among the Christians who live in Muhammadan fashion. *Castamon*, though an important city in later Byzantine times, is never mentioned in Roman or early Byzantine documents. It was apparently the centre of a district which had a different centre, *Dadybra*, in earlier times. The place was taken by the Danishmand Emirs of Sivas, and was afterwards captured by Bayezid I. There are some rock-cut chambers, the carving of the façade to which appears to be of the late Greek period.

There are two roads from Kastamûni to Tash-keupri, the shorter crossing an

elevated plateau (3000 ft.) intersected by numerous streams running down from the mountains. The longer and better road, following the right bank of the *Geuk Irmak*, crosses by a wooden bridge (4 hrs.) to the left bank and then runs down the valley, through numerous villages, to

Tash-keupri, "stone bridge," *Pompeopolis* (4 hrs.). A small town on the right bank of the *Amnias*. There are many architectural remains, several inscriptions, and a number of ancient tombs, in which glass and pottery have been found. In the vicinity, according to Strabo, the mineral called *Sandarak* was found. Two roads lead to Boiavad; the shorter, 9½ hrs., at first merely a mountain track through the forests of the *Ilik Dag*, traverses more open country in its later course. The longer, but better, road passes over some slightly rising ground, and then runs down the valley to *Osman Kesi*, where the road to Sinope (Rte. 5, a.) branches off N. It then follows the course of the *Geuk Irmak*, through a well-populated valley, in which Mithridates defeated Nicomedes and Marius, B.C. 88, to

Boiavad or Boiabad, "dye-town" (11½ hrs.), a small town inhabited solely by Muhammadans. It is prettily situated on a tributary of the *Geuk Irmak*, and the valley is filled with luxuriant gardens. On a picturesque rock, 300 ft. above the river, is an old castle, probably Byzantine, which was occupied by an independent Bey as late as 1830. Large quantities of rice are grown in the district, and fevers are prevalent. One hour from Boiavad the road to Vizir-keupri crosses the *Geuk Irmak* by a wooden bridge, and then continues down the valley, in which a good deal of rice is grown, to *Durân* (5 hrs.), the residence of a mudir. One hour lower down the *Geuk Irmak* joins the *Kizil Irmak*, anct. *Halys*, which, flowing from the S.W. through a rocky impassable gorge, here turns sharply S.E. The two rivers at

junction are separated by a remarkable rock, *Kaps Kaya*, in the face of which are several artificial caves. One hour further, the road enters a narrow defile through which the river has forced its way. The scenery is wild and grand; the mountains are intersected by deep wooded ravines, and rocky pinnacles rise from the water's edge. This pass is probably that mentioned by Xenophon as the entrance to Paphlagonia. After emerging from the gorge the road runs over more open ground to the ruins of an old Roman bridge (6 hrs.). The stream is here broad, very rapid, and except in summer unfordable. It is crossed by a ferry-boat, which takes $\frac{1}{2}$ hr going and returning from bank to bank. On reaching the rt. bank the road leaves the river and ascends some low hills, for 1 hr., to Nâi Keui, 1 m. beyond which there is a Roman milestone, with inscription. The road then passes over open rolling country to

Vizir-keupri, *Phazemon-Neapolis*, or possibly *Gazelen* (3 hrs.); alt. 800 ft., an important town in the Sivas vilâyet. It is situated in a hollow through which a small stream runs, and has a *beyesten* or covered bazar. There are several Greek inscriptions, broken columns, &c. 4 hrs. to the S on a high peak is an old castle, *Tuvshan Kalçk*. From Vizir-keupri there is a direct road to Samsûn in 20 hrs.; but the usual road runs over the lower slopes of the *Tuvshan Dagh*, to Khavza (6 hrs., p. 30), and thence by Rte. 14 to

Samsûn (16 hrs., p. 8).

ROUTE 3.

ISMID—KANDRA—KEFKEN BAY— AKONE-SHEHR—EREGLI.

	hrs.
Kandra	12
Kefken (<i>Calpe</i>)	4½
Sakarta Ferry	5
Akche-shehr (<i>Thynias</i>)	10½
Eregli	7½

Ismid is connected with Kefken Bay, on the Black Sea, by an araba-road which after leaving the town runs E for 2 m., and then crosses some scrub-covered hills, 1000 ft. high, to the village of *Sejerlu*. It then keeps down a wooded valley, and after crossing the stream by a bridge (6½ hrs.), passes through *Tushlu* (1½ hrs.) and *Uhadlar* (1½ hrs.) to Kandra (2½ hrs.), alt. 250 ft., on rt. bank of a stream running into the Black Sea. Here it is joined by a road from *Shile* (*Gh. Kilin*), anct. *Artanes*, a town of some size, about 25 m. to the W. The road now crosses the high ground east of the *Kandra Dagh*, a peak conspicuous from the Black Sea—to Kurt Keui, and follows the "deep flowing" stream *Calpe*, between densely scrub-covered hills to Kefken (4½ hrs.), a small village on the site of *Calpe*, where there was a port, now *Kirpe Limân*, which is minutely described by Xenophon. Thence the road follows the coast of the Black Sea, passing Kefken Bay—2 m. beyond the village—an open roadstead lying S W of *Kirpe Island*, anct. *Apollonia-Thynias*, and the site of *Dengiz Keui* to the *Sakarta* (5 hrs.). The river is here broad and deep, it is navigable for some miles, and is crossed by ferry-boats. Beyond the river the road runs along the coast, through *Injirlu* and *Kunjurlu* (1 hr.), on the right bank of the *Kara Su*, to the *Milan Su* (2½ hrs.), the boundary between the sanjak of Ismid and vilâyet of *Kastamonu*. The road now turns inland over hills thickly covered with chestnut-trees, and pass-

ing through the villages of *Kalkum*, *Topus-oghlu*, and *Tavilli* (480 ft.), descends by a sharp fall to the valley of the *Akche-shehr Su*, which it follows to the town of *Akche-shehr*, *Diospolis* (4 hrs.), the port of *Boli*, to which town there is a road (p. 5). A track runs round the bay to *Eregli* (7½ hrs.), but it is usual to cross by water (Rte. 1).

now crosses the *Chatal Tepe* (4200 ft.), and passes over open well-cultivated country with many villages to *Devri-khân*, or *Saidilar* (4½ hrs.), a small village on the *Devri-khân Chai*; it then continues over the bare hills of trap and limestone on either side of the *Dudai Chai* to *Kastamûni* (Rte. 2) in the valley of the *Geuk Irmak* (6 hrs.).

The road from *Kastamûni* to *Changra* was laid out ambitiously, but never completed. The old road passes through the town and runs up the valley for 5 m.; it then climbs the hill, and crosses the plateau, past several small villages and *Kaya-khân*, to the valley of the *Kara Su*, which it ascends to *Bostan Keui* (6½ hrs.). From this village, which forms a convenient halting place, there is a steep ascent of 5 m. to the guard-house at the head of the pass (6400 ft.), over the *Ulgaz Dag*, anct. *Olgassys*, whence there is a descent by a mado road to *In Keui* (6½ hrs.) in the valley of the *Deverek Su*, 2 m. below *Koch-hissar* (Rte. 6). S. of the river the road, which is passable for *arabus*, runs over bare hills and valleys to *Mersic* (4½ hrs.), and then partly, for 4 m., over ground covered with crystals of gypsum to *Changra* (3½ hrs.).

ROUTE 4.

INEBOLI — KASTAMÛNI — CHANGRA
—ANGORA.

	hrs.
<i>Jevad-oghlu-khân</i>	7½
<i>Saidilar</i>	4½
<i>Kastamûni</i> (<i>Castamon</i>)	6
<i>Bostan Keui</i>	6½
<i>In Keui</i>	6½
<i>Mersic</i>	4½
<i>Changra</i> (<i>Gangra</i>)	3½
<i>Kalejik</i> (<i>Acitorisiacum</i>)	12
<i>Angora</i> (<i>Ancyra</i>)	11

Ineboli (Rte. 1) is connected with *Kastamûni* by a macadamised road, made at very great expense, which is now out of repair. For 2 m. the road follows the *Devri-khân Chai*, and then after ascending by steep zigzags and winding round lofty hills, where traffic is often stopped by snow in winter, it descends to a bridge over a mountain torrent, whence there is an ascent to *Kureh* (6½ hrs.), alt. 3350 ft. At this village are the celebrated copper-mines which are supposed to have been worked by the Romans. The mines are in many cases filled with water; but they were formerly very productive, and would probably pay if reopened and properly worked. One hour beyond the mines is *Jevad-oghlu-khân*, the usual halting-place for travellers to *Kastamûni*. The road

[An alternative route from *Kastamûni* to *Changra* (26 hrs.), passing through some fine scenery, runs over bare hills to the *Kara Su* (1½ hrs.), and over two ranges of hills, alt. 3500 ft., to *Kara-dere Su* (2½ hrs.); it then ascends to *Choban Keui*, on the S. side of the valley (3 hrs.), where there are large numbers of *Angora* goats, and crosses the *Ulgaz Dag* (3 hrs.), alt. 5800 ft., to *Tosia* (Rte. 6), in the valley of the *Deverek Su* (2½ hrs.). The track now crosses the river, and ascends to *Yaprakli* (7½ hrs.), where an annual fair, formerly of great importance, and attended by 1500 merchants, but now by about 200, is held, and the tomb of *Elias* is shown. It then descends to *Tukht* (1½ hrs.), a small village with a *mudîr* and a few Christians, and striking the valley of

the *Aji Su*, follows it to Changra (5 hrs.).]

Changra or Kankari, *Gangra*, *Germanicopolis*, stands at the junction of the *Gorgan Chai* and *Aji Su* (alt. 2500 ft.). The houses are built below the ruins of an ancient castle, now in a very dilapidated condition. A building, called the *Mesjid Tash*, is the reported site of a massacre of Christians by the Osmanlis. Its masonry is well dressed, and appears to be of the best Seljuk period. On one stone is a Greek inscription. The ground, everywhere in the neighbourhood, is impregnated with salt, and the waters of the *Aji Su* are salt. Fevers are common, and the town is unhealthy. The orchards are celebrated for their apples. *Gangra*, the capital of the Kingdom of Deiotarus, son of Oastor, was taken into the Roman Province of Galatia in B.C. 5. It was at a later period the Metropolitan See of Paphlagonia.

[From Changra there is a road by *Iskelib* to *Chorum* (27 hrs.). This forms part of the Roman road *Ancyra-Changra-Andrapa-Amasia*. After leaving the valley the road crosses the plateau to the celebrated salt mines (2½ hrs.). The salt is very pure, and is found in clay beds in the gypsum. The annual output is from 130 to 160 tons, and this might be largely increased, for the mines are apparently inexhaustible. The road continues over the plateau, sometimes between hills of gypsum, and passes *Beyle-bagh* (¼ hr.), *Ovayik* (1½ hrs.), *Kuru-chai* (5½ hrs.), and *Chai Keui* (6 hrs.) to *Iskelib* (3 hrs.), probably *Andrapa-Neoclaudiopolis*, alt. 2400 ft. The castle is picturesquely situated on the summit of a conical hill of white limestone in the centre of volcanic rocks. The houses are built up the side of the naked rock, and the valley below is filled with gardens and vineyards. There are some rock-hewn tombs with sculpture, and several inscriptions, one being a milestone erected by Pomponius Bassus, legate of Gal. in A.D. 98. The *Kizil*

Irmak is forded 1½ hrs. from *Iskelib*, and the road then runs over low scrub-covered hills for 6½ hrs. to *Chorum* (8 hrs., Rte. 10).]

There are two roads from Changra to Angora. The first runs over the wooded *Sarı Dag* (3600 ft.) to *Mert* and *Genek* (8 hrs.); traverses the valleys of the *Aina Chai* and *Khan Deresi*; and crosses the watershed between the *Kizil Irmak* and the *Sakaria*, to *Omarjik* (6 hrs.), at the N. end of the *Chibuk Ova*—the great plain which witnessed, A.D. 1402, the defeat and capture of Bayezid I. by *Timur*. It then follows the left bank of the *Chibuk Su* to *Chibuk-abad* (2 hrs.), and continues down the valley to Angora (7 hrs.).

The second and more frequented road runs over ground, intersected by many watercourses falling to the *Kizil Irmak*, to *Kalejik* (12 hrs.), a small town remarkably situated at the base of an isolated and nearly conical hill of red trachyte, which is crowned with the ruins of a fine castle. The well-watered valley is filled with gardens and orchards. The walls of the castle are built of old material, on which are fragmentary inscriptions. In the Armenian cemetery are also inscriptions. *Kalejik*, probably *Acistoriacum*, a station on the Roman road, was sacked by the Egyptians (1832) when *Ibrahim Pasha* advanced to Angora. Two miles E. of *Kalejik* the road to *Sungurlu* crosses the *Kizil Irmak* by a wooden bridge. The road to Angora (11 hrs.) runs S.E., and must pass, some 10 m. from that town, the fountain of *Matrica*, mentioned in the legend of *S. Callimicus*.

In proceeding from *Kalejik* to Angora a détour may be made by *Akche-tash*, a small village 3 hrs. off the road to the N.E., where there are many remains, a bas-relief representing a soldier, and inscriptions. Behind the village rises a rocky hill, which may have formed the acropolis; from *Akche-tash* to *Rawi* is 6 hrs. and thence to Angora is 6 hrs.

For Angora, see Rte. 9.

ROUTE 5.

ROUTES FROM SINOPE.

(a.) *To Kastamûni by Tash-keupri* (82 hrs.). The road runs E., over low wooded hills near the shore for 4 hrs., and then turns up the valley of the *Chobanlar Chai*, anct. *Evarchus*, which gradually narrows to a gorge. The track keeps close to the stream, passing through a thickly wooded mountain district, with many villages; crosses the watershed; and descends by a steep zigzag to a small valley running into that of the *Geuk Irmak* near *Osman Keui* (17½ hrs.). Hence by (Rte. 2) to Tash-keupri (6½ hrs.) and Kastamûni (8 hrs.).

(b.) *To Samsûn by Boiavad and Vizir-keupri* (54 hrs.). The road to Boiavad apparently follows the route from Sinope to Pteria, when the latter town was the trade centre of Asia Minor. A carriage-road was commenced some years ago, but it was never completed. It runs E. to the *Chobanlar Chai* (4 hrs.), then crosses to the valley of the *Kirk-gechid Chai*, and following that stream almost to its source, between wooded heights, finally climbs by a steep zigzag to *Muhammad Bey Oghlu* (7 hrs.). The scenery here is Alpine in character, and the whole mountain side to the shores of the Black Sea is covered with a dense forest of fir, beech, &c., in which are several villages. The road continues through a more open country with several *yailas*, and crossing the summit of the coast range (1½ hrs.), descends to *Emirli Keui* and *Boiavad* (5½ hrs.). Soon after commencing the descent the trees are left behind, and the bare hills offer a striking contrast to the luxuriant vegetation of the northern slopes. On approaching Boiavad the road runs through fields of corn, millet, and rice. From Boiavad (p. 7) by

Rte. 2, to Vizir-keupri (14 hrs.) and Samsûn (22 hrs., p. 8).

(c.) *To Samsûn by Bafra* (36 hrs.). The road keeps near the coast, partly through thick forest and beautiful scenery, to *Gheresh* (6 hrs.), anct. *Carusa*, where there are a few capitals and broken columns. It then passes through a very beautiful country wooded with oak, arbutus, myrtle, &c., to the *Ak Su*, anct. *Zagora*, and the rocky gorge of the *Kara-onja Su*; and thence, partly over rock and shingle, along the shore to *Alacham* (12 hrs.), where there are the ruins of a Byzantine castle, probably *Zalecus*. The road onward runs near the foot of the hills through many orchards and gardens to a wooden bridge over the *Kizil Irmak*, and 1 m. beyond it, to *Bafra* (6 hrs.) a clean village, surrounded by trees and gardens, which is noted for the tobacco grown in the vicinity. From Bafra over the plain, past *Kumjas*, anct. *Canopium*, and several salt lagoons, to the ruins of *Amisus* and *Samsûn*, is 12 hrs.

ROUTE 6.

ISMID — BOLI — TOSIA — MARSIVAN
AMASIA.

	hrs.
Boli	
Geredesh (<i>Cratesia</i>)	
Hammamlı	5½
Cherkesh	5½
Karaja Viran	6½
Koch-hissar	6½
Tosia (<i>Doces</i>)	6½
Hajji Hamza	7½
Osmanjik	7½
Hajji Keui	7½
Marsivan	4½
Amasia	6

This—the old post-road to Baghdad—follows Rte. 2 from Ismid to Geredesh and the Kara Geul

(p. 6). It then crosses some wooded hills to **Baindir** (5 hrs. from Gere-deb) in the valley of the Baindir Su, whence **Hajji Ovasi** (p. 6) can be reached in 9½ hrs. by a road across the hills that occupy a bend of the river. Leaving Baindir, where there are a few ancient remains, the road crosses the river to **Hammamlı** (½ hr.), and runs over a steep bare hill (5010 ft.) to the cultivated valley of the **Ulu Su**, which it follows to **Cherkesh** (5½ hrs.), a pretty little town with 500 Moslem houses, and a mosque built by Sultan Murad IV. It now passes over a high undulating and partially cultivated country, with scattered villages, of which **Karajilar** is the largest, to **Karaja Viran** (6½ hrs.), alt. 3920 ft., the seat of a mudir, situated at the head of a small valley. Here the direct road to **Changra**, 10 hrs., branches off, whilst the post-road keeps down the valley to the **Deverek Su**, and follows that stream between wooded hills, which open out as they approach **Koch-hissar** (6½ hrs.), a market town, and seat of a mudir. 2 miles below the town, near **In-keni**, the **Kastamûni-Changra** road (Rte. 4) is crossed, and the route then lies through the well-cultivated valley of the **Deverek Su** to

Tosia, Docca (6½ hrs.), an important town built on the slopes of the **Ulgaz Daglı** in a small valley on the N. of the **Deverek Su**. It was at Docca that, on his return from captivity in 1072, the unfortunate Emperor **Romanus Diogenes** was defeated by the troops of **Michael VII.** The **Konak** is small, but there are a large and handsome mosque and a fine *khan*. The women weave strong cloths from mohair, and from English water-twist and **Adana** cotton. Intermittent fever is prevalent. There are luxuriant gardens below the town, producing fine grapes, &c., and the rice grown in the valley of the **Deverek Su** is celebrated for its excellent quality. Roads lead across the mountains to **Kastamûni** and **Changra**.

The road to **Amasia** continues

down the left bank of the **Deverek Su** for about 18 m., when a track runs off N.E. by **Kargin** to **Boiavad**. It then crosses to the right bank of the river by a ford, which is dangerous in flood, and skirting the hills, passes near the junction of the **Deverek Su** and **Kizil Irmak**. The scene here is very fine—a bold range of mountains rising on the opposite bank, with its slopes broken by numerous streams and dotted with villages. Ascending the left bank of the **Kizil Irmak**, the road enters **Hajji Hamsa** (7½ hrs.), a small village in the **Sivas vilâyet**, at which there was formerly a garrison to protect travellers from the robbers who infested the pass. An easy road continues up the valley for 8 m., when the cliffs close in, here the old track was carried along the face of the rock, but a new and better road has been made at a lower level. Another pass, through trachyte rocks that assume fantastic forms, leads to the plain of **Osmanjik**, and the road then crosses the **Kizil Irmak** by a fine stone bridge, said to have been built by **Bayezid I.**, to

Osmanjik (7½ hrs.). The town is built at the foot of a volcanic rock 500 ft. high, which rises abruptly from the plain, and is crowned by a ruined castle that commands the bridge. There are many chambers cut in the rock. In the town is the tomb of *Koyûn Baba*, a Moslem saint. [There is a road hence over the **Tayşlipan Daglı** to **Vizir-kepri** (14½ hrs.) Another road runs over the **Kirkdelim D.** to **Chorum** (15 hrs.), passing the hot springs of *Hammam Gœzi*, and a large tomb hewn out of the rock, like those at **Amasia**.] The **Amasia** road crosses a fertile and well-cultivated plain, and then runs over a pleasant hill country to **Hajji Keni** (7½ hrs.) on the edge of the **Marsivan** plain. There are 1100 houses in the village, of which 800 are occupied by Armenians. At the silver-mines, *Gûmush Maden*, amongst the hills, 2 m. to the N., the miners are Greeks. The mines are said to be rich, but as, owing to speculation, they did not

pay, they have been abandoned. The road now skirts the foot of the Tavshan Dagħ to

Marsivan or Merzifun (Gk. *Merzi-phone*), perhaps ant. *Phazemon* (4½ hrs.), a large town charmingly situated, on a slight elevation, in the midst of vineyards and gardens. At the back of the town rises the wooded Tavshan Dagħ, protecting it from the cold N. winds; to the S. stretches a rich plain with several villages, whilst to the E., some 20 m. distant, is the fine range of *Ak Dagħ*, which retains its snow-cap for 8 months of the year. In the centre of the town is a lofty clock tower; the churches have bells; the streets are fairly paved; the water supply is good; there is a comfortable *khân*; the *bazârs* are full of European goods; and there is a general air of prosperity about the houses and the people. Two of the mosques were once churches, and on the walls of the *Eski Jami'* in the bazâr may still be seen one or two crosses.

Marsivan is the great centre of American educational and missionary enterprise in the Sivas vilâyet. At *Anatolia College* an excellent education is given in Turkish, Greek, Armenian, English, mathematics, history, science, &c. The students pay for their own board either in money or in labour; and the institution, excepting teachers' salaries, and cost of building, is nearly self-supporting. There are also a *Theological Seminary* for native Protestants, and a *Girls' Boarding School*, which is well filled and doing good work. On the 1st of Feb., 1893, a fine, unfinished building, designed for the Girls' Boarding School, was burned down by incendiaries. The Jesuits have established a school in the town, and the Gregorian Armenians have a school of their own. From Marsivan the araba-road crosses the plain to the gorge of the *Tersakan* or *Susacham Su*, and then follows the road from Samsûn (Rte. 14) to *Amasia* (6 hrs.). A shorter route for pack-animals,

5 hrs., runs over the high ground between Marsivan and the *Yeşil Irmak*.

ROUTE 7.

ISMID—GEİVEH—TORBALI—
NALLI-KHÂN—ANGORA.

	hrs.
Gelveh (<i>Tottaenum</i>) By Rail:	2
Taraklı (<i>Dablîs</i>)	5
Torbali (<i>Canon Gallicanon</i>)	5½
Mudurlu (<i>Abdrene</i> ?)	8½
Nalli-khân (<i>Juliopolis</i> ?)	8
Bey-bazâr (<i>Petobroge</i>)	11
Ayash	7
Angora (<i>Ancyra</i>)	9

This—the Turkish post-road from Constantinople to Angora and Kaisariyeh—is in some respects the most interesting of all the later roads of Asia Minor. It was not one of the great through routes of the Byzantine Empire, but it was the natural land route for pilgrims from Europe to the Holy Land. It was carefully maintained, and for many centuries the stations and halting-places continued to be the same as they were in the time of Constantine; it is mentioned in the *Peutinger Table*, and described in the *Antonine* and *Jerusalem Itineraries*; and until the opening of the Railway to Angora it was one of the most important trade-routes in the country. The road traverses a mountainous country, partially clothed with forest, and passes many small towns and villages, prettily situated amidst scenery that is almost Alpine in character. The houses with their high-pitched roofs, offer a striking contrast to the flat-roofed dwellings on the arid plains of Cappadocia.

The post-road runs from Ismid to Sabanja (7 hrs.) and Geiveh, *Tottaenum* (9 hrs.), which can also be reached by rail (see *Handbook to Constantinople*).

At Geivoh the road turns E. and ascends sharply through a picturesque gorge to a guard-house (3020 ft.), whence there is a sharp descent to

Taraklı (5 hrs.), alt. 1550 ft., a pretty village, surrounded by fruit-trees and gardens, on the rt. bank of the *Geunük Su*; near it must have been *Dablis*, though the Itineraries place this station further east. After ascending the well-wooded valley for about 4 hrs., and passing several villages, the road leaves the river and, winding round the rocky sides of a spur, descends to it again at

Torbali, or *Geunük* (5½ hrs.), alt. 2840 ft., *Cenon Gallicanon*. The village is romantically situated in a rocky ravine, and the houses are neat and well built. The villagers are Moslems, but there are several Christian villages in the neighbourhood. The direct road to Angora here turns to the right and passes over a rough mountain country, partly clothed with a magnificent forest of pine and fir, to *Kastapek* (6½ hrs.), whence there is a steady descent down the valley of the *Kastapek Su*, anct. *Scopas*, to a *khân* (4 hrs.) on the post-road. The post-road, which follows the line of the old Roman road (?), runs up the valley of the *Geunük Su* and, crossing an easy pass, descends through a prettily wooded district to

Mudurlu or *Mudurna* (8½ hrs.), a picturesque little town in the forest that would form an excellent centre for the rambles of a sportsman, naturalist, or artist. It is perhaps the ancient *Modrene*, and also *Dadastana*, the frontier town of Galatia, at which the Emperor Jovian died in A.D. 364. At this point the road to *Boli*, *Claudiopolis* (p. 5), turns N., whilst that to *Angora*, *Ancyra*, runs S. and ascends for 1½ hrs. through pine woods to the summit of a ridge, alt. 4500 ft.,—the *Trans monte* (f) of the Jerusalem Itinerary. It then descends a narrow valley for 3½ hrs. to a *derbend* and *khân*, possibly "*Milkazi*," where

it is joined by the direct road from *Torbali*. Thence it follows the valley of the *Scopas* to

Nalli-khân (8 hrs.), alt. 1594 ft., a village of about 500 houses, of which 200 are Armenian. About 8½ m. to the S., on the road to *Emret Sultan*, near the *Sakaria*, are some ruins which are supposed by M. Lejean to mark the site of *Gordou Come*, afterwards rebuilt as *Juliopolis*, and later, when it became of greater importance, named *Basilcon*, after Basil I. (A.D. 867-86). The identification of this site, if correct, indicates that the "Pilgrim's Road" did not follow the modern post-road by *Mudurlu*, but took a more southerly route not touching *Nalli-khân*. The whole district, however, requires examination. After a slight ascent the road runs over fairly level ground, between low ranges of hills, to the *Ala-dagh Su*, anct. *Siberis* (5 hrs.), which is crossed by a wooden bridge carried on piers of old masonry that probably mark the position of Justinian's bridge. On the L. bank is *Chair-khân*, possibly on the site of *Sykea*, the birthplace of *Theodorus Sykeota*. The road continues over level ground, passing midway the unidentified site of *Lagania-Anastasiopolis*, to

Bey-bazâr (6 hrs.), alt. 1998 ft., anct. *Petobroge* or *Petobriga*. This purely Moslem town of well-built houses stands on three hills at the mouth of a remarkable gorge which is filled with vineyards and gardens. It is a favourite halting-place, and noted for the number and skill of its shoeing smiths. The water brought from a distance of 3 m. by an aqueduct is celebrated for its purity and goodness; the melons are highly prized, the pears are the well-known "Angora pear" of the Constantinople market, the rice is good, and large quantities of the sweetmeat *jevisli* *anjak*, "nut sausage," are made for export to the capital. There are some excavations in the soft rock, but no inscriptions. [From *Bey-bazâr* to *Geredeh* over the *Ala Dagh* (8100

ft.) is 20½ hrs.; and to Boli is 16 hrs.] The road onward passes between low hills, deeply seamed with ravines, to the *Geukis Su*, which is crossed by a wooden bridge carried on 9 piers; it then follows the valley and, after a long steady ascent, reaches

Ayash (7 hrs.), alt. 2800 ft., a Moslem village prettily situated at the junction of two ravines. It is one of the centres of the mohair trade, and the merchants have good houses. Many of the villagers in the vicinity retain a *souvenir* of the Gauls in their light hair and round heads. The road now crosses the *Ayash Bel* (3800 ft.) to a bridge over the *Char Su*; here the *Murdad* plain commences, and the river rushes into a gorge in which is the large Armenian village of *Istanos* (3 hrs.). The houses rise up the hillside in terraces, and near the summit are some interesting rock-hewn chambers, and above them remains of an *enceinte* of large stones, possibly indicating the site of one of the *oppida* of the Gauls. A considerable proportion of the Armenians have fair complexions and hair, perhaps due to a large admixture of Gallic blood. From this point the traveller crosses the plain to **Angora** (6 hrs.), which for many miles is a striking feature in the landscape. For Angora, see Rte. 9.

Byzantines. As far as *Yeni-shehr* (12 hrs.) it has been described in the *Handbook to Constantinople*; thence it runs down the valley of the *Geuk Su* to *Keupri-hissar* (2 hrs.), the site of the important fortress which was Osman's first conquest (A.D. 1299) from the Byzantines. Here the river is crossed by a bridge, and the road then runs over a range of hills, alt. 2200 ft., to *Bilejik* (4 hrs.), which has a station on the Anatolian Rly. Leaving the town the road descends to the valley, and, after crossing the *Kara Su* to the N. of the station, runs over bare hills to *Yeni K.* and

Sugut (6½ hrs.), alt. 3000 ft., a small town on the Byzantine military road from Nicaea to Dorylaeum. It is mentioned under its present name by Anna Comnena, but is perhaps the ant. *Gordoserba*. Sugut was the first town granted by Ala-ed-din to *et-Toghrul*, and it became famous as the birthplace of the latter's son Osman,—the founder of the Osmanli dynasty. There are a *khân*, baths, and a very old mosque. On a hill near the town is the tomb of *et-Toghrul*, which, though not so much visited as formerly, is still an object of the deepest veneration to every Osmanli. The tomb is built in the usual form, and is situated in the midst of cypresses and evergreen oaks. The Moslems of Sugut assert that Osman was also buried in his native town, and not at Brûsa. [The road from Sugut to Nicaea runs N.E. over the plateau to *Vezir-khân* (6½ hrs., Ry. St.) in the valley of the *Kara Su*; down the valley to *Lefkeh* (3½ hrs., Ry. St.) on the *Sakaria*; crosses the *Geuk Su* by a stone bridge, and passes over the hills to *Isnik* (6 hrs.), see *Handbook to Constantinople*.] The road continues over low hills and bare plateaux, intersected by small ravines to *Kis Kesi* (4 hrs.) at the edge of the plain; and after crossing the *Seri* and *Pursak* rivers by stone bridges reaches **Eski-shehr** (8 hrs., Ry. St.).

ROUTE 8.

BRÛSA—YENI-SHEHR—BILEJIK—
SUGUT—ESKI-SHEHR.

	HRS.
Yeni-shehr	12
Bilejik	6
Sugut (<i>Gordoserba</i> ?)	6½
Eski-shehr (<i>Dorylaeum</i>)	7

This route is interesting as that by which the Osmanlis attacked the

[From Eski-shehr there is an easy carriage-road, over level plain and

gently undulating ground at the foot of the *Emir D* to *Yorgan Ladik* (*Laodicea Combusta*), and *Konia* (*Iconium*, p. 133). The road was much used by Arabs and Seljûks in their attacks on the Byzantine Empire, and on it was *Amorium* (now *Amar Kulch*, about $\frac{1}{2}$ hr. from *Hamza Hajji*)—the great fortress which guarded the road to Bithynia. The place was besieged by Moslemah (717), by the general of Harûn er-Rashid (782), and it was taken and destroyed by Mutassem (838); it was the birthplace of Michael II. (820-29). There are remains of the walls, acropolis, gymnasium, churches, &c.; and in a valley E. of the acropolis are rock-hewn tombs.]

ROUTE 9.

BRÛSA ESKI-SHEHR—SIVRI-HISSAR—ANGORA.

	hrs.
Aine-goul (<i>Angelocome</i>) . . .	0
Bazarjik	5
Eski-shehr (<i>Dorylaeum</i>) . . .	12½
Kelimes (<i>Tricomia-Trocmela</i>) .	14
Sivri-hissar (<i>Justinianopolis-Palaia</i>) .	4
Bala-hissar (<i>Praesinus</i>) . . .	3
Yörme (<i>Gordium-Eudocias</i>) . .	3
Polatli	7½
Haluk-koyunli	6½
Angora (<i>Ancyra</i>)	21

[Travellers from Constantinople can go by train to Eski-shehr, hire horses there, and by sending them on to Alpi Keui station save a long tedious ride over the plain.]

The road runs E. up the fertile valley for about 8 m.; it then crosses the *Delî Çat* by a ford, and shortly afterwards, leaving *Kratel* and the *Yeni-shehr* road to the l., it climbs a well-wooded spur, whence there are fine views of Mount Olympus and

the plain of Brûsa. Beyond the spur is *Ak-su*, "white water" (5 hrs.), a small Turkish village, prettily situated in a picturesque glen, through which rush the waters of a stream of the same name. Hence there is a gradual descent through a wooded district to

Aine-goul, "Mirror lake" (4 hrs.) auct. *Angelocome*, situated on a rich but feverish plain, watered by streams that unite and run off through a gorge in the hills to *Yeni-shehr* and the *Sakaria*. The name, apparently derived from *Angelo*, is said by some authorities to be *İne*, "piu." or *İnek*, "cow"—lake. The town is surrounded by trees, and has several mosques, of which one is of the time of Murad I. (1360-89). The road now traverses the well-cultivated plain, and, crossing the river by a wooden bridge, runs past *Süperli* and *Yeniye*, to **Kurehualu** (3 hrs.), a large village with a fine mosque. It then ascends through forest country to a *Derbend* (guard-house), from which there is a good view of Olympus, and, after a sharp descent, leaves the forest, and, passing the ruins of a Roman building, arrives at

Bazarjik (5 hrs.), a small Turkish village. Five miles beyond the village there is an abrupt descent to the valley of the *Kara Su*, through which the *Lamid-Angora Railway* runs, and a little to the l. is the *Kara Keui Station*. 3 m. higher up the valley the road to *Kutaya* (Rte. 23) continues S., whilst that to *Eski-shehr* crosses the river by a bridge and runs E. to **Bos-yuk** (3½ hrs.), where there is a *Railway station*. The road now runs near the railway to *Çukur-hissar* (3½ hrs.), and **Eski-shehr** (4½ hrs.), auct. *Dorylaeum* (see *Handbook to Constantinople*).

From *Eski-shehr* the road follows the right bank of the *Pursak Su*, auct. *Tembra*, over a level plain, passing *Kara-enyuk*, auct. *Midaeum*, to *Alpi Keui* (8 hrs.) *Railway station*, and continues down the valley to *Uyuz-hammam*: it then turns S., and, passing the *Kizilbash* village of *Koshmet*,





and *Balıkk-hissar*, crosses a low ridge to

Kaimas (6 hrs.), *Tricomia-Trocna*, the chief centre of the tribe of *Trocna*. The village is small and surrounded by trees and gardens; in the cemetery there are several inscriptions, and stones taken from a Byzantine church; and in the wall of the mosque is a sarcophagus which still bears a cross. The road onward runs over the plain at the foot of the hills, and, passing a group of high rocks and springs, arrives at

Sivri-hissar (6 hrs.), "the pointed castle," *Justinianopolis-Palia*, one of the chain of strong places on the Byzantine military road. It was refounded by Justinian—the older name being *Palia*—and its position soon made it the chief city of *Galatia Salutaris*. It became first a bishopric and afterwards the residence of the metropolitan bishop, who retained the title "bishop of *Pessinus*." It is still a centre of roads and commerce and the chief town of a *kaza*. The town is picturesquely situated at the foot of a striking ridge of rugged, pointed trap rocks, with two peaks; and a little below the highest point are the extensive remains of a castle. There is a large Armenian population and a trade in opium and mohair. In front of the town there is an extensive cemetery, in which are many inscriptions brought from *Pessinus*.

From *Sivri-hissar* there are roads to the stations of *Sasilar* (5 hrs.) and *Beylik Keupri* (8 hrs.) on the *Ismid-Angora Railway* (p. 56). There are two araba roads to *Angora*: one (24 hrs.) runs by *Beylik Keupri* (8 hrs.)—a bridge 1 m. from the station—*Bejas* (4 hrs.), and *Baluk-koyunji* (6 hrs.); the other (26 hrs.) crosses the *Günüşü Dag*, to *Aslan Keui* (ruins), and *Hammam*, anct. *Musgum*, where there are hot springs; it then runs past *Kara-hissar*, and *Kavunlu* to *Kavunji Keupri* (8½ hrs.), *Polatli* (5 hrs.), &c. (see below).

The road to *Pessinus* runs S. over [Turkey.]

undulating ground, and has the spur of the *Günüşü Dag*, *Mt. Dindymus*, on the l. After 5½ m. some sarcophagi are passed, and 8 m. further, on a small plateau to the rt., are traces of a roughly-built wall marking the position of the acropolis of *Pessinus*. Here the ground falls sharply, and on the level space below is the village of *Bala-hissar* (8 hrs.), almost surrounded by the shapeless ruins of the capital of the *Tolistobogii* tribe of *Gauls*. The place has been long used as a quarry by the people of *Sivri-hissar*, and the portico, friezes, columns, &c., seen by *Hamilton* (1836) and *Texier*, have disappeared. In a valley, to the S.E. of the village, is the theatre.

Pessinus was celebrated for the worship of *Cybele*, the *Magna mater*, called by the natives *Agdistis*, to whom a magnificent temple, built by the kings of *Pergamum*, was dedicated. The temple contained an image of the goddess, which was removed by the Romans to Rome in B.C. 204, and set up in the Temple of Victory on the *Palatine*. The exact site of this temple is unknown.

From *Bala-hissar* the road, following the line of the "Royal Road," crosses a pass, the *Musluk Boghaz* (alt. 8000 ft.), between *Günüşü Dag* and *Boz Dag*, to *Horlanta* (inscriptions) and *Yürme* (8 hrs.), where there are considerable remains of a Byzantine church. The façade is well preserved, and there is a fine crypt; on the walls are numerous crosses. There are inscriptions—one on a fountain near the mosque. This place is probably the anct. *Gordium*, through which *Alexander the Great* passed, and at which *Manlius* halted on his march to *An-cyra*; and the later *Eudoxias*, seat of a bishopric. On the E. side of *Mt. Dindymus*, in striking contrast to the bare W. side, there are numerous springs, and villages surrounded by trees and gardens. Many of the people of this district show traces of *Gaulic* descent in their light hair and blue eyes.

The road onward runs down past several villages to *Kavunji Keupri*, a wooden bridge over the *Sakaria* (2½

hrs.), here a deep narrow river with low banks; it then rises gradually to Polatlı (5 hrs.), a wretched village with a station on the Angora-Ismid Railway. After passing Başı, possibly anct. *Vinda* (inscriptions), and crossing some undulating ground, the road enters a broad valley, *Zileli Ova*, and near its head crosses a stream by a bridge (4 hrs.), which, according to an inscription, was built A.D. 579 by a bishop Paul. It then runs past the *Kara Kaya*, a conspicuous two-peaked basaltic rock, to *Baluk-koyunji*, "shepherd's town" (2½ hrs.) at the mouth of a pretty ravine from which a small stream issues. One hour to the S. on a high conical hill, *Asarlı Kaya*, are the ruins of a remarkable hill-fort, which was possibly one of the strong places of the Gauls. The road continuing, over undulating ground and passing vineyards, orchards, and gardens, enters

Angora, or Enguri, *Ancyra* (5½ hrs.), alt. 3100 ft., the chief town of the Angora Vilâyet, and the present terminus of the Anatolian Railway. The town stands on the slopes of a rocky hill which rises to a height of about 500 ft. above the plain, and is crowned by the picturesque ruins of the citadel. A stream, the *Enguri Su*, runs past the N. face of the hill, which is precipitous; to the W. is a plain about 18 m. long and in places 8 m. wide; and to the S. and S.E. the slopes of the *Elma Dagı*, "apple mountain," are partly covered with orchards and vineyards. The upper town is surrounded by Turkish walls, which are largely constructed with fragments of ancient monuments, and contain many inscriptions, and much interesting archaeological material. The houses, of sun-dried bricks, are built in irregular terraces from the plain to the top of the hill. They have tiled roofs and are generally two storied. The railway station is on the plain about ½ m. W. of the town.

Ancyra was originally a Phrygian city, and afterwards the chief town of the Tectosages, who were defeated by Manlius, A.C. 189, in a battle fought

in the neighbourhood. When Galatia was made a Roman province, A.C. 25, *Ancyra* received the name *Sebaste*, and under Nero it was dignified with the title *Metropolis*. The emblem of the town was an anchor, *ἄγκυρα*, and this appears on most of its coins. The town was besieged and taken by the Persians, under Chosroes; by the Arabs under Sophian, and again under Harûn er-Rashid; by the Seljûks; by the Crusaders who held it for 18 years; by the Osmanli Turks under Murad I.; by Timûr (1402), and by the Egyptians under Ibrahim Pasha (1832).

The numerous inscriptions that have been found at Angora mention a hippodrome, baths, aqueducts, and several temples; and, judging from their fragments, these buildings must have been very fine. The most important monument left is the Temple of *Roma and Augustus*, of which a large portion remains. Some of the decorative details are very beautiful, but the most interesting feature is the inscription, in Latin and Greek, recording the actions of Augustus (*Monumentum Ancyranum*). The Latin text is on the inside of the *antae*, and the Greek translation on the outer wall of the *cella*. There is another interesting inscription in Greek on the front of one of the *antae*, which contains a list of numerous kings and tetrarchs of Galatia, and other neighbouring kingdoms, whose names have Gallic and even Gothic forms. The inscriptions have several times been partially copied, and plaster casts were made of them by Herr Humann, in 1882, for the German Government. Recent excavations have brought to light a row of marble columns connected with the temple. The temple was at one time used as a church, of which there are several remains; and, in the reign of Suleiman I., the Mosque of *Hajji Bairam* was erected against its S. face by the celebrated architect Sinan. *Hajji Bairam*, the founder of the Bairam dervishes, who died in 1220, belonged to one of the most illustrious families of Galatia, and his descendants, who

still reside at Angora, are much respected.

A column not far from the temple is said to have been erected in honour of the Emperor Julian. In the citadel, *Ak Kaleh*, are two lions, *couchant*, in marble, some ancient vaults, and a Byzantine church, supposed to have been dedicated to S. George. Its walls contain some *inscriptions*, but the larger number are in the middle wall of the three that still exist. Outside the walls, on the plain, are traces of the baths and the foundations of a Byzantine church, perhaps marking the spot, in *Campo Amoeno*, where S. Plato suffered martyrdom. The old *Armenian Monastery*, possibly of Byzantine origin, near the bridge over the Chibuk Su, in the cemetery of which Europeans are buried, deserves a visit.

Angora, from its position, must always have been a place of great commercial importance, and it has still a large trade in mohair, wax, yellow berries, &c. The manufacture of *challis*—a lustrous cloth made from mohair, and used for the cloaks and dresses of women; and of *Sof*, a thicker variety, worn solely by men, has almost ceased. These fabrics, which are dressed and dyed in a special way, are, however, still made at Istanos. The place is celebrated for its honey and its fruit. The apples and pears, especially the winter varieties, are noteworthy. They are known as "English," having been introduced by early English merchants. Angora cats of pure breed are difficult to obtain.

Angora has long been resorted to by Europeans. Agents of the English Levant Company lived in the town from 1639 to 1768; and in the cemetery of the Armenian Monastery, N. of the city, are inscriptions, on ancient sarcophagi, to the memory of English, Dutch, and French traders who were buried there in the 17th and 18th cents.

Amongst the inhabitants are 8000–9000 Roman Catholic Armenians, whose wealth, intelligence, and relations with Europe have greatly added

to the prosperity of the town. There are also a small but wealthy Greek community, and about 150 families of Gregorian and Protestant Armenians. In summer the town is said to be unhealthy, and the wealthy inhabitants move out to their country houses, carrying with them their hives of bees and household furniture.

There is a *British Consul*.

[At *Giaour Kalesi*, about 12 hrs. S.W. from Angora, and not far from the hot-springs at the source of the *Hamman Su*, where the *kaimakam* of the *Haimane Kaza* resides, are rock-sculptures representing two warriors which were discovered by M. G. Perrot. These monuments have a marked similarity to the pseudo-Sesostris figures near Nif (p. 89), and the sculptures of Pteria (p. 22).]

ROUTE 10.

ANGORA—BOGHAZ KEUI—EUYUK—
ALAJA—CHORUM—MARSIVAN—
SAMSUN.

	HRS.
Assi Yuzgat	8½
Yakshi-khân	5
Sungurlu	16½
Boghaz Keui (<i>Pteria</i>)	5
Euyuk	4
Alaja	3½
Chorum (<i>Euchaita</i>)	9½
Marsivan	12
Samsun	21

The road, ½ hr. after leaving Angora, crosses the Enguri Su by an ancient bridge, and then turns up the narrow valley of that river through a succession of gardens, vineyards, and orchards, that belong to villages hidden from view. At an ancient site (8½ hrs.) are some broken columns, one with a defaced *inscription*, and a much worn lion *couchant*, similar to those at Angora. Continuing up the valley, and passing several villages, and a ruined khân, the water-parting

between the Sakaria and the Kizil Irmak, alt. 4100 ft., is crossed about 1 hr. before reaching

Assi Yuzgat, "Rebel Yuzgat" (5 hrs.), a large dirty village built in a narrow ravine. There are some ancient sculptures, one representing a lion couchant, and an altar ornamented with vines and grapes. The country beyond is steep and broken, the water forcing its way E. to the Kizil Irmak through a deep gorge. Keeping above this the road descends to *Kitilyar* (2½ hrs.) in a pretty valley with orchards and gardens, it then crosses a spur, and descends sharply to the ferry over the **Kizil Irmak, "Red River,"** anct. *Halys*, alt. 2350 ft. The river is here some 100 yds. wide, running over a sandy bottom in a valley from ½ to 2 m. wide. In summer and autumn it is fordable, but in winter and spring the passage is made in a rude ferry-boat which carries 6 or 7 horses. After crossing the river the rt. bank is followed for about 1 m. to

Yakshi-khan (2½ hrs.), a village of some 60 houses, chiefly occupied by Tatars. Continuing up the rt. bank for a short distance, the road turns E., and crossing some undulating ground, commences the ascent of a broad open valley. Here the post-road to Denck-maden, Kir-shehr, and Kaisariyeh turns off rt., whilst the Yuzgat road (p. 32) follows the line of telegraph through Bey-ovasi; and that to Sungurlu, passing between the villages of Bey-ovasi and Ballshir, crosses a high ridge and runs down to *Benyuk Yoghlu*, and **Kara-bekir** (8½ hrs.)—a Moslem village built above the rich plain, famous for its heavy crops of grain, through which the *Delije Irmak, "Mad River,"* finds its way. The road descends to the river under a remarkable rock, *Choban Kayu*, and crossing by a wooden bridge, runs over undulating ground to *Aghaya Keui* (3½ hrs.), near which there is a *saline*, and

Sungurlu (4½ hrs.), a large but dirty town, with no trace of ancient re-

mains. It is situated in a valley renowned for its fertility, and the stream above and below the town is bordered by rich gardens and shady orchards. At *Chayan Keui*, about 4 hrs. to the N., there are mines of rock salt. Leaving *Sungurlu* the road runs up the valley to *Kerankech*, where the roads to *Alaja* and *Yuzgat* separate. Following the latter to *Salman Keui*, a broad open valley is entered and ascended to *Yukbar* and the small village of

Boghaz Keui, Pteria (5 hrs.), a small village built on both banks of the *Yazir Deresi*. It is the residence of a wealthy Bey who claims descent from *Ala-ed-devle*, the Seljuk Sultan of *Marash* and *Albistan*, who was conquered by *Selim I.*, ciro. 1514. The Bey is guardian of the *takke* at *Gemerok*, where *Shahruf*, *Ala-ed-devle's* son, is buried; and administrator of large *takufs* for the repair of bridges, mosques, *tekkes*, &c.

The ruins at *Boghaz Keui* are those of the most extensive city of *A. Minor* in early times; and they must have belonged to the metropolis of a great empire. It is the only city which is marked by its remains "as a ruling city of the Oriental type, unaffected by, and earlier than, Greek influence." The remains of a palace (or perhaps temple) are unique, in *A. Minor*, for size and style, and the rock-sculptures in the vicinity show it to have been an important religious centre. It communicated, on the one hand, with the east through the *Cilician Gates*, and on the other with *Ephesus* by a road which crossed the *Halys* by a bridge; and there was a road from it to *Sinope*, over which the products of *Cappadocia* were carried. The ruins have been very generally identified with *Pteria*, a place mentioned by *Herodotus* (i. 76) as having been taken by *Croesus* after he had declared war against the *Medes* and crossed the *Halys*. After the capture of the town *Croesus* fought an indecisive battle near it with *Cyrus*, and then retired to *Erdin*.

The ancient city stood on broken





RUINS
of
TERIA

by Dr Karl Hünzler

ground, partly enclosed by two deep and almost inaccessible rocky ravines, the *Yazir Deresi* and the *Beuyük-kayanın Deresi*, which unite below the village, at a spot called *Gavahud*, where the hills give place to a wide open valley running N.N.W. The site faces the N., and is intersected by a ravine, the *Kizlar-kaya Deresi*, which rises in its centre, and joins the *Yazir Deresi* in the village. From the highest point, *Yer Kapunun Kechi*, there is a slight fall to three picturesque limestone rocks, upon which are fragments of ancient masonry. Beyond the rocks there is a steep, abrupt slope, covered with brushwood and *débris*, and at its foot, on less broken ground, are numerous ruins, including those of a palace or temple. From *Yer Kapunun Kechi* to the N. end of the town is about $1\frac{1}{2}$ m., and the difference in altitude is about 870 ft.

The ground is so broken and so covered with brushwood that it is difficult, without excavation, to determine the arrangement of the town. It was apparently surrounded by a strong wall, and divided by internal walls into three Quarters: the *Acropolis*, with its masonry redoubts and narrow gateways on the S.; the *lower town*, or N.E. Quarter, in which were the palace and the more important buildings; and the W. Quarter, which included the rocks *Kartal Kaya*, *Ta'alik K.*, and *Kizlar K.* Whether the Quarters were built at the same time, or not, is uncertain, but there are indications that the W. Quarter may have been built last.

On the S., the *city wall* stood above a natural depression in the ground, which breaks away sharply to the ravines on either side. It was 14 ft. thick, and was protected by projecting flanking towers, at intervals of 104 ft. The wall consisted of a core of small loose stones, 6 ft. thick, faced on either side by a 4 ft. wall, carefully built with selected stones. No mortar was used in this or in any other masonry of the ancient city. The gates in the wall are very narrow, only 2 ft. 11 in. wide; and at one

point there is a *postern* communicating with a passage that led, beneath the wall, to the town. The postern is formed by three roughly dressed stones, and the passage is built with unhewn stones, in the form of a triangle, or pointed arch; the base of the triangle is 5 ft. 5 in., and its height, to the keystone, 6 ft. 2½ in. There are similar passages beneath the wall on the rt. bank of the *Kizlar-kaya Deresi*, and they are probably amongst the earliest instances of the use of the pointed arch. Above the ravines the walls were of slighter construction, but great care was taken to fill up any crevices in the rock that might have been of use to adventurous climbers. On the N. side, where the ground is level, a large mound from 25 to 30 ft. high marks the line of the old wall, or perhaps of a rampart on which it stood.

In the *acropolis* there appear to have been several stone redoubts, of which the most important were *Beuyük Kaleh*, on a projecting spur, where there are two rock-hewn cisterns; *Sarı K.*, which contains the finest specimens of masonry, and *Yeniye K.*, which is of rectangular form. From *Beuyük Kaleh* a wall runs to the rt. bank of the *Kizlar-kaya Deresi*, and here, where the path from *Boghaz Keui* to *Nefez Keui* enters the *acropolis*, there was probably a gate. Outside the gate, on a small platform to the N., is a hewn stone of *sarcophagus* form; and inside, on a sloping rock to the W. of the path, is a tablet, *Nishan Tash*, 18 ft. by 6 ft. 8½ in., which once contained an *inscription* in "Hittite" characters. The inscription was in 9 lines, but only 5 or 6 isolated symbols are left. A few feet to the left there was a second inscription, now also illegible. On the l. bank of the ravine to which it gives its name is the *Kizlar Kaya*, "maiden's rock," with a level top, to which there was apparently an ascent by a ramp or steps. In the ravine below the rock is a fine spring, and beneath the wall on the opposite bank there is one of the narrow passages already mentioned.

The palace in the N.E. Quarter stood on sloping ground, and to obtain a level surface a platform was constructed of large stones built in courses so as to present the appearance of gigantic steps. Of the building itself little is left; but at one point there are three courses, and here the curious manner in which the stones were bonded together is well seen. The material is a hard basalt or trachyte, brought from a distance, and in several of the

stones the rows of small circular holes made by the quarrymen to detach the blocks from the rock are visible. The building was 208 ft. long and 138 ft. 6 in. wide, and it apparently consisted of a large central chamber, 87 ft. by 61 ft., with smaller ones round it. Neither in this nor in any of the other buildings at Boghaz Keui is there any trace of Greek influence.

N.E. of the palace, near the river, is *Merakli Kaya*, in which a large



BOGHAZ KEUI (Yasili Kaya).

niche has been hewn; and to the S.E. is *Anbark Tash*, where there are rock-hewn chambers, now used as granaries, whence the name. On the rt. bank of the river, a little higher up, is *Keui Kaya*, on which there appears to have been a redoubt similar to those in the acropolis.

Yasili Kaya.—This famous group of limestone rocks lies about $1\frac{1}{2}$ m. E. of the city, and 540 ft. above the valley. It opens out into two hypae-

thral recesses or galleries, the larger about 90 ft. by 15 to 40 ft., the smaller (which is at a slightly higher level) about 42 ft. by 9 ft. A communicating passage is now blocked by fallen boulders. The galleries are of natural formation; art has only scarped the inner rock-faces, on which are disposed in panels a series of reliefs at a height generally of about 1 or 2 ft. from the ground. A plinth has been left below them in many places. The overhang of the rock above has parti-

ally protected the sculptures, but for the most part they have suffered severely. (See Plan.)

Great Gallery.—Two processions start, one on either side of the entrance, and meet on the north wall. In both the stature of the figures increases from 2½ to 6 ft. as they proceed. Those on the left are the more numerous and diversified. For purposes of description we divide into arbitrary groups, and begin in the case of each procession from the entrance of the Gallery.

A. Left-hand (45 figures).—(1.) 12 beardless figures running with right foot on the ground; the 2 leaders more spaced than the rest. All wear high conical plain caps, tunics to the knee, and slightly up-turned shoes; they carry nothing in their clenched hands. 8 others, draped to the ankles in robes with zigzag edging, precede the 12. They are much worn, but seem bearded. The 2 leaders are in a distinct panel.

(2.) 18 male figures marching. (a) Clad like the hindmost in 1. (b) 2, much worn at bottom, wear ribbed caps, with peak bent forward—not unlike the “Phrygian” cap. The hands are in an attitude of supplication, and single symbols appear above each figure. (c) Male in ribbed cap with frontal horn (?); sceptre in rt. hand. (d) Ditto, without sceptre. (e) Ditto, with something pendent from the elbow, probably intended for the thick border of a cloak. (f) Cf. c. (g) Cf. c, but note “Phrygian” cap. (h) 3 figures. No. 1 has sceptre and symbol near or in l. hand. No. 2 has sceptre, and note “cloak-edge” as in c. No. 3, ditto, without sceptre. (i) 2 with single symbols above, and curved sword over rt. shoulder. Note edge of cloak.

(3.) 2 horned figures; the bodies, girdled, seem human: legs, tails, and ears are bestial. The end of long hair appears on the back of each. They stand on a gigantic symbol, like a knotted tie, and hold up a crescent-shaped object, perhaps the moon.

(4.) 4 marching with curved

swords; all in short tunics. The 8 hindmost have single symbols above.

(5.) 6 of greater stature and more elaborate equipment. (a) Draped to ankles in long robe with a sort of chasuble above; skull cap on hair falling in a bunch on the nape. Reversed *lituus* in rt. hand and symbol in or near l. Winged disk above the head, [cf. *infra*, 11, 17]. (b) Bearded, in short tunic, cloak whose edge shows, and cap with two horns (?). Wings of Assyrian type spring upwards from the shoulders. (c) 2 females draped in long robes with vertical pleats, girdled. Both wear bracelets and round caps rising off the head. The breasts are prominent. No. 1 has symbol above and a fan (?) in rt. hand. No. 2 carries a reaping-hook. (d) Draped in long robe falling in oblique folds, open in front so as to show l. leg. Edge of cloak indicated. Symbol above. (e) Cf. 4, but note sceptre and cloak-edge.

(6.) 5 at the head of the Procession. (a) 2 in ribbed caps and short tunics erect on twin-peaked mountains; crescent-shaped sword-hilts, and edges of cloaks are indicated. No. 1 has cloak open in front. No. 2 has sceptre in rt. and symbol above. (b) Bearded (?) male of great stature in tunic with sleeves and conical ribbed cap. Sword at l., sceptre in rt., and symbol above or in l. He stands on the bent necks of two standing figures in long coats and “Phrygian” caps. Their arms are folded, or in attitude of supplication. Their facial type is peculiar. The fore part of a beast, with conical cap, protrudes before the legs of the principal figure (Fig. 1).

B. Right hand (21 or 22 figures).—(7.) 15 draped in long robes, girdled, and falling in vertical pleats. Crenellated mitres on their heads; cloak-edges indicated; left feet advanced. Long hair falling on the back. Above certain figures, e.g. Nos. 7, 10, 15, are symbols.

(8.) 2 (or 3(?)) similarly equipped, but taller. A group of symbols in or near rt. of hindmost. Rock much

broken in front of foremost, where symbols would be. A little in advance another group of symbols, possibly pertaining to a third decayed figure.

(9.) 2 similarly equipped, but wearing earrings and standing above a two-headed eagle, displayed, with collar round the neck (Fig. 1). Of Euyuk.

(10.) 2 at the head of the Procession, standing on feline beasts, themselves supported on two and four peaked mountains respectively. An imp with conical cap squats on the head of the foremost beast. (a) In short-sleeved tunic and ribbed cap; sword at l., staff in rt., and double-

headed battle-axe in l. Near rt. hand is a group of symbols. This figure is undoubtedly male. (b) Much taller than all behind; equipped like them (except 10 a), but no cloak-edge to be seen. The forepart of a beast protrudes before her, as before the leader opposite (Fig. 1).

Isolated figures on right-hand wall.

—(11.) Figure 8 ft. high, similar in equipment to 5 a, standing on two mountains with scaly surface, possibly intended to be wooded. Bracelet and earring indicated. Near or in rt. is an elaborate group of symbols with small human figure with "Phrygian" cap in the centre. Possibly this

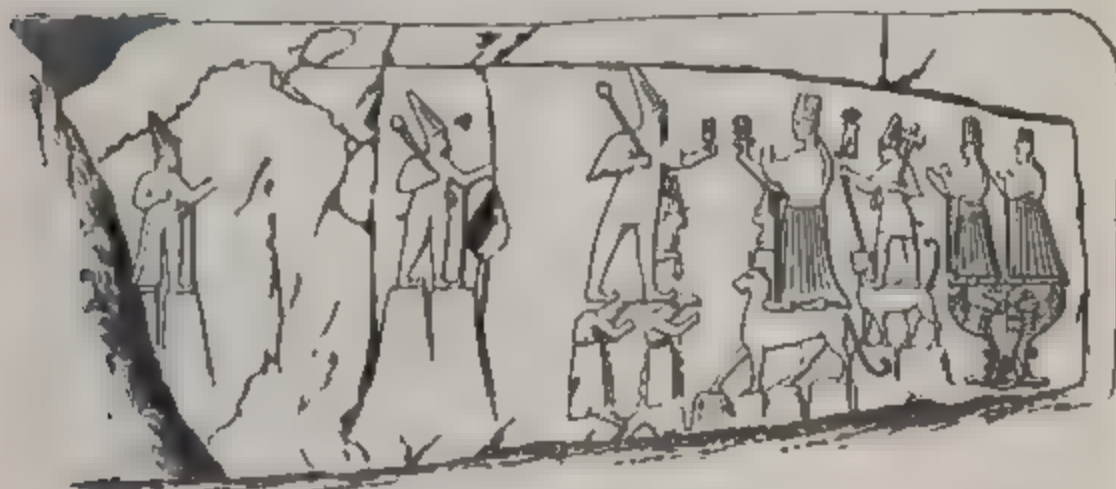


FIG. 1.

panel should be connected with the Right-hand Procession, which it follows.

(12.) Faint traces of a figure in conical cap.

(13, 14.) 2 monstrous nude (?) figures detected by Perrot on opposite sides of the mouth of the blocked passage to the Small Gallery. The l. has a dog's head, the rt. a lion's. Both have wings, one raised, the other depressed, and arms raised above the head in a familiar Assyrian attitude.

Small Gallery —On W. wall at N. end.

(15.) 12 figures marching rapidly in single file. Ribbed cape with

frontal horns, girdled tunics to knee, shoes slightly upturned. Bracelets on the arms, rings in the ears, and reaping hooks over rt. shoulders, l. hands clenched. The facial type is flat-nosed and thick-lipped. The whole panel is well preserved (Fig. 2).

On E. wall, almost opposite.

(16.) Heraldic group. Human head with conical cap and ring in ear, springing from 2 dent-lions facing outwards with open jaws. These rest on rt. hind paws of 2 full-length lions, supported head downwards on a column resembling a section of a sword-blade. The whole over 10 ft. high.

(17.) Figure between 5 and 6 ft. high, similar to 10 a, but without axe

or staff; l. arm clasped round neck, and holding rt. wrist of smaller figure similar to 11 and 5 a. Near or in rt.



FIG. 2.

a group of symbols, identical with No. 11, but with erect phallus in centre (Fig. 3).



FIG. 3.

Two small niches will be observed in the W. wall and one E.

The Meaning of the Sculptures.—

For many reasons remarks on the general meaning of the monuments must be advanced and received with peculiar caution. In the first place, no detailed examination of these much decayed sculptures has been made on the spot by any one very familiar with monuments of similar character elsewhere. Texier was guilty of gross errors in his reproductions and notes. M.M. Perrot and Guillaume did most valuable work in photographing and describing, and M.M. Humann and Fuchsstein in making casts and noting special points; but none of these *savants* had had previous opportunities of examining many "Hittite" sculptures, and the circumstances under which their photographs or casts were taken preclude their having the same value as autopsy of the original reliefs. Until, therefore, a special examination has been made on the spot by a trained expert, doubt must rest on several important points, e.g., the sex of several of the figures; the nature of many objects which they carry; and the precise character of the symbols which accompany them. In the second place, there is no evidence as to the general nature of these sculptured Galleries. Were they shrines, or approaches to cunningly concealed tombs? or neither one nor the other, but simply sheltered rock-faces, whereon kings of the neighbouring city carved commemorative reliefs? In the third place, we know very little indeed either of the cult or the civilisation of the people whose art is represented here. We are not certain even what people it was; and are still ignorant of the meaning of the "Hittite" symbols, which so often accompany the figures at Yasili Kaya, and probably indicate their character or names. Before the essentially distinct character of "Hittite" art had been recognised, and other monuments could be compared with these "Processions" at Yasili Kaya, there was much futile speculation. "Asarta presiding over the apotheosis of a virtuous monarch"; "Cimmerians

and Amazons allying under the auspices of the gods"; "Marriage of the daughter of Alyattes, the Lydian to Astyages, the Medo"—these were a few of the guesses. Perrot insisted, however, that the scenes represented were religious, not political, and this view, endorsed by Ramsay, now finds general acceptance. As to the particular scene, however, depicted in the Great Gallery, no two savants are quite agreed: perhaps the interpretation which is most generally known and approved, sees here a symbolical meeting of the Great Goddess of Asia, attended by her mystic Son-spouse, by her lions and female votaries, (*right-hand wall*) with the Great God of the South—Sandon or Baal-Tars—attended by lesser gods, priests, eunuchs, *hieroduli*, and the like (*left-hand wall*). If this be a true interpretation we have a most interesting monument commemorative of alliance or fusion of the Syrian and Cappadocian peoples. This interpretation, however, rests only on a brilliant guess, not on comparative evidence, and assumes perhaps too elaborate a motive in such primitive art.

If we apply the comparative method, we should expect a meeting, not of two divinities, but of a divinity and a mortal. On the rock of Ivriz (p. 159) we see a god meeting and conferring benefits on his priest, perhaps a king of Tyana. At Fraktin (Rte. 97) mortals pour libations before altars, at the other side of which stand or sit divinities, so again on a relief at Euyuk, sketched by Ramsay. The processions at Yanli Kaya may be no more than elaborations of a similar idea. A female Divinity meets a King of the city, accompanied perhaps by members of his family, and diverse types of his subjects. He devotes himself, his people, and his land to Her, perhaps after victorious war. She in return holds out the hand of acceptance. Such a simple idea suits better the usual character of primitive sculptures. The "Reapers" marching with their sickles in the Small Gallery go to gather in the fruits of the earth under her protection.

In this interpretation we have to deal only with the particular divinity whom we should expect to find in pre-Aryan Cappadocia—the Great Goddess, known under many names, Cybele, Anait, Artemis, Atargatis. Her crenellated crown, and the supporting felide make it almost certain that the leading figure on the rt. is Herself. Behind her stands, on another felide beast, her Son, known to the Greeks as Attis of Phrygia, whose incestuous union with his mother typifies the ruling principle of Nature-worship, the self-reproductive Force. The double-headed eagle appears, as at Euyuk, but we do not know why. The other figures in the *cortège* must be priestesses, greater and less, wearing the dress of their Goddess.

It is much less certain (but we may hazard the guess) that the leader on the left-hand side is a king of the neighbouring city, sceptre on shoulder, sword at side, erect on the necks of subjects, or perhaps vanquished foes, if the peculiarity of the facial type of the two supporting figures is to be pressed. Behind may be his sons standing on mountains, symbolical of their land. Following them come perhaps relatives or subordinate priest-dynasts in mystic dresses with mystic emblems. The two female figures, which have no mystic adjuncts, may be wives or daughters. Those who follow may be nobles, soldiers, or priests, headed by a figure, with the *lituus*, which occurs elsewhere in circumstances which indicate him to be High Priest of the Son of the Goddess, and is intended perhaps to appear a eunuch. The strange group (8) may be a representation simply of some mystic emblem of Nature-worship, borne aloft like the Ark of the Covenant: a file of unarmed, empty-handed figures closes the procession.

The priestly figure with the *lituus* appears in the Small Gallery (17) in the embrace of a man identical to all intents with the Son who follows the Great Goddess. Alone, standing on two hills, the Priest follows the Goddess's Procession (11) appropriately

enough. The heraldic device in the Small Gallery (16) seems to reproduce the Son's head with the Mother's lions. There remains little doubt that the cult of the Great Earth-Mother and her Son supplies the motive of these Reliefs; and that it was dominant in the city below them.

The two bestial headed figures (13, 14) may be keeping ward over the connecting passage, as Perrot suggests; but nothing countenances the idea that this passage leads from a Holy Place to a "Holy of Holies." Both Galleries have independent entrances, and their sculptures are by no means certainly the work of one hand at one time.

The meaning of the symbols, which accompany the figures, is not known. The most common at Yasili Kaya are the *oval*, which has been thought to be a determinative of divinity; the *human legs*, by connecting which with the oval Perrot formed a "mandrake"; the *flower*, *animal heads*, &c. The points of contact with other "Hittite" monuments are many and marked. Though not all the product of one period, they all seem to represent one artistic family, homogeneous and regularly developed over a long space of time. The latest date of "Hittite" work is, roughly, the 8th century B.C. These Yasili Kaya reliefs must fall considerably earlier than that date, if we may judge by comparative evidence of style. They are still hampered by archaic conventions, while at the same time they are manifestly the product of an Art that has advanced far towards independence. Many traces of Assyrian influence survive, for instance, in the character and attitudes of the winged and bestial-headed figures, the winged disks, and the supporting animals. But there are not only particular features which cannot be fathered on any other Art, such e.g. as the twin-headed eagle, the peculiar *litui*, and "cloak borders," but in general character the whole series of sculptures could never be confounded by a trained eye with either Assyrian or Egyptian art. The great fact which

gives its importance to "Hittite" research is the existence of this wholly distinct Art. The name by which we are to call it is another matter; and these Cappadocian reliefs must be compared with a wider series of parallels than are known at present before we can venture to assert positively who carved them or what they mean. At the least we must wait for the decipherment of the "Hittite" script.

From Boghaz Keui the road runs over well-cultivated undulating ground, that parts the waters of the Delije Irmak from those of the Chekere Irmak, to *Kulah*, whence there is a fine view E. over the great Kumbet plain. Shortly afterwards the *araba* road from Sungurlu to Alaja is crossed, and the route continues to

Euyuk (4 hrs.), on the top of a mound, on one side of which are a gateway flanked by "sphinxes," and a series of remarkable sculptures.

The "*Sphinxes*" (Plan, Nos. 1, 2).—These have really more in common with Assyrian human-headed Bulls. Two blocks of trachyte or basalt have been fashioned at the anterior ends into the semblance of human-headed beasts 7 ft. 3 in. high. No. 2 bears between the legs the mark of its sex. Across the breast a band of rosette ornament; on the head a fillet, and a head-dress like an Egyptian *khaft*, with curling lappets falling on the shoulders. On the outer side a pendent ribbon. Rings in the ears. Traces of superstructure remain on No. 2. On the inner face of No. 2 is a twin-headed eagle, similar to that at Yasili Kaya. Above it, the edge of a robe and a foot (Fig. 4). Traces of an eagle can be discerned also opposite on No. 1. Note the holes left by the gate-hinges.

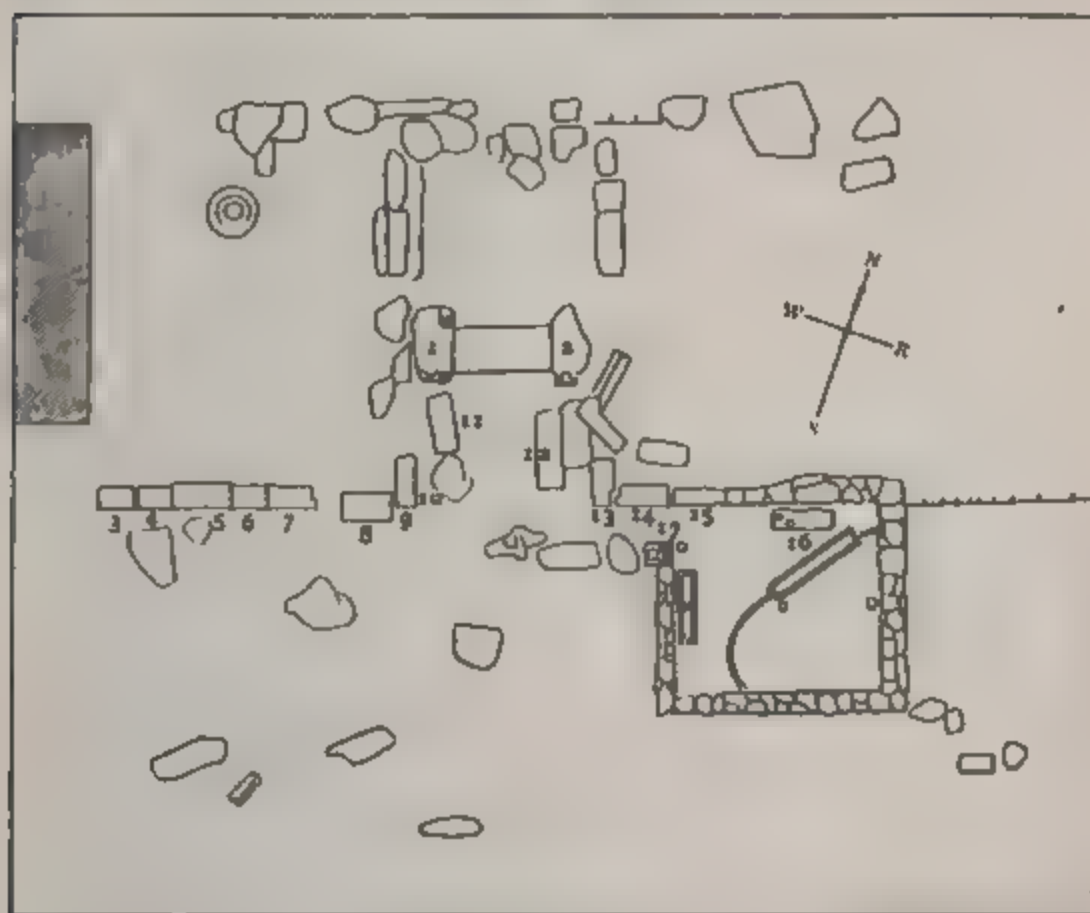
The *Bas-reliefs*.—The Gate is approached by a *Dromos*, 15 ft. long, from whose entrance walls return outwards at right angles. On the huge blocks which formed the lowest courses, are a series of reliefs.

The left returning wall (32 ft. long).
—(3) Fore part of a Bull moving rt. with an Ark or Altar on his back; before his chest a ring and under his belly a disk. All much decayed.

(4.) 2 figures, marching, in short tunics, confined by sashes with pendent ends. No. 1 plays with rt. hand on a mandoline (?) held in l.; two ribbons depend from the keys. No. 2 holds a small animal (?). Both face

rt., but their toes point l.; heads much decayed.

(5) 3 figures; (a) same stature as 4; faces l. towards his followers. Same dress, except skull cap (?) with frontal horn. Long hair on the back and large ring in the ear. In the up-lifted hands an object with crescent-handle held to the mouth—perhaps a musical instrument, but more like a sword (b) 2 only half as tall. No. 1



Walker & Bonnell sc.

KUYUK.

has short cloak above tunic, but for the rest is like a. He stands at the foot of a clumsy ladder, half-way up which is No. 2, mounting. Latter has no cap (?), but a single pigtail of hair falls over the crown of his head on his back. The sculptor has turned the ladder full to the spectator, and then, unable to carve No. 2 except in profile, has been forced to put him on the 1 upright instead of the rungs.

(6.) 3 draped in long robes and

sleeved mantles, moving rt. Rt. hands raised. No. 2 has *lituus* reversed. No. 3 has *lituus* in l.

(7) A figure, similar to 6, leads an ibex or goat by the horns. 3 rams fill the field behind, represented one above the other instead of in perspective. Finer work (Fig. 5)

(8.) A gap, and then 2 figures face rt. to an altar, resembling a table with broadening foot. No. 1 has long robe with oblique folds, girdled; long hair on back, and cap with lappets.

Rt. arm raised; l. folded over the forearm of rt. Cloak-edge indicated. No. 2 draped to feet in robe and "chasuble;" *litas* in rt.; l. raised towards altar. In dress and type identical with Nos. 5 and 11 at Yasili Kaya.

(8.) Forepart of a Bull facing 2, standing on pedestal with projecting cornice. Horns, dewlap, generative organs, and muscles boldly carved.

The *Dromos*: *left wall*.—(10.) On the lateral face of block 9 are 4 figures. (a) 2, facing, grasp with rt. a single staff fixed on the ground. Both clad in shirts to mid-thigh; feet nude (?). No. 2 has bristling hair and large earrings. (b) Small nude figure; feet not reaching to the rock-plinth: one arm pendent, the other raised to the head. Facing him, a figure in long robe and "chasuble." In rt. a staff; in l. a sword, grasped just below crescent-shaped hilt (or do both hands grasp the staff?).

(11.) Block turned over by Parrot. 6 figures march in file rt. Short tunics with sashes; clenched hands empty: cape (?) cf. No. 5.

(12.) Block turned over by Wilson and Ramsay in 1881. Seems to have stood next to Sphinx on rt. side of *Dromos*. Figure, draped to feet, sits on throne with flower (?) in rt. hand. (Several attitude of hands that usual with females in Cappadocian art. Figures, similar to 8, advance, and leader pours libation from vase on to seated figure's foot. 2 more figures behind much decayed.

Right returning wall.—(13.) Corresponding to 9, a draped figure on throne looking rt., cf. 12. In uplifted hands flower-like objects.

(14.) 3 decayed figures move l. with hands uplifted. Strap crosses under l. arms; cloak-edges or rim of shield (?) indicated.

(15.) 3 similar, very faint.

(16.) In the Tank wall a Bull with couched horns, cf. 8.

(17.) At N.W. angle of the Tank a fine Lion, crouching over a prostrate ram. Body in relief on lateral face of the block; head detached boldly on anterior face. Probably once

formed part of an avenue. The Lion recalls in style the famous inscribed specimen from Marash.

General Remarks.—Here, as at Yasili Kaya, we have evident representations of religious processions. On the left "a cortege of figures, headed by the chief priest and the chief priestess, approaches an altar as if to offer homage to the god, represented as a bull"—an idol elevated on a pedestal. It is extremely probable that this Bull is a local presentation



FIG. 4.

of the Son of the Great Mother, who appears at Yasili Kaya as a young god, embracing a counterpart of the priest who here approaches the altar. We see next an attendant leading sacrificial animals; then more priests with *litas*; then the strange ladder-scene, which we cannot yet explain. Minstrels follow, and another Bull bearing the Altar or Ark of the god whose form he wears, and to whom he is sacred, closes the Procession. Turning into the *Dromos* we find, beginning on the rt. and finished on l.,

the Procession of the Great Mother, seated on her throne, adored by the same priest and priestess (possibly king and queen of the country), followed by attendants. Two mystic groups, which we cannot explain, close this Procession. On the right returning wall we have probably remains of another similar cortège approaching the Great Mother, seated at the corner opposite the Bull.

In Professor Ramsay's words we have here, as at Yasili Kaya, "scenes and figures in the ritual of a religion which can be traced over the greater part of Asia Minor, modified by local circumstances." The religion is that of the Great Earth-Mother and her Son-spouse, personifications of the self-reproductive forces of Nature. The priests and priestesses wear the dress and are almost incarnations of



FIG. 3.

the Deities they serve. At the date of these bas-reliefs we can only guess. Naïve conventionality and dependence on models would seem to be of them as earlier work. The sculptures at Yasili Kaya, so is apparently among them work of more practised hands; representation of sacrificial animals (3) shows in marked contrast to scene, the Lion from the of a class of art vastly like the "Sphinxes." It is not to ascribe sculptures of a

single series to different periods; it is more natural to see in the diversity of style the trace of a plurality of hands more or less skilled. If all the reliefs at Euyuk are of one period, it must be that of the best, and the best are not much if at all, behind the finest works at Yasili Kaya.

About 2 m from Euyuk the road passes the remarkable isolated rock called Kala-hissar, upon which once stood a fort, probably the acropolis of a town at its foot. There are rock-

hewn steps and excavations, apparently for houses, similar to those on Mt. Sipylus; and a few fragments of masonry, some ancient, some modern. At the foot of the rock are the remains of a considerable town, probably Turkish, but built on the site of an older settlement, perhaps *Kharsia* or *Karissa*. Many of the cut stones and inscriptions at Chorum are said to have been taken from this place. The road now crosses a hill, near two *tumuli*, to the village of *Kalun-kaya*, and runs through open treeless country past *Kis-karaja*, to

Alaja (8½ hrs.), alt. 2600 ft., a large village with a fine modern mosque, and an extensive cemetery in which are numerous fragments of a Byzantine Church. The village, which is the residence of the mudir of *Huseinabad* nahieh, is situated in the *Husein Ova*, a rich corn-growing plain, and is the meeting place of several important roads. About 5 m. to the N., in the gorge through which the *Alaja Chai* runs, is, *Gherdek-kayasi*, a remarkable rock-hewn tomb with 3 Doric columns of rude proportions. Most of the villages in the district are inhabited by *Kizilbash*.

[From *Alaja* to *Zilleh* (19 hrs.). The road runs by *Choprachik*, and the *Kumbet Ova*, to *Kazan Kaya*, "the cauldron rock" (9 hrs.), alt. 1930 ft., at the head of a rocky gorge through which the *Chekerek Irmak* forces its way; and thence up the *Chekerek* valley to *Zilleh* (10 hrs.). From *Kazan Kaya* there is also a path to *Amasia* (11 hrs.).

From *Alaja* to *Amasia* (19 hrs.). The road passes over broken country, and crosses a ridge to the lower and more open portion of the *Chekerek* Valley (8 hrs.); it then runs down the valley to *Amasia* (11 hrs.), passing through the rich but unhealthy plain, *Geldingen Ova*. There are several villages near the road.]

The *Samsun* road runs N. over the plain from *Alaja* to *Kureh* (8 hrs.),

alt. 3400 ft., and then descends gradually to *Sarambey* (8½ hrs.) and

Chorum, *Euchaita* (8 hrs.), alt. 2300 ft., a large town, in a side valley, at the edge of the plain. The houses are interspersed with gardens; and there are well supplied *basárs*. The principal mosque was built by Murad II., and repaired by *Chapan Oghlu*. On rising ground to the S.E. are the ruins of a castle, in the walls of which are several inscriptions and broken columns, that are said to have been brought from *Kala-hissar*. *Euchaita* was attacked by the Huns, A.D. 508; and between 886 and 911 it was made a metropolis. S. Theodore, the patron saint, who was buried there, is said to have killed a dragon in the district. It was a Pontic archbishopric, and a centre of religious enthusiasm; and its present Moslem population is said to be fanatical. The small Christian community are by trade potters and tile-makers.

[From *Chorum* to *Amasia* (18 hrs.). The road runs over broken country to *Hajji Keui* (6 hrs.) and follows the valley to its junction with that of the *Chekerek Irmak*, whence it continues over the plain to *Amasia* (12 hrs.). There are roads to *Euyuk*, by *Kureh* (9 hrs.); and to *Changra*, by *Iskelib* (27 hrs.), see Rte. 4, p. 10.]

The road onward, after an easy ascent of 2 hrs., between hills covered with brushwood, descends to the broad fertile plain, *Doghanli Ova*, in which there is a village of the same name. From the *Doghanli Ova* there is a sharp descent of about 900 ft. to the plain of *Marsivan*, over which the road runs for 4 hrs. by *Alajik* and *Khán K.*, where the *Gümush Su* is crossed, to

Marsivan (12 hrs.); see p. 18. The road now runs along the foot of the *Tavshan Dag*, and, ascending the valley of the *Tersakan Su*, passes through the *Sheitan Boghaz*, "Devil's pass," to *Khavsa* (5 hrs.), whence Rte. 14 is followed to *Samsun* (16 hrs.).

ROUTE 11.

ANGORA—YUZGAT—SIVAS.

	Miles.
Beinam (<i>Gortebous</i>)	7
Cheshme Keupri	9½
Takashli	9
Nefes Keni (<i>Tavium</i>)	10½
Yuzgat	4½
Genna (<i>Swagina</i>)	6
Mushallam-Kalesi (<i>Sibora</i>)	11
Yeni-khan (<i>Sivas</i>)	12½
Sivas (<i>Sebasteu</i>)	9

There are three roads from Angora to Yuzgat. (i) The northern road (39½ hrs.), via *Kalajik* (11 hrs.), crosses the Kizil Irmak by a wooden bridge, and passes through the beautiful *Barack Dera* to *Kuchuk K* (9 hrs.); and thence to *Sungurlu* (9 hrs.), *Boghaz K.* (5 hrs.), and *Yuzgat* (5½ hrs.). (ii) The shortest road follows Rte. 10 to *Yakshi-khan* (13½ hrs.); it then runs on to *Bey-orasi*, prettily situated in an upland basin, and seat of a *mudir*, and crosses the ridge to *Erlanguch*, and *Cherekli* (8½ hrs.), standing on an elevation, between two hills, about ½ hr from the left bank of the *Delije Irmak*. Leaving *Cherekli*, the road crosses the river and runs over very hilly country to *Osman K.* (4 hrs.), whence there is an easy road to *Yuzgat* (8 hrs.). (iii) The most interesting road is that by the Kizil Irmak bridge, *Cheshme Keupri*. The direct mule-track runs over the E. shoulder of the *Elma Dag*, and after passing through *Kizilar* (6 hrs.) and other villages, crosses the *Kureh D.*, 1000 ft., to the large village of *Kara Lechli* (7 hrs.), within ½ hr of *Cheshme Keupri*. The *araba-road*, soon after leaving Angora, ascends sharply, and, following the line of an old paved way, crosses the *Chal Dag* to an open valley in which is the *Mohun Goul* (3 hrs.). The waters of the lake, which run off to Angora through the

deep ravine of the *Inje Su*, are much frequented by geese, duck, and other wild-fowl. The road follows the E. side of the lake, and passing through *Chakal K.*, ascends to

Beinam (4 hrs.), alt. 3930 ft., a small Moslem village, in a deep ravine, near which Prof. Ramsay places *Gortebous*. [A riding path runs from the lake to *Kara oghlan K.*, where there are fragments of a Byzantine church, and over a high spur of the *Elma D.* to *Beinam* in 2½ hrs.] After a short ascent there is a long easy descent, past some beds of chrome, to *Tor K.* (2½ hrs.), a Turkoman village on the side of a broad well-cultivated valley, *Tabanlı Dere*, through which a stream runs to join the Kizil Irmak below *Yakshi-khan*. After crossing the valley, the road ascends to *Ashék-oghlu K.* (1½ hrs.), built of gypsum, of which there are extensive beds in the vicinity, and, ½ hr further, passing a spring, it reaches the broad backed top of the hill, alt. 4250 ft., whence there is a steady descent by the villages of *Ali Bey*, and *Beuyuk* and *Kuchuk Boyalik* to

Cheshme, or Cheshnir Keupri (5 hrs.), alt. 2340 ft. By the *araba-road* it is 11 hrs. from *Beinam*. The bridge is about 120 ft long, and 15 ft. wide; there is no parapet, and the roughly paved roadway is only 13 ft. 8 in. wide. There are 12 arches, all pointed and of Turkish construction, but there are slight traces of older masonry. The position of the bridge has been well selected—at the point where the Kizil Irmak, after flowing through open country, enters a deep picturesque gorge, and has a rocky islet in its centre. In summer the water finds its way through a large high-pitched arch near the right bank, but in winter it flows through all the arches, and the buttresses are much injured by ice. On the left bank is a mutilated marble lion; and on the right bank are a deserted guard-house and the Turkoman village of *Keupri K.* The district on both banks is largely occupied by Turko-

mans and Kizilbash; and at *Haidar-ec-Sultan*, 2 hrs. from the bridge, there is a Kizilbash *tekke*, at which sheep are sacrificed in summer. Prof. Ramsay has suggested (*A. M.* 256) that the bridge is situated at the point at which the Byzantine military road from the bridge Zompi (over the Sangarus) crossed the Halys. On the right bank, guarding the passage, was, apparently, the fortress *Saniana*.

[From the bridge a road runs N.E., over high ground to Denek-madeni (4 hrs.), a growing town, with a mixed population, Moslem, Greek, and Armenian. There is a flourishing Protestant community. The lead and silver mines which were being worked when Arrowsmith visited them in 1836, and afterwards abandoned, are quite unexhausted. The ore is rich in silver, lead, antimony, and gold; and it would probably pay to export it in its rough state. From Denek-madeni there are roads to Yakshikhân (6 hrs.), and Cherekli, near the Delije Irmak (8 hrs.).]

The Yuzgat road, after passing through Koupri K., where there are no traces of an ancient site, makes a long ascent, of 1200 ft., to the point at which the Kir-shehr road turns off to the right (2½ hrs.). It soon after enters the fertile valley of the *Kilij Su* and runs down it, passing near *Merden-ali*, in a ravine to the right, *Pirejik*, and *Bipli*, to *Takashli* (6½ hrs.), where it crosses by a wooden bridge to the right bank of the river. After following the river for 1½ hrs. the Yuzgat road leaves that to Cherekli and Sungurlu (p. 20), and, turning to the right, passes through the Turkoman village of *Airalî*, and over broken ground, to a bridge across the *Delije Irmak* (5½ hrs.), alt. 2580 ft., ½ hr. above *Seheli*—a village on the right bank. From the bridge, which has four pointed arches, and is in very bad repair, Yuzgat can be reached in 7 hrs. by an easy road through *Serai K.*, and up the valley of the *Baltüzü Chai*. Another road

passes by *Burunjik*, *Keurcheli*, *Hajji Osmanli*, and *Gueutlek*, to

Nefez Keui, *Tavium* (5 hrs.), alt. 3570 ft. The modern village, of *Mamali Turkomans*, is on the left bank of a rocky ravine filled with vineyards, walnut-trees, &c. There are numerous large dressed stones, some with crosses, and *inscriptions*. The ancient city was on the right bank of the ravine, in which are rock-hewn tombs. The site is a very beautiful one. Several large springs gush forth from the hill-side, watering the vineyards and orchards of the village, and in front of them the ground is covered with shapeless ruins and broken pottery—most of the dressed stone having been taken to build Yuzgat. In front are three small elevations, on one of which, nearest the ravine, must have been the Acropolis; here is the cemetery, which contains *inscriptions*. There is an easy road, 5½ hrs., to *Boghaz K.* (p. 20). The way now runs over rough, broken ground, and crosses several streams running to the *Delije Irmak*, before reaching

Yuzgat, or *Yuzgad* (4½ hrs.), alt. 4379 ft. The town stands on both banks of a stream, and occupies a central position near the head of a narrow valley, through which the Angora-Sivas road runs. It owes its importance to the fostering care of the *Chapan* (*Choban*, "shepherd") *Oghlu* family, whose founder raised himself from a petty Turkoman chief to become a powerful *Dere Bey*, ruling a wide extent of territory. The third generation was created Pasha, but resisting the reforms of Sultan Mahmûd, lost their possessions and their lives. Several members of the family still live in the district, and are much respected. The walls which once surrounded the place have been dismantled. On the heights above the town are some fir-trees, the sole remnant of a large forest, which was carefully preserved whilst the *Chapan Oghlu* family had power. There are a good mosque and *medrese*, built by *Chapan Oghlu*, out of the

ruins of Tavium. There are good *basárs*, built of stone, and a large trade in mohair, yellow berries, &c. Yuzgat horses are considered amongst the best in Anatolia, and there is a large horse and cattle fair in June or July. The Christians, whose settlement in his new town was much encouraged by Chapan Oghlu, are very influential, and had, until recently, a large share in the local government.

[From Yuzgat to Boghaz Kewi is 5½ hrs. The road ascends very sharply to the ridge above the town, and runs close to the crest, with very rough ground on either side, to the highest point (1½ hrs.), alt. 5370 ft. It then descends to an artificial mound, near *Fishel*, which possibly marks the line of the Roman road E. from Tavium, and runs through a rich, well-cultivated country to Boghaz K. The gorge (*Doghaz*), before reaching the village, is very beautiful; the stream flows at the bottom of a deep, narrow cleft in the limestone, whilst the road runs along a terrace above it.]

On leaving Yuzgat the *chaussée* ascends the valley to its head, and, crossing a broad saddle, runs down the valley of the *Egri-euz*, "crooked brook," to a bridge by which it crosses to the l. bank. Here it parts from the Samain road (Rte. 13), and, turning sharply to the right, continues down the l. bank of the stream to

Geune (6 hrs.), the modern representative of *Euagina*, a station at which the road E. from Tavium, which probably crossed the mountain N. of Yuzgat, diverged on the one hand to Zela, and on the other to Comana Pontica. At a later period it was perhaps named *Verinopolis*, after the Empress Verina. It is the seat of a mudir, and more than one-third of the villagers are Armenian, there are few traces of antiquity. Here the last two-storied houses are seen on the plateau, to the E. the houses are underground, and are formed by making an excavation on the hill-

side, and lining it with sun-dried bricks. The roofs are made of logs of wood and brushwood, with a thick covering of earth.

[From Geune there is a road to Zilleh (16 hrs.), which crosses the Chekerek by a weak stone bridge.]

One mile beyond Geune is Hammam, a small hot sulphur spring, rising in an open court, in which are some fragments of columns. Shortly afterwards the *Egri-euz* turns to the right, and the road runs on over the level plateau, passing several Circassian and Turkoman villages, and crossing almost imperceptibly from the waters of the Deliye to those of the Chekerek Irmaş, to Kara-maghara (5 hrs.), a large Moslem village, and seat of a mudir, at the foot of some dark, basaltic rocks. It is on the old road from Kaisariyeh to Zilleh and Amasia, that crossed the Chekerek at Yangi, 6½ hrs. distant (Rte. 12). The road continues over somewhat similar country to

Mushallam-kaleci (6 hrs.), alt. 3750 ft., probably the *Sibora* of the Itineraries. The village lies at the foot of a high basaltic rock, crowned by a castle, with round and square flanking towers, and a good approach partly cut out of the rock. In its present form the castle is comparatively modern, but there are many fragments of a Byzantine church and other buildings. The village has good gardens, and an abundant water supply. [*Ak-dagh-mudeni*, a village where the ore (argentiferous lead) from the mines in the vicinity is smelted, is 3 hrs. from Mushallam. The miners are Greeks.] The road onward crosses several streams rising in the wooded heights of the *Ak Dag*h on the right, and 2 hrs. from Mushallam passes over a ridge, 4320 ft., above the village of *Kaput*. In another 3 hrs. it crosses a spur of the *Ak Dag*h, 4650 ft., and then rapidly descends to the broad valley of the *Ekijik Su*, on the right bank of which is *Ekijik* (6½ hrs.). Thence the road runs up a wide valley

to the Kizilbash village *Kara-kaya* (1½ hrs.), and 2½ hrs. beyond it crosses the low hill, 5110 ft., that separates the waters of the Iris and the Halys. From this point the road lies down the valley of the *Yeni-khân Su* to *Kavak* and *Yeni-khân, Siara* (4½ hrs.), whence it is 9 hrs. to *Sivas* by the araba road from *Tokat* (Rte. 14).

N. the lofty *Devije D.*; the road now passes over hilly country to rejoin the river, which it follows to *Hamman*. Here there are baths built by *Musa Pasha* out of the ruins of *Sebastopolis*, over a hot spring, 101° F., and there are a few Ionic capitals lying about. Near the baths is a Circassian village, where the *Chekerek* is forded, and the road then continues over the plain, *Artik Ova*, for ½ hr. to

Sulu-serai, Sebastopolis (6 hrs.). The modern village stands on a mound and is built out of old material. There are several *inscriptions*, including one on the Roman bridge over the river, stating that it was built by the archons senate, and people of *Sebastopolis-Heracleopolis* under the governor of *Cappadocia*, *Arrian* (the historian), A.D. 137. [From *Sulu-serai* a mule track runs through *Tekke* (¾ hr.), *inscription* and ruins of a Byzantine church, and over the *Devije D.* to *Zilleh* (p. 44). There is also an old road passing through a gorge, in which it is rock-hewn, to *Sheikh Ali Tekke*, standing on an ancient site, and *Ekijik* (4 hrs.) on the *Sivas-Yuzgat* road (Rte. 11).] A short distance above *Sulu-serai* the road leaves the valley which narrows to a gorge, and runs over the hills for ¾ hr.; it then re-enters the *Artik Ova*, and for 5½ hrs. passes over some of the finest corn-growing country in the world to *Baulus, Verisa* (6½ hrs.), alt. 3820 ft., a large village inhabited by Moslems and Armenians. From *Baulus*, Rte. 14 can be followed to *Tokat* (6 hrs.), or *Sivas* (15 hrs.).

ROUTE 12.

YUZGAT—SULU-SERAI—TOKAT.

	hrs.
<i>Genne (Kugina)</i> . . .	6
<i>Yangi</i> . . .	9
<i>Sulu-serai (Sebastopolis)</i> . . .	6
<i>Baulus (Verisa)</i> . . .	6½
<i>Tokat (Iusium)</i> . . .	0

From *Yuzgat* to *Genne* (Rte. 11), and thence over the undulating plateau to *Mughalleh* (3 hrs.) and to the commencement of the long descent to a bridge over the *Chekerek Irmak*, which is crossed to *Yangi* (6 hrs.). About a mile before reaching the bridge some ruins, with fragments of Doric columns, are passed indicating that this is the line of the Roman road from *Tavium* to *Sebastopolis*. At *Yangi* the valley widens out and the road, for a mile, runs through well cultivated fields; it then leaves the river, which issues from a narrow gorge, and mounts, in 1½ hrs., to *Kadi-shehr*, a large village, on a hill, to the l., whence there is a rough mountain road over the *Devije Dag*h to *Zilleh*. About ¾ hrs. beyond *Kadi-shehr* there are numerous ancient remains (rt.); and 1½ hrs. further some Doric columns on a hill (rt.). There is then a short ascent to *Alaba*, the cemetery of which contains numerous old remains; to the N.E. of the village is a salt lake, and to the

ROUTE 13.

SAMSÛN—YUZQAT BOGHAZLAYAN
—KAISARIYEH.

	hrs.
Khavsa (Rte. 14)	16
Alaja (Rte. 10)	26½
Yuzgat	11
Boghazlayan	17
Kaisariyeh (Caesarea)	12

From Samsûn to Khavsa (16 hrs.) by Rte. 14, and thence to Chorum (17 hrs.) and Alaja (9½ hrs.) by Rte. 10. From Alaja there are two roads to Boghazlayan: one, the *chaussée*, by Yuzgat; the other by Terzili Hammam.

Leaving Alaja, the *chaussée* passes a little to the W. of the celebrated *Shamaspur Tekke*, where a certain Hussein Ghazi, from whom the *Hussein Ozu* takes its name, is buried. The *Tekke*, which is kept by *Beklash Dervishes*, appears to have been a small cruciform church. There are fragments of crosses and a Greek Christian inscription. There is also a fine spring with sacred fish that are never caught. The road runs over undulating ground dotted with *Kizilbash* villages, and well adapted for farming, to *Arab-seif* (5 hrs.). Here it rises to higher ground, from which a distant view of Mt. Argæus is obtained, and then, after a long steep descent, to the valley of the *Egri-euz*, follows Rte. 11 to

Yuzgat (6 hrs.), see p. 33. Beyond the town the road winds up the hill to the S.W., and on reaching the summit there is a fine view on the one hand of the *Yuzgat* valley, and on the other of snow-capped *Argæus*. The descent is rapid to the bed of a stream, which is followed through fertile fields and vineyards to the bridge, *Kuru biyik*, "black mousetache," over the *Konak Su* (7 hrs.), the main stream of the *Delije Irmak*. There are no villages on the road,

but several, including *Topji*, *Injirlu*, and *Pasha K.*, are hidden in the folds of the ground to the rt. and l. After crossing the river the old road, the line of which should have been followed by the *chaussée*, runs through the Armenian villages of *Keller* and *Chakmak* to *Yogunes* (artificial mound) and *Boghazlayan*. The *chaussée* passes to the l. of *Keller* (3 hrs.), and runs near *Tekke* (4 hrs.), with a famous tomb of a Moslem worthy. Here, and in the neighbouring villages, there are many broken columns and marble blocks, brought probably from the ruins of *Siva-Eusasai*, a bishopric and place of some consequence in the 4th cent., which Prof Ramsay (*A. M.* 304) locates at or near *Yogunes* or *Yonhissar* on the old road. One hour from *Tekke* there is a fine view over the plain in which lies

Boghazlayan (3 hrs.), a good specimen of the better class of the *adobe* towns on the plateau. It has a mixed population (Turk and Armenian), and is the centre of a large and fertile grain country. *Gemetek* (p. 50) is 12 hrs. distant, *viâ Rûm* again.

The old araba-road from Alaja follows the *chaussée* to *Arab-seif* (5 hrs.), and then runs through *Esa-fakh-ali* and *Dishli* to the *Egri-euz*. Here one road crosses the river and runs by *Yasili tash* and *Burun-kreshla* to *Boghazlayan*, whilst the other follows Rte. 11 down the river, for about 3 m., to *Geune*, *Euguna* (5½ hrs.). At *Hammam* (p. 34), about 1 m. below *Geune*, the road turns S., and runs over low hills, leaving *Dashli-gechid* (Armenian) to the rt., to *Sari-hamza* (2½ hrs.), a village with a population of Armenians, Protestants, and *Kizilbash*, living together in perfect harmony. The way now lies through *Peudrenk* (Armenian), and over a high grass-covered ridge, from which several *tumuli* are visible, to *Inevi*, a village of *Pehhan Turkomans*, and

Terzili (3½ hrs.), a flourishing Armenian village, on the l. bank of the *Terzili Su*, with a large school, trees, and gardens. In the school is a long

inscription brought from the celebrated baths *Terzili Hammam*, 1 hr. higher up the valley. These baths, identified by Prof. Ramsay with the ancient *Aquas Saravenae*, and later *Basilica Therma*, a bishopric of Cappadocia Prima, near which Phocas was defeated by Sclerus, A.D. 978, are visited every year by large numbers of people, from Kaisariyeh, Chorum, and other places, who live in tents during the bathing season. The spring rises in a large basin, and its waters, though not very hot, are said to be efficacious in all kinds of diseases. The front of the old Roman bath, which appears to have been a large edifice, is very interesting; near it there are traces of other buildings. At the fresh water spring is an inscription. From Terzili the road runs through *Ilja* to *Menteshe* (3½ hrs.), whence Boghazlayan can be reached in 8 hrs. over a dreary plain, or the direct road through *Rûm-digin*, "the lady of Rûm," to Kaisariyeh (17 hrs.), which crosses the Kizil Irmak by a ferry, may be followed.

From Boghazlayan the *chaussée* runs over bare undulating country to *Yasu Chepmi* (3 hrs.). On the hill S.E. of this village, overlooking the Halys, and visible for many miles round from every point of view, is *Yedi Kapulu*, "the seven-doored," a ruined church, near which are traces of an ancient wall; and about 1½ hrs. towards Rûm-digin there is a small but well-preserved temple, one of the most remarkable ruins in the district. The *chaussée* descends to the Kizil Irmak near *Bagirsak Deresi*, "Intestine valley"—a ravine that has been the scene of many robberies and murders—and before reaching the foot of the hill passes through a cutting in the chalk which, at this point, is remarkable for its fineness and smoothness of grain. Before the introduction of "crayon," it was the only source of supply for the shops and schools in the district, and it is still largely used. The river, here a swift, treacherous stream, is spanned by a picturesque bridge.

Ohok-gouz Keuprisi (3 hrs.), "bridge of the many eyes," of 15 arches rising irregularly towards the middle. The river, when low, runs on the S. side of the valley, leaving a wide sandy space that affords an excellent resting-place for caravans. A little below the bridge, where the river makes a sharp turn, a steep face of tufa rock is pierced by numerous artificial caves of various form, some of which are inhabited. The caves open into one another, and form a sort of corridor within the face of the cliff, but there are no inscriptions or ornament. Beyond the bridge the road rises steeply, by zigzags, to the hilly ground between the Halys and the Kaisariyeh plain, and passes near *Kemer*, perhaps anot. *Cambe*, and to the S. of a prominent mound, crowned by the ruins of a Seljuk building. From the mound, which stands on the edge of the plateau 1200 ft. above the plain, there is a sharp descent of ¼ hr. to

Erkelet, probably *Arkhalia* (3½ hrs.), a large village (Turk, Greek, and Armenian) on the steep hillside overlooking the Kaisariyeh plain. The houses are substantially built of stone, and the fine air, luxuriant gardens, and splendid prospect of Argæus, make it a pleasant summer resort. The *chaussée*, which passes more than ½ m. from Erkelet, descends for about 2 m. by sharp zigzags over which careful driving is necessary. It then runs over a plain covered with volcanic stones and dust, and, crossing the *Sarumsak Su* by a stone bridge, continues to

Kaisariyeh (2½ hrs.). See Rte. 20.

ROUTE 14.

SAMSÛN—AMASIA—TOKAT—SIVAS.

	Hrs.
Kavak	8
Khavsa (<i>Theriac Phacellanthus</i>)	8
Amasia	8
Yeni-Khân	5
Chengel	3
Tokat (<i>Rura</i>)	3
Tokat (<i>Harmon</i>)	4
Çiftlik	6
Yeni-Khân (<i>Nara</i>)	8
Sivas (<i>Sebasten</i>)	9

This road is the northernmost section of the great trunk-road of Asiatic Turkey, whereby communication passes between Constantinople and Baghdad. The road is a *chaussée*, originally well engineered and constructed, and supplied plentifully with *khâns* where refreshment and rough sleeping quarters can be procured. Unfortunately the repairs, effected by the local authorities, do not keep pace with the wear and tear of the elements and the enormous wheel traffic which passes over the road, and the traveller's *araba* will be jolted over many rough spots and have to circumvent some broken or rickety bridges. Like all great trade-routes the Baghdad road is infested from time to time with footpads, but well-armed and compact parties of five or six men need be under no apprehension. The journey by *araba* usually takes 7 days; the stages are Kavak, Khavsa, Amasia, Chengel, Tokat, Yeni-khân, Sivas.

From Samsûn (p. 3) the road climbs steeply to a shelving plateau, extensively planted with tobacco. Large villages (many Greek) are seen rt., and the valley of the *Merd Irmağ* l., and, in 1½ hrs., two tumulus-like hillocks are passed which form a conspicuous land-mark, visible from far out at sea. The first *khân* is ¼ hr.

further on, and the road then crosses a pine-clad ridge, 2700 ft., from which the sea is seen for the last time, to *Çukal Khân* on a tributary of the *Merd Irmağ*. The stream is crossed by a stone bridge, and the road then ascends another ridge by steep zig-zags through beautiful forest scenery; and from the summit, 2750 ft., descends to

Kavak (8 hrs.), alt. 2000 ft., a small town, partly Christian, with numerous *khâns* and *kahvehs*, offering indifferent accommodation. There is a mediæval castle on a hill above the town, and a few Byzantine inscriptions are built up in its walls; a milestone of Constantine II, in a small graveyard, shows that an ancient road passed this way.

The old road to Amasia (15 hrs.) descends to a fertile valley up which it runs for 2 hrs. to *Uch Khânlar*, "the three khâns", it then crosses the *Kara Dag* (3100 ft.), which separates the waters of the *Merd* and *Yedigöller Irmağs*, to *Ahmed-serai*, a large village about ¼ m. from the right bank of the *Ahmed Su* that runs from the *Ladik* lake. It lay, apparently, from a milestone found by Prof. Ramsay, on the line of a Roman road; and there are easy roads E. to *Sunisa*, in the *Taş Ova*, and W. to *Khavsa*, on the *Tersakan Su*. The road onward runs over low hills to *Ladik*, *Ladicea Pontica* (7 hrs.), alt. 2640 ft., a small town, seat of a *mudir*, at the W end of a rich plain bordered by thickly wooded heights and containing a small lake (*Stéphano Palus*). The Amasia road crosses the hills to the valley of the *Hairudi Su*, and thence to *Derinos Khân*, situated in a romantic glen, where a direct road from *Ahmed Serai* joins it. From *Derinos* the road descends by upper *Aghauren Khân*, to the lower *khân* of the same name where it joins the *chaussée* from *Khavsa*.

The *chaussée* follows the old road from Kavak for a short distance beyond *Uch Khânlar*; it then turns to the right and, crossing *Kara D.*, passes a guard-house, in front of which traces

of an old Roman road are very evident, and descends to

Khavsa (8 hrs.), a small town, on the line of the projected railway from Samsun, viâ Bafra to Amasia. It is built round the famous hot springs, anct. *Thermæ Phazemonitarum*, which are much frequented during the summer season. The waters rise at a temperature of 127° F., and are good for gastric and rheumatic affections and skin complaints. When cold the taste of the water is good. In the walls of the old mosque and baths are Greek inscriptions, and, in the Serai, some Roman milestones. There are a Greek monastery on the hill, a good *bazâr*, and several barrack-like *khâns* for the accommodation of bathers and travellers on the road. The old marble bath is well worth a visit; and there are fragments of columns and other remains.

[From Khavsa an easy road—a continuation of the important roads passing through Marsivan and Vizir-Koupri (Rten. 2, 6, and 10)—runs to *Ladik* (5 hrs.). Thence it follows the S. shore of the lake, and crossing the mountains by an easy pass, 2740 ft., descends the picturesque valley of the *Sepelli Su*, through fine forests, to *Sunisa* (10 hrs.), alt. 850 ft. About 2 hrs. from Sunisa the *Yeshil Irmak* is forded, and the road then lies over the *Tash Ova* to *Herek* (5 hrs.), whence it is continued to *Niksar* and *Kara-hissar* (Rte. 16).]

The road continues down the valley of the *Tersakan Su* for 2 hrs., and then crosses to the left bank by a stone bridge, where it is joined by an araba-road from Marsivan 3 hrs. distant. It now crosses an open upland, dotted with numerous villages, and at the lower, *Aghuren Khân*, it is joined by roads from *Ladik* and Marsivan. Here the rich plain, *Sulu Ova*, through which the *Tersakan Su* partly runs, ends, and the river enters a beautiful gorge full of hamlets and gardens belonging to the rich Amasiotes. The road follows the left bank for ½ hr.,

then crosses by a good bridge to the right bank, and in another hour crosses the *Yeshil Irmak*, "green river," by a good stone bridge, and enters

Amasia (8 hrs.), alt. 1580 ft., the most picturesque town in Anatolia. It lies in a deep gorge, through which the *Yeshil Irmak*, anct. *Iris*, flows, and there is such a wealth of gardens above and below the town that it was called by the Seljûks the "Baghdad of Rûm." The houses are mainly on the rt. bank, where they run several hundred feet up the hillside. On the l. bank rises a towering crag crowned by a castle containing remains of all periods from that of the Kings of Pontus downwards, and a remarkable passage cut down through the rock to a large spring of pure limpid water. The castle, which stands 1000 ft. above the river, withstood a seven months' siege by Timûr after its restoration by Ala-ed-din (1219-36). Lower down, in the face of the rock, are cut the remarkable *Tombs of the Kings* mentioned by Strabo, a native of the place. These great sepulchres, cut out so as to stand free in the cliff-face, are well worth a visit. They are five in number and in two groups; and, though showing traces of Persian influence in their form and design, are probably of the 2nd or 3rd century B.C. On some of them are the names of French prisoners dated 1801. Below the tombs are considerable remains of the old walls, which can also be traced up the hill. The lower part is Roman and apparently belongs to the walls described by Strabo. The bridge immediately below is constructed on the top of an older Roman bridge. The view either up or down the river from this point is very striking. A beautiful *Mosque*, built by Bayezid II., on the rt. bank, should be visited; and in various parts of the town there are inscriptions, &c., of the Roman period and fine specimens of Seljûk architecture. About 2 m. from the town, on the l. bank of the *Iris*, is the largest and most perfect of the tombs, known as the *Mirror Tomb*,

from its smooth polished surface. The entrance is about 15 ft. above the base, and over it, in letters some 2 ft. high, are the words *ΘΗΣ ΑΡΧΗ ΙΕΡΕΤΣ*. Below the tomb is a defaced inscription; in the inside there is a *loculus* for the body, and on the walls are twelve figures, apparently the apostles, painted when the tomb was used as a chapel.

Amasia was the cradle of the power of Pontus in the 3rd century B.C., but the father of Mithridates the Great transferred the seat of government to Sinope, and there his famous son was born. At Amasia the latter assembled his forces for the invasion of Roman Asia in B.C. 89, and again to resist the counter-invasion of Lucullus in 72. Thither he returned from Armenia to renew the war in 67. Made a free city by Pompey in 65, Amasia was incorporated, after the time of Domitian, in the Roman province of Pontus. Under the Comneni it was one of the chief towns of the kingdom of Trebizond, and it retained its importance under the Danishmand Emirs and the Seljûks. Ala-ed-din Kai Kubad I., early in the 13th century, adorned it with mosques, imârets and medresses, of which fragments of great architectural beauty remain. Late in the 14th century it was captured by Bayezid I., and became a provincial capital, much favoured by the early Ottoman Sultans. Muhammad I and Bayezid II were governors of the province before their accession, and the latter's son Selim I. was born in the town. There Busbequius, the envoy of Ferdinand II. to Sultan Suleiman, found the court established, and we have later accounts of the town from Evliya Effendi, and Otter, a Swedish envoy of Louis XIV of France. Strabo, the geographer, was a native.

The modern town owes much to the late Zia Pasha, the poet of the "Young Turkey" party, who drained the streets, built a large *konak* and clock tower, and constructed the metalled *chaussée*; and also to the enterprise of the Messrs. Krug, who have established steam flour mills,

and a match manufactory, and have introduced many improvements. There is a very good *khân*, and the *bazâr* is one of the best in Anatolia. The lower part of the town is liable to floods, and here, and in the gardens, which are irrigated by large water wheels, fever is common. Fruit of all kinds is abundant, and the large Amasia apple, from an English stock, is highly prized at Constantinople; good wine is made; and the wheat grown in the vicinity is of the finest quality. There are a large and influential Armenian community, a few Greeks, and many Kizilbush amongst the population. There are American and Jesuit *Mission Stations*, and good Armenian doctors and chemists. In the winter it is the resort of many of the wealthy *Sivaslis*.

Leaving Amasia, the road runs up the rt. bank of the Iris for $\frac{1}{2}$ hr., having on its left the rock-bewn conduit that Ferhad made for love of Shirin. Here the valley opens out, and a *mule-path*, rough though practicable, turns up the glen from which the conduit derived its water supply, and crosses the *Ferhad Dagh*, direct to Yeni-bazâr Khân in 3 hrs. The *araba-road* skirts the mountain side for 2 hrs., and then proceeds up an open, fertile valley, passing *khâns* and prosperous villages, to Yeni-bazâr Khân (5 hrs.), alt 2280 ft. Thence it is 3 hrs. by the *bridle-path*, and 5 hrs. by the *chaussée*, over a ridge to Chengel (two good *khâns*) in a picturesque glen, *Chengel Dere*, which at one point is no more than a narrow passage through the rock. At the mouth of the glen the road is joined by a *mule-track* from Herak in the Tash Oya, 12 hrs. distant, and in another hour it enters the valley of the Yesil Irmak, and ascends it to

Turkhal, or Koshan, *Ibora* (6 hrs.), alt. 2040 ft. It is a badly built town, with a wretched *lahoch*, and small *bazâr*. A picturesque ruined castle rises on a high rock above the river, which here flows through deep meadows of extraordinary luxuriance. The lower courses of the castle walls

are of an early period, and from the presence of Greek *inscriptions* cut on panels of rock, and *tombs* in various spots near, there can be little doubt that Turkhal represents the Byzantine bishopric of *Ibora*. It was probably also the earlier Pontic fortress of *Gaziura*, near which Lucullus' lieutenant, Triarius, was attacked, in B.C. 67, by Mithridates. In the grand gorge through which the Iris runs, about 3½ m. below Turkhal, Basil is supposed to have once lived as a hermit. Gregory Nazianzen describes the spot as situated in a narrow glen among lofty mountains, which keep it always in shadow and darkness, while far below the river foams and roars in its rocky, narrow, precipitous bed. Not far from Turkhal must have been the family estate at *Annesoi*, on the Iris, where Basil and Gregory Nyssen were born, where they often went to live, and where their sister Macrina died. [From Turkhal a road, which crosses the Iris by a stone bridge, runs over gentle undulations to *Zilch* (4½ hrs.).]

The *main chaussée* does not actually touch Turkhal, but keeps about 1½ m. to the E., passing *Dazyā Khān*—near a village of the same name standing on an ancient site—and a tumulus on a hill (rt.). It then turns E. up the *Kaz Ova*, "goose plain," anct. *Dazimonitis*, where was formerly a royal estate of the Byzantine Emperors; a boundary stone of the Emperor Maurice stands in a roadside graveyard about 5 hrs. from Turkhal. Other Byzantine remains will be seen in the graveyards, &c., but nothing of special interest. A *horse-track* crosses the river, here called *Tozanlı Su*, by a ford about 5 hrs. from Turkhal, and follows the l. bank to the town; and a *summer road*, to avoid the flies in the valley, keeps to the hillside on the rt. bank. The *chaussée* follows the rt. bank, and, eventually crossing the river by a solid masonry bridge of 5 arches, passes through extensive graveyards and gardens to

Tokat, *Dazimon* (8 hrs.), alt. 2280 ft., called by Armenians *Ertoghia*,

"Eudoxia." The town, which is clean and well built, is embedded in gardens, and the red-tiled roofs of the houses give it, from a distance, a European aspect. The *castle*, one of the most picturesque in Anatolia, contains no masonry earlier than late Byzantine, and no inscriptions except on some ancient Armenian tombstones. There is a rock-hewn passage, which probably, like those at Amasia, and Turkhal, led down to water. Tombs of the Roman period exist under the town. The oldest of the *baths* and the *Eski Jami* are worth visiting.

Tokat has always been a place of great commercial importance, and much frequented by merchants. A continuous stream of traffic passes through it, and there are good *kluins*. Fruit is abundant in season; *tobacco* and *Indian corn* are extensively grown; and the *hemp*, from which *essâr* (hashish) is made, is stealthily cultivated. There is a large manufacture of common cotton cloths and handkerchiefs, which are printed in colour from wooden blocks, vegetable dyes being used. Copper utensils and yellow leather are also made. The *copper*, brought in a rough state from Keban Maden, was formerly remelted here for transmission to Constantinople. There are a large Armenian population, an Armenian monastery, a considerable Greek population, a Roman Catholic community with Jesuit school, a small Protestant community and several Jews.

The *old summer road* from Tokat, on leaving the town, ascends sharply by a narrow ravine, and crossing a spur of the *Kurt Dag* enters a beautifully wooded valley—a common haunt of footpads; there is then a steep ascent to the crest of the *Kurt D.* (4 hrs.), alt. 5650 ft. Here the trees give place to grass and a *mule path*, keeping to the high ground, crosses the *Chamli D.* near its separation from the *Kurt D.*, and joins the old *araba-road* below the Greek village of *Avvîran*. The *araba-road* keeps to the rt., and follows a bright mountain-stream (running through a well-

wooded valley to the Artık Ova), to the large Circassian village of *Batman-tash* (1 hr.) It then crosses the *Chamli Bel* (5500 ft.), and follows the valley of the *Yıldız Su* to

Kargın (3½ hrs), alt. 4850 ft., a large Moslem village and post-station, whence the ascent of the *Yıldız Dağı*, "Star Mountain," can be made. The road is easy to *Sarılar* (1 hr.), where a guide can be obtained, and thence there is a steep ascent, partly on horseback, of about 2 hrs. There are several springs on the mountain side, and from the highest there is a well made path of large flat stones to the summit—a narrow dyke of trachyte about 100 yds. long, and higher at each end than in the centre. The path runs first to a small chapel at the E end, and then along the ridge to the W end, where each year, in August, the villagers assemble to roast and eat a lamb. The chapel and path are similar to those made by the early anchorites in the Peninsula of Sinai. The view from the summit, 8540 ft., is one of the finest in A. Minor.

From Kargın the road runs down the picturesque valley of the *Yıldız Su*, fording the river twice, and then crosses a narrow ridge to a *tekke* (3 hrs) on the rt. bank of the *Ozmüş Su*. It then ascends to the rocky plateau, *Melekum*, which extends to the edge of the *Kızıl İrmak* valley. The descent from the plateau is at first abrupt, and then gradual, past the Armenian monastery, to *Sivas* (5 hrs.).

The main road, or *chaussée*, runs up the Tokat valley, through gardens and well-wooded country, and crosses the *Kurt D.* to *Çiftlik* (6 hrs.), a large village in the *Artık Ova*. Near *Fıruz*, ¼ hr. to the N.E., is a salt spring in the gypsum. From *Çiftlik* there is a direct mule-track to *Sivas*, in 11 hrs., which crosses the *Chamli D.* by a pass closed in winter. The *chaussée* continues across the rich plain, and after passing an old *khân*, and the villages of *Kışık* (1), and *Kargın* and *Orta-cıran* (rt.), crosses

the *Chamli D.*, 5800 ft., by an easy, but picturesque, pass to

Yeni-khân, Siura (6 hrs.), alt. 4820 ft. The village has a mixed population, Moslem and Armenian, and stands on the edge of an open plain, which is possibly the Byzantine camping-ground *Buthys Ithyax*. From this point *Sivas* can be reached by a mule track in 6½ hrs.; the *chaussée* follows the right bank of the *Kulas Su* for 2½ hrs., and then, crossing it, runs over hilly ground to the *Yıldız Su*, and the banks of the *Kızıl İrmak*, which are followed for 1½ hrs. It is now joined by the road from *Kaisariyeh* (p. 49), and in another hr. enters

Sivas, Sebastea (9 hrs), alt. 4420 ft., the capital of the vilâyet and residence of the Vali. The town covers a wide area, and is situated on the *Murdan Su*, a tributary of the *Kızıl İrmak*, which is about 1½ m. distant. It occupies a position of great strategic importance, and the surrounding country abounds with the necessaries of life.

The town was called *Megalopolis* after Pompey, and under the early Empire it took the name of *Sebastea*. Under Diocletian it became the capital of the province of Armenia Minor, and in the 7th century that of the *Sebastian Theme*. Its walls were restored by Justinian, and under the Byzantine Emperors it was next to *Caesarea*, the largest and richest city of A. Minor. In 1021 *Senekherim*, king of the Armenian province of *Vasburagan*, dreading the growing power of the *Seljuks* in Persia, ceded his dominions to *Basil II.*, and received in exchange *Sebastea* and the adjacent country, which he engaged to govern as a Byzantine viceroy. During the following years there was a steady stream of fugitives from Armenia, and from that time onward a large part of the population of the town and surrounding district has been Armenian. Under *Senekherim's* successors, *David*, *Adom*, and *Abusahl*, *Sivas* remained a capital and Armenian archbishopric until it fell into the

hands of the Turkomans after the defeat of Romanus IV. in 1071. After the Danishmand Emirs had ruled it nearly 100 years the town was taken by the Seljûks (1172), under whom it became one of the largest and most populous cities of the Empire of Rûm. It was entirely rebuilt by Ala-ed-din Kai Kubad I., about 1224, and when besieged by Timûr, in 1400, not long after its submission to the Osmanli Sultan, Bayezid I., it contained 100,000 inhabitants. After its capture by Timûr the bravest of the defenders, including a son of Bayezid, were massacred, and 4000 Armenians, who had shown conspicuous bravery, were buried alive in a plot of ground now known as the "Black Earth." The citadel was rebuilt by Muhammad II., but the town never recovered its capture by Timûr. Sivas was the birthplace of Mekhithar (1676), the founder of the Mekhitharist Order, who follow the rule of S. Benedict, and of the well-known Armenian Monastery of S. Lazarus at Venice (1717).

The most interesting monuments are the ruined *medresses*, which are amongst the finest remains of Seljûk art in A. Minor. The decorative details of the gateways and of some of the minarets, are extremely delicate and beautiful. One was built by a certain Muhammad about 1211; two, including the *Geuk*, "*Blue*," *medresse* of which the architect was a Greek, Kalûnian of Konia, by Ghiyas-ed-din Kai Khusru III. about 1272; a fourth by Ghazi Seif-ed-din about 1272; and two by Izz-ed-din Kai Kâ-ûs. Izz-ed-din, who largely extended the Seljûk Empire, died at Sivas, in 1219, and was buried in one of his own *medresses*, in a remarkable round tower, partly of masonry, and partly of brick and blue glazed tiles, where his tomb may still be seen. The citadel stood on a rocky eminence of no great height near the W. end of the town, but little of it is left. Amongst the Churches are: *S. George* (Greek) in the Armenian cemetery called *Sjev Hoghjer*, "Black Earth"; the *Holy Virgin*, *S. Sergius*, *S. Minus*,

and *S. Saviour* (Armenian); *S. Blasius* (R. C.); a Protestant, and a Jesuit church. Near S. Sergius is the old *Church of the Illuminator*, now a mosque. About $\frac{1}{2}$ hr. from the town is the Armenian *Monastery of the Holy Cross*, in which are kept Senekherim's throne, and other relics of the Armenian Viceroys. On a height to the E., separated from the town by the *Pirkinik Su*, and commanding a fine view, is the *Mosque of Abd el-Wahab*, built on old foundations, and still called by Christians the Church of S. John.

The winter at Sivas is severe; in January, 1880, the mean temp. was 14° F., and the minimum,—18° F., but these temperatures were exceptional. The principal industries are the manufacture of woollen socks, flour, and *pasdirma* (jerked beef). There are extensive *bazârs*, and numerous *khâns* and *baths*; the large public bath is worth a visit. There is a flourishing American Mission Station with well-attended schools, and a more recent Jesuit Mission. There is also an American Vice-Consulate.

ROUTE 15.

AMASIA—ZILLEH—SIVAS.

	ILES.
Zilleh (<i>Zela</i>)	9 $\frac{1}{2}$
Baulus (<i>Verisa</i>)	11 $\frac{1}{2}$
Sivas (<i>Sebastea</i>)	15

The road, after following the Tokat *chaussée* for about 2 hrs., skirts a swamp, in which there is fair pheasant shooting (with dogs); and, after passing numerous gardens and old silk-worm houses, crosses to the l. bank of the Yeshil Irmak (fordable in summer) by a wooden bridge (3 $\frac{1}{2}$ hrs.). The

valley here becomes narrower, and is filled with gardens and woods, amidst which the red-tiled roofs of several villages can be seen. The varied colour of the rocks adds to the beauty of the scene; and, about $\frac{1}{2}$ hr above the bridge, the river sweeps round a grand cliff, 1000 ft. high, as it issues from its picturesque gorge (p. 41). Here the road, originally made by Zia Pasha, turns to the rt. and, crossing the *Altı-ayach D.*, 4000 ft., descends through a narrow ravine, which was the scene of Quasar's "veni, vidi, vici" victory over Pharnaces II., to

Zilleh, Zela (6 hrs.), alt. 2630 ft. The town lies at the foot of an isolated hill, situated in a rich plain, and is surrounded by gardens and vineyards. The hill, which Strabo calls the *mound of Semiramis*, is a natural feature, and on it are the ruins of a mediæval *castle* and the *barracks* erected by Zia Pasha. In the castle are a few fragments of cornices, &c., of late date, a Greek *inscription*; and a rock-hewn passage that once led to a spring, but is now choked with rubbish. In the town are a few Greek *inscriptions*, and some fragments of a Byzantine Church.

Zela was one of the most celebrated seats of the worship of Anaitis, to whom the Persians erected a temple, probably on the hill, in commemoration of a victory over the Sæones. The town was governed by a priest-king, and it was inhabited chiefly by the sacred attendants of the temple. Pompey made it a city, and, in Strabo's time, it formed part of the territory governed by Queen Pythodora. The *modern town* is the centre of a large corn-growing district, and has a mixed, Moslem and Armenian, population. [Easy roads lead to Tokat (11 hrs.) and Turkhal (4½ hrs.); and there are roads to Alaja and Yuzgat (Rtes. 10, 11).]

On leaving Zilleh the road crosses the fertile plain to a very narrow gorge where it is cut out of the rock and overhangs the stream. About $\frac{1}{2}$ hr beyond the gorge the track

over the Davije D. to Sulu-erni (p. 35) turns off to the rt., whilst the Sivas road passes, by a gradual ascent, up a long valley, with villages rt. and l., to the Circassian village of Tashbunar (8½ hrs.), and Baulus, *Veriss* (3 hrs.), in the Artik Ova. From Baulus (p. 35) to Sivas by Rte. 14.

ROUTE 16.

AMASIA — NIKSAR — SHABIN KARA-HISSAR.

	hrs.
Herek	10½
Niksar (<i>Nicocæsarea</i>)	7½
Kotlu-hissar	19
Shabin Kara-hissar (<i>Colonia</i>)	11½

Leaving Amasia the road follows the rt. bank of the Iris, and runs for 3 hrs., through a deep narrow gorge filled with gardens and orchards to Sene K. It then crosses to the l. bank, and 2 hrs. later, after passing some rapids, and *Gugus Kilissa*, anct. *Paluloe* (?), recrosses to the rt. bank. The valley now opens out into the Tash Ova, near the edge of which stands

Kalagalla, Koloç (8½ hrs.). The road onward lies over the low hills that border the Tash Ova, anct. *Phanaroea*, a very fertile plain at the junction of the Iris and the Lycus in which, though the olive-trees that existed in Strabo's time have disappeared, tobacco, opium, and hemp are largely grown. Passing the Greek village of *Kızıl doghan*, "Red Falcon," *Kushuf*, and *Fidi*, anct. *Pida*, the road enters

Herek or Erbaa (8 hrs.), a large

village in the Tash Ova, on the l. bank of the *Kelkit Irmak*, anct. *Lycus*. [From Herak a rough mountain path, over the *Masón D.*, anct. *Amazonia*, leads in 12 hrs. to Charshanba; and another difficult road to the same place passes the isolated rock on which *Boghaz-hissar Kaleh* stands, and follows the course of the *Yeshil Irmak* through a gorge, remarkable for the Alpine character of its scenery, to the *Charshanba Ova*, anct. *Themiscyra*. The plain, which is watered by the *Iris* and *Thermodon* (*Terme Su*), is described by Strabo as being extremely fertile, as supporting large numbers of horses and herds of cattle, as well wooded, and as the resort of all kinds of animals. It is still noted for its fertility, for its luxuriant woods and rich pastures, and for the abundance of game, pheasant, wild boar, deer, &c.; but its chief interest is derived from its being the reputed home of the fabled Amazons. From Charshanba it is 6 hrs. to Samsún.]

On leaving Herak the *Karn-hissar* road runs for about 4 m. over the Tash Ova, and then crosses some low hills to a stone bridge over the *Kelkit Irmak*, usually in bad repair (4½ hrs.). From this point the rt. bank of the river is followed to a large plain, partly marshy and liable to floods, at the E. end of which is

Niksar, *Neocaesarea*, previously *Cabira—Diospolis—Sebaste* (3 hrs.), alt. 1520 ft. The town is remarkable for its plentiful and good water supply, its picturesque situation on the sides of a deep ravine, and the extensive remains on the acropolis. There are a fair *bazár* of recent construction, and some very dirty *kháns* and *kahvehs*. Most of the inhabitants are Christian, and their houses are clean and well built.

Few places in A. Minor have as much to show of the Roman and Byzantine periods as Niksar. Remains of *aqueducts* and early buildings greet the traveller as he approaches the modern town, and the materials of which the huge fortifications of the

acropolis are constructed are all relics of pre-Ottoman times. A stone stair conducts to the summit, and the visitor finds himself among a wilderness of ruins; a *hexagonal tower* at the lower extremity of the rock contains much Roman brickwork, and is probably wholly ancient. The ruined *citadel* at the higher end stands on Roman arches, but has been built up in later times. There are no inscribed stones or sculptures visible in the walls. The *acropolis* rock is isolated on all sides, and must in ancient times have been of extraordinary strength; the view over the *Lycus* plain is very striking. In the walls of the *Seraí* are some sculptured fragments of no particular interest, and the remains of a Roman bridge may be seen near the principal modern one, which crosses the ravine. A gate and *turbe* of Persian style on the Tokat road are noticeable.

The place was originally *Cabira*, a royal Pontic stronghold with park and palace, and a holy city of the god *Men Pharnaces*. After the defeat of *Mithridates* *Pompey* refounded it as *Diospolis*, and *Queen Pythodoria*, widow of *Polemo*, called it *Sebaste*. It had become *Neocaesarea* by *Pliny's* time, and in Christian days was an important metropolitan see. An ecclesiastical council was held there in A.D. 314, and it was the birthplace of *Gregory Thaumaturgus*.

Two routes, neither of them practicable throughout for arabas, run from Niksar to *Koilu-hissar*. The lower road (19 hrs.) leaves the town S.E. and strikes into the gorge of the *Kelkit Irmak*, or *Germili Chai*, gradually ascending for 3½ hrs. by the villages of *Tenevli* and *Uljak*, to the elevated district known as *Geden*, a region of pine forests, meadows, streams, and scattered wooden *chaléts* of very Swiss character. It lies at an elevation of about 4500 ft. on the mountain wall above the rt. bank of the river, and is one of the prettiest and pleasantest parts of A. Minor, inhabited by a hospitable *Moslem* population of shepherds and wood-

cutters. Passing through pine forests the road reaches

Zina (7 hrs.), and thence descends into a lovely valley half filled by a mirror-lake. Passing through *Maykudun* and *Bardakli* it strikes the Kelkit opposite *Chal Dere*, and follows the rt. bank to *Kundu*, where it crosses the river by a wooden bridge. In the gorge there are traces of an ancient road, and $\frac{1}{2}$ m. above *Kundu* are the abutments of a Byzantine bridge. The path now runs through a beautifully wooded district, in which are many *Kizilbash* villages in a very primitive state of civilisation. To *Mudazu* (7 hrs.), whence there is a bridle path to *Tokat*. 4 hrs. further a huge rock, crowned with a ruined castle, *Asha Kuleh*, projects into the valley: it was probably one of the *Mithridatic* strongholds. Just below it is a large empty *khan*, and a covered bridge, by which the road recrosses to the rt. bank, and thence ascends in 1 hr. to

Koilu-hissar (5 hrs.), alt. 2800 ft., a village of 300 or 400 houses scattered up and down both sides of a ravine. There are a few shops, and a little trade, due to its position on the *Sivas-Ordu chaussée* (Rte. 19). It is called *Koyulu-hissar* in the "*Jihan Nama*," but there are no antiquities.

The upper road (22 hrs.), which keeps on high ground to the N., is longer, but being easier and cooler is more used. It runs for 1 hr. across the plain, and after a long steep ascent through wooded country descends to *Bash Chiftlik* (5 hrs.). It then continues over undulating wooded country to *Ermantz* (3 hrs.), *Dantshmandi* (1½ hrs.), and *Afan* (4 hrs.), whence one path leads direct to *Koilu hissar* in 5½ hrs., and another, in 7½ hrs., by *Charidak* and *Bagirnak Dere*. An alternative route (23 hrs.) runs from *Bash Chiftlik* over high ground to the valley of the *Melet Irmak* and *Hamadih Kussaba* or *Melet* (*Melas*), and thence through dense forest to *Koilu-hissar*. On leaving

this last place the *Ordu-Sivas chaussée* (Rte. 19) is followed, for 1½ hrs., to the point at which it crosses the *Lycus*, whence there is a road to *Enderes* (p. 48). The direct road to *Kara-hissar* keeps to the rt. bank of the river, passing 1. the fine castle of *Koilu hissar* on a precipitous crag commanding the deep gorge, and running through *Arpajik* (6½ hrs.) to

Shabin Kara-hissar (5 hrs.). See Rte. 18.

ROUTE 17.

TOKAT—NIKSAR—UNIEH.

	hrs.
Gamenek (<i>Comana Pontica</i>)	2
Niksar (<i>Neocæsarea</i>)	8
Unieh (<i>Oenze</i>)	18

A good *chaussée* descends to the *Yesul Irmak*, and ascends the l. bank for 2 hrs., when it crosses the river by a wooden bridge on stone piers. Before reaching the bridge remains of ancient brickwork and rubble masonry, embanking the river, and the abutments of an ancient bridge, are passed. And, after crossing to the rt. bank, there appear 1 a huge mound of formless debris, and rubble walls of more modern construction. These remains (as inscriptions built into the piers of the modern bridge tell us) are those of *Comana Pontica*, famous, like its Cappadocian homonym, for a great sanctuary of the goddess *Ma*, who was served here by 6000 *hieroduli*. The high priest was, even under Rome, a semi-independent prince, master of a considerable territory, and rich from the favourable position of his town and the proceeds of the licentious rites of his goddess. The temple lies, probably, under the mound

awaiting an excavator. The district in which it lies is called

Gumenek (2 hrs.). The *chaussée* now leaves the river and passing *Bigeri*, with its Armenian Church, which contains the highly venerated tombstone of S. Chrysostom, reaches the water parting between the Yeshil and Kelkit Irmaks in about 4 hrs. A shorter *mule path* follows the rt. bank (passing through *Kizil Keui* and *Kara-kaya*), and rejoins the *chaussée* near *Omala*, a large village containing Roman milestones and other antiquities. From the watershed the *chaussée* descends near *Oklap*, and through *Duneksu* to the deep marshy valley of the *Kelkit Irmak*, anct. *Lycus*, where rice and tobacco grow abundantly. The road crosses the river by a weak wooden bridge, nearly 300 yds. long, and $\frac{3}{4}$ hr. later enters

Niksar (8 hrs.), see Rte. 16. From this place the *chaussée* is continued through a wooded district with several Greek villages, and over the *Demirlu Bel*, about 4000 ft., in 18 hrs., to *Unich* on the coast (Rte. 1).

to *Gavra*, where is a large spring of brackish water; it then crosses a spur, and in 1 hr. reaches

Koch-hissar (6 hrs.), alt. 4620 ft., a large Armenian village, clinging to, and half excavated in the soft face of a cliff. There are a few shops and a good clean *kahveh*. On the l. bank of the river, opposite the village, is *Kemis*, anct. *Camisa*, which gave its name to *Camisene*, a district of ancient Cappadocia; no visible antiquities of interest. The road now keeps along the crest of low hills, above a chain of marshy salt lakes, full of fish, and in 2 hrs. reaches *Yara-hissar*, where a track from *Yeniye* crosses from the l. bank by a wooden bridge. Some more salt lakes are passed, and the road then runs up the valley to

Zara, Zara (6 hrs.), alt. 4760 ft., a small town, chiefly Armenian, at the junction of the *Kizil Irmak* with a tributary coming from the N.W. It has a fair *bazâr*, and fine new church; but the *khâns* are bad. The road is here joined by a *chaussée* from *Divrik*, distant 18 hrs., which crosses the river on a wooden bridge with stone piers, and by a direct *horse-track* from *Shabin Kara-hissar* *viâ* the *Ulu Ohai* valley and *Ashkhar*.

The *chaussée* now enters a wilder and more broken country, in places only just practicable for wheels, and in 3 hrs. reaches a small *khân* at *Arulja Keupri*. Thence it ascends through pine forest to the watershed, 5050 ft., between the *Halys* and the *Iris*. A cool upland valley, with Greek and Circassian villages, is succeeded by a gradual descent to the main stream of the *Iris*, here called *Tozanli Su*. The valley is one of extreme beauty, and an excursion of $1\frac{1}{2}$ hrs. down it to *Istoshun* is recommended. The road now mounts the opposite slope to a *khân*, alt. 5300 ft., opposite the large Armenian village of

Kechiut (6 hrs.). In the churchyard is an interesting Greek inscription of Justinian's time, relating to

ROUTE 18.

SIVAS—SHABIN KARA-HISSAR—KERASUND.

	hrs.
Zara (Zara)	12
Kechiut	6
Enderes	7
Shabin Kara-hissar (Colonia)	8
Tundere	7
Emirghan	11
Kerasund (Pharnacia)	7

The *chaussée* runs up the open, fertile valley of the *Kizil Irmak*, keeping about 2 m. from the rt. bank, and after 2 hrs. reaches a fine spring. It then continues past *Hansa* and *Gordun*

an imperial estate in the vicinity. Here the road to Ordu (Rte. 19) turns off to the l., whilst that to Kara-hissar crosses the watershed, 5850 ft. between the Iris and the Lycus to the Greek village of *Dermen-tash* (4 hrs.). A shorter horse-track runs by *Gensuk* (Greek) to the edge of the Lycus valley, where a magnificent view over the deep cleft in which the Lycus flows, nearly 4000 ft. below, bursts on the traveller. Over all the region from Zara to the vicinity of Kara-hissar is spread a Greek population, representative of the pre-Moslem inhabitants, which has retained its faith and language. The latter, however, is now indescribably corrupt and quite unintelligible to any one acquainted only with ordinary modern Greek. The race is industrious and handsome, and maintains itself stoutly against Government interference and Kurdish depredations. From *Dermen-tash* the *chaussée* runs along the hill-side high above the river to

Enderes (3 hrs.), alt. 3670 ft., at the W. end of the fertile plain, *Ashkhar Ova*. But a path may be followed by *Sis*—an Armenian monastery, on high ground to the rt., in which is a church said to have been built by Seneklerm of Sivas in the 11th cent. *Enderes*, a pleasant little town with several shops, a good *kahveh*, and extensive and luxuriant gardens, is the seat of a *kathakam*. It has taken the place of *Nicopolis*, founded by Pompey on the field of his great victory over Mithridates (B.C. 65). The site of the great Roman town lies under and near a large Armenian village, *Purkh*, 3 m. S.E. There are extensive remains of the walls, and in the houses are many columns, mouldings, &c., and a few inscriptions, Greek and Latin. Here was a great military and civil post, and a centre-point of the ancient road system. In the valley of the *Ulu Char*, S.E., was fought the second battle of *Nicopolis* (B.C. 47), in which Pharnaces defeated Caesar's lieutenant, Domitius Calvinus; hence he marched west to meet Caesar at Zola (p. 44). At *Eski-shahr*, 1 m. E. of

Purkh, is the site of an ancient fortress, perhaps of an earlier *Nicopolis*. Remains of the Roman road from *Sebastea* (*Sivas*) to *Nicopolis* may be seen near *Ashkhar*, in the valley of the *Ulu Olui*, through which the horse-track from *Zara* runs. At *Gemen* in the mountains, 4 hrs. from *Enderes* towards *Zara*, an antimony mine is being worked by an English company. From *Enderes* the *chaussée* follows the N. side of the *Ashkhar Ova*, where a road to *Erzingan* turns off to the rt., and after crossing the *Enderes Su* and *Kolkit Irmak*, ascends the valley to

Shahin Kara-hissar, Colonia (8 hrs.), alt. 4800 ft., the chief town of a *Sanjak*. It is called *Shahin*, "Alum," from the alum mines at several places in the vicinity, but its official name is *Kara-hissar Shahr*, or "East" *K.* *hissar*. The Armenians call it *Nikopolis*, a name transferred with the bishopric from the ancient city near *Purkh*. The town is well built round the base of a lofty rock, crowned by a castle built, according to Moslem tradition, by the hero *Ferhad*. It was taken in 1473 by *Muhammad II.*, and has been in Ottoman hands ever since. On the principal gate is a double-headed eagle. At the N. end is the keep, and near it are the remains of a Byzantine church with a long inscription. There are large rock-hewn cisterns for rain water, and a subterranean passage leading down to a spring. The Armenian population is numerous and rich, and there are a few Greek families. There is a good *bazar*. As *Colonia* the fortress was of great importance in the frontier wars of the later Byzantine Emperors. *Michael Attaliota* calls it *Mauracastron*. As a station on the great land route from *Constantinople* *via* *Amasia* or *Tokat* to *Erzerum* and *Pernia* it has always retained some importance.

Two roads lead from *Kara-hissar* to *Kernasund*. The old road (22 hrs.) is a rough mule-track; it crosses a plateau over 8600 ft. high, which is a favourite summer pasture ground,

and after passing *Kumbet*, 5620 ft., in a valley filled with vegetation of interest to the botanist, descends the valley of the *Ak Su* to the coast 5 m. E. of *Kerasund*. The *chaussée* (26 hrs.), which runs through a well watered country, and is well laid out, passes by *Tanzara*, and ascends to the celebrated *alum mines* of *Lijessi* (8½ hrs.), alt. 5500 ft. The mines are ancient, and were probably worked by the Romans who used alum largely. The forest that once clothed the mountain has disappeared, the trees having been cut down for the process used in extracting the alum. Here are also the mines of argoniferous lead worked by an English company. From the mines the road runs over the hills to *Tunders* (8½ hrs.), alt. 5500 ft.; it then descends past *Karinja* to a bridge over the *Ak Su*, near *Bashlak*, whence there is an ascent of 2000 ft., in 6 m., to *Kulak-kaya* (7½ hrs.). It now descends gently to *Aya Tepe*, and afterwards more rapidly to *Emirghan* (4 hrs.), and then to *Lappa*, and *Kerasund* (7½ hrs.). See Rte. 1.

and thence runs over the *Koch Bel* (4400 ft.) to the bridge over the *Kara-gous Su* (4½ hrs.), alt. 8100 ft. From the bridge there is a gradual rise to *Kilimyandi Khân* (4 hrs.), alt. 4800 ft., and then a steady descent through fine forest scenery to *Kalinjik* (5 hrs.) and *Ordu*, *Cotyora* (5½ hrs.). See Rte. 1.

ROUTE 20.

SIVAS—SHAHR-KISHLA—KAISARIYEH.

	hrs.
<i>Kaya-dibi</i>	8½
<i>Shahr-kishla</i> (<i>Magalassus</i>)	5½
<i>Gemerek</i>	7
<i>Tuz-hissar</i>	5½
<i>Kaisariyeh</i> (<i>Caesarea</i>)	8

This road (for the *chaussée*, see below), which was of importance in the 11th and 12th centuries, follows the *Samsûn chaussée*, past a pretty *Seljuk* tomb, for about 4 m., and then crosses the *Kizil Irmak* by a fine stone bridge. After crossing, it mounts a high ridge, from the summit of which there is a good view over the *Sivas* plain, and runs parallel to the *Kizil Irmak* valley, over open undulating ground, by *Kaya-dibi* (8½ hrs.) and *Kuyuk*, where it is joined by a road from *Kangal* (Rte. 93) and *Tunus*, to

Shahr-kishla, *Magalassus*? (5½ hrs.), a small Moslem town in the centre of a corn-growing district. It is the residence of the *kaimakam* of the *Tunus Kaza*, in which there is a mixed population of Turks, Kurds, *Circassians*, and *Armenians*; large numbers of carpets (*Kilim*) are made in the villages. A path leads to a passage over the *Kizil Irmak* at *Top-agach* (*Armenian*). The old road now lies across the plain, where the only fuel is dried

ROUTE 19.

SIVAS—ZARA—ORDU.

	hrs.
<i>Sivas</i>	
<i>Zara</i> (<i>Zara</i>)	12
<i>Koila-hissar</i>	13
<i>Kadi-euren</i>	6
<i>Kilimyandi Khân</i>	8½
<i>Ordu</i> (<i>Cotyora</i>)	10½

This road, the best from *Sivas* to the coast, follows Rte. 18 to *Zara* and *Kechint* (18 hrs.); it then runs through wooded hills to a bridge over the *Kelkit Irmak* (p. 46), and thence over the *chaussée* (Rte. 16) to *Koila-hissar* (7 hrs.). The road now crosses to *Kadi-euren* (6 hrs.), on the headwaters of the *Melet Irmak* (*Melas*), [Turkey.]

cow-dung (*tessik*), to *Chamsa* and *Kaya-bunar*, where a fine spring issues from the rock, it then runs over a bare country, with hamlets hidden in the folds of the ground, and passing *Insanli* and *Kara-geul* (Armenian), rises sharply to

Gemerek (7 hrs.), a large village, chiefly Armenian, with a flourishing Protestant community. [There is a direct road from Gemerek to Yuzgat, which crosses the Kizil Irmak at *Shakrak Keupri*.] The road continues over low hills, whence there are occasional glimpses of the Kizil Irmak; and in about 2 hrs. there is a fine view of Mt. Argæus, of the Salt Lake, *Tuz Geul*, covered with white incrustation, and of the fine, richly-coloured cliffs on the rt. bank of the river. The colouring is very brilliant, and not unlike that of the hills round the Dead Sea. After a short descent, a level, fertile plain is crossed to

Palas (4 hrs.), a Moslem village of mud houses, where the salt collected from the lake is stored. Prof Ramsay has suggested (*J. M.* 306) that Palas represents the bishopric *Apollon*, and the *Eulepa* of the Antonine Itinerary, but there are no ancient remains. The road now runs over the plain, and ascends to *Tuz-hissar* (1½ hrs.). About 1½ hrs. beyond *Tuz-hissar* is *Lale Bel*—a place connected by legend with Julian the Apostate, and noted for a terrible wind, called *Geomj*, which resembles a "blizzard," and has caused the death of many travellers. Here a deserted guard house marks the boundary between the Sivas and Angora vilâyets. About 1½ hrs. further the old road is joined by the *chaussée*, and both roads cross the *Sarumsak*. Su by a stone bridge near *Ikarsama*, perhaps ant. *Sorpara*, where there are rock-hewn tombs.

The *Sivas-Kaisariyeh* *chaussée* follows a slightly different route from *Shahr-kishla*. It passes about 1 m. from *Gemerek*, and runs by the large village of *Sarioghlan* (rt.) to *Sultan Khân*, which derives its name from a magnificent ruined khân built in

1268. It then crosses a low ridge, and leaving *Sarumsaklu*, where there are fine flour mills with European machinery, to the left, joins the old road near the *Bursuma* bridge. After crossing the bridge the roads again separate. The *chaussée* passes some distance from *Manjusun*. The old road runs through a district of soft volcanic rock which, in places, has been worn down by the traffic to a depth of 20 ft., and, passing *Gairs Khân*, where there are a good spring and many rock-hewn tombs, reaches

Manjusun (5 hrs.), from which the celebrated Armenian monastery of *Surp Garabed* (p. 58) is about 1 hr. distant. Here the plain is entered, and the road passes *Jirkala* (rt.), *Hûmarlu*, with rock excavations (l.), and *Germir* (l.). The last village, which is almost wholly Greek, lies on both sides of a ravine in which there are good gardens. Some of the houses are excavated in the soft rock, but others are well built of stone, and there are several large churches. The narrow streets, the projecting balconies of the houses, and the stone gargoyle give it the appearance of a mediæval town. For another hour the road runs over the plain, and then passing some fine old *Seljuk* tombs, enters

Kaisariyeh, Mazaca - Eusebea - Caesarea (3 hrs.), alt. 3500 ft. *Mazaca* was the residence of the kings of Cappadocia, and its name is said to be derived from *Mosoch* the ancestor of the Cappadocians. It was taken by Tigranes, the ally of Mithridates, and its inhabitants deported to *Tigranocerta*. It was later called *Eusebea*, and, afterwards, on its re-foundation by Claudius, received the name of *Caesarea*. In A.D. 268, the population then being 400,000, it was taken by Sapor and many of the people massacred. *Caesarea* probably adopted Christianity at an early date (1 Pet. i. 1). Gregory "the Illuminator" was taken to it as a place of refuge (A.D. 257), and there he was consecrated (302) first bishop of Armenia. The Empress Helena, on

her way to Jerusalem, stopped and founded the monastery of the Taxiarch (*Yanar Tash*). Julian, who had lived with the monks and anchorites, and knew the strength of the new religion in the place, hated it so much, after his apostacy, that he took away the name *Caesarea* and expunged it from the list of cities. The whole city was then Christian, and the great temples of Zeus Polionchos and Apollon Patroos had long been destroyed.

Caesarea was the birthplace of Basil, who became its bishop (370), and successfully resisted the attempts of Valens to force Arianism on its church. Justinian made it a fortress, by drawing in the line of defence, and rebuilding the walls, and placed a strong garrison in it. Here in 971 Phocas, when he rebelled against John Zimisces, assumed the title of Emperor. In 1064 the town was taken and plundered by the Seljûk Sultan Alp Arslan. The relics of S. Basil were profaned, and amongst the plunder carried away to Persia were the doors, incrustated with gold and pearls, of the church of S. Basil. In 1243 it was taken by the Mongols, and afterwards it passed into the hands of the Osmanli Turks.

Old Caesarea, the Graeco-Roman city, now called *Eski-shehr*, was about 1 m. S.W. of the modern city, and its ruins,—fragments of masonry, site of stadium, tombs, &c.,—may be seen amidst the vineyards that cover the slopes of a low spur of Argæus. *Modern Caesarea* had its origin in the new city, or ecclesiastical centre, containing churches, orphanage, bishop's palace, &c., established by Basil. It was the walls of this town that Justinian throw down when he re-fortified *Caesarea*. The walls were rebuilt in their present form, partly on old foundations, by Ala-ed-din Kai Kulal (1219-36), and afterwards restored in 1577.

The extent of Justinian's city is unknown, but it probably included the churches of which the ruins are now outside the town. One of these, of which the apse is visible, was apparently the old *Church of S. Basil*.

A second, possibly the *Church of S. Mamas*, has been completely destroyed; and a third which had a polygonal apse and three aisles was the *Church of the Virgin* in which Basil preached. By the apse of this church is a slab of black basalt on which corpses are laid whilst the funeral service is read. About 1 m. E. of the town are remains of the *Monastery of S. Mercurius*, in which the death of Julian was foretold to Basil; and S. of this is *Keurklar*, a grotto, with a number of incised crosses, which is much visited by the Christians on the 8rd Sunday before Easter. It possibly marks the site of the monastery dedicated by Basil to the 40 martyrs.

Kaisariyeh lies in the plain, and is still partly surrounded by walls. The old *castle*, built on the foundations of that of Justinian, has large picturesque towers, and has, on either side of the entrance, a Seljûk lion in bold relief. It was restored in 1897. The most interesting building is the *Mosque*, erected in 1238 by Houen, pronounced *Houvan*,—a companion of Hajji Bairam, and founder of an order of dervishes,—on his return from a pilgrimage to Mecca. A fine *portal* gives access to the *haram*, which is surrounded by an arcade with arches of "horse-shoe" form. The *jami* is simple in style and plan, and resembles the Arab mosques of Syria and Egypt. The *tomb* is an octagonal building of tufa, richly ornamented and supported on an elegant base of white marble; it contains 3 marble *cenotaphs*. Adjoining the mosque is a large *medressa* with cloistered court, and cells for students.

The town contains many well built houses, and the *bazîrs* are extensive and well supplied. The *streets* are narrow, but occasional attempts have been made to pave and keep them clean. The *climate* is not severe in winter, but in summer it is very hot, and everyone who can leaves the town to live amidst the vineyards and orchards on the slopes of Argæus.

Slight earthquakes are common; the last severe shock was in 1885. Coins, clay tablets with cuneiform inscriptions, engraved stones, &c., may occasionally be purchased at fair rates. Outside the town are a hospital, and some fine octagonal tombs apparently Seljuk. The surrounding plain is very arid, but when irrigated is extremely productive. The vineyards and orchards on the surrounding hills are of great value.

The position of Kaisariyeh has made it in all ages a place of great commercial importance. As Mazaca it was on a well-frequented trade route from the Euphrates to Pteria and Sinope; and as Caesarea, it was on the great Roman highway from Ephesus to the Euphrates. It is still, though its trade has fallen off, the most important trade-centre in Eastern A Minor. Roads radiate from it in every direction, and its pushing traders distribute goods over a wide area. There are important saltpetre works W. of the city: *pisalirna*, "jerked beef," of superior quality, is made, and cotton and wool *lisues*, *carpets*, *hides*, *yellow berries*, *almonds*, and dried fruit are exported; but the distributing trade is the principal occupation of the people. *Pears* and *apricots* are extensively grown on the slopes of Argæus, and the old Turkish proprietors take great pride in their production. Much wine is made, and that from Inje-su is highly esteemed. The volcanic soil and the climate are admirably adapted for vine-culture. *Vines* grow luxuriantly and yield abundantly, and when railway communication is established there will be an enormous increase in the wine industry. Grape-treacle (*pehmez*) is largely made.

Kaisariyeh men reluctantly retain a great affection for their birthplace, and return to it when success enables them to settle down. The villages in the vicinity, Talas, Germir, Inje-su, and Evrûk are full of fine houses, belonging to men whose names have been well known in Constantinople, Smyrna, and even in European courts. The experience gained by mixture

with Europeans should have advanced the tone of society, but the travelled Cappadocian seems proud to re-adopt his native costume and customs, and except in the superior display of his houses, and perhaps a different style of feeding, there is little visible trace of Western influence. The Moslems are much divided amongst themselves by the faction of rival houses, but many of the landed proprietors are wealthy men with liberal ideas.

There are a Greek bishop, who resides at Zinjir-dere, and holds a very high position in the hierarchy of his church; an Armenian archbishop; a R. C. bishop; and a Protestant pastor, who is the official representative of the Protestant community. Caesarea, the headquarters of the prosperous American Mission in Cappadocia, was first occupied as a mission station in 1854. The church was built with funds raised in England and Scotland, and was dedicated in 1878. There are a High School, Kindergarten, &c. In 1884 a school was opened by the Jesuits.

[There is a road from Sivas to Kaisariyeh by the right bank of the Kizil Irmak, which is longer than that by the left bank. It passes through Serai (7 hrs.), Kuraja-curen (8 hrs.), and Cheyme (8½ hrs.); and, crossing the river by the *Shakrak Keupri* (3½ hrs.), runs through Talas (4 hrs.) to Kaisariyeh (9½ hrs.)]

Environs. One hr S.E. of Kaisariyeh, at the mouth of a narrow gorge in the volcanic rock, at the foot of *Ali Dagh*, is Talas, a flourishing village, with a large and influential Protestant community, a church, with native pastor, and a school for girls conducted by members of the American Mission. Talas was a flourishing place in Byzantine times, and was the home of S. Saba, the founder of the celebrated monastery near Jerusalem. On *Ali D.*, near Talas, is a church of *S. Basil*, held sacred by Greeks and Armenians. N. of Talas is the Greek village of *Tavlasun*, with its houses partly rock-hewn and partly

of masonry clinging to the sides of a deep ravine.

The Greek Monastery of S. John the Baptist is about 4 hrs. S.E. of the town at the large village of *Zinjir-dere*, which is reached by a path that runs between *Talas* and *Ali D.* There are a good college, and a school for girls. The monastery, which is the residence of the Greek bishop, contains relics of S. John; and it was here probably that the Metropolitan Marcus was barbarously murdered by Gagig, last King of Armenia. The Armenian Monastery of *Surp Garabed*, "the Forerunner," is at *Evkera*, about 4 hrs. N.E. of *Kaisariyeh*, and is the country residence of the Armenian archbishop. According to tradition it was founded by S. Leontius, bishop of *Cæsarea*, who here consecrated S. Gregory "the Illuminator." The monastery is picturesquely situated, clinging to the side of the hill; and three poplar-trees standing above, on the crest of the ridge, are very conspicuous. There is little of interest in the monastery, but it is a favourite resort of the Armenians, and large numbers of pilgrims visit it during the fêtes of S. John the Baptist, whose tomb is shown to the credulous. In the vicinity are large numbers of pigeon-houses. In the same valley is the Monastery of S. Daniel, in which is the tomb of Ashin, or Oshin, King of Lesser Armenia (1308—20). The cells of the monks are excavated in the tufa. The Greek Monastery of *Yanar Tash*, with the Church of the Taxiarch (Archangel), is $\frac{1}{2}$ hr. from *Evkera*. The church and monastery were rebuilt in 1835 on the site of the buildings said to have been erected by the Empress Helena. Over one of the windows of the church is the translucent stone, a piece of *lapis specularis*, from which the village and monastery take their name. The *lectern*, with inlaid work of tortoise-shell and mother-of-pearl, is deserving of notice. About $\frac{1}{2}$ m. from *Yanar Tash* is *Nisah*, or *Nirze*, with a rock-hewn chapel dedicated to S. Gregory, and a subterranean spring

in which he is said to have been baptized.

The low swampy ground which, according to Strabo, King Ariarathes converted into a lake by damming the River *Melas*, now *Kara Su*, lies about 5 m. W.N.W. of the city. The *Kara Su* issues from a marsh into which the flood waters of the *Sarumsak Su* (p. 50) flow from the N.E.; and the dam must have been at or near the head of the ravine (Rte. 21), through which the river runs off to the *Kizil Irmak*. In summer the *Sarumsak* is confined to its bed and joins the *Kara Su*, where it issues from the marsh.

Ascent of Argæus. The most favourable time of year for the ascent is from the 1st to the 31st of August, and the best point from which to make it is *Everek* on the S. side of the mountain. If the traveller returns to *Kaisariyeh* the excursion will take 3, or, preferably, 4 days. *Everek* can be reached in 10 hrs. by a road running through *Zinjir-dere*, or in $8\frac{1}{2}$ hrs. by a direct road which, after passing the double cone of the *Ali D.* (l.), alt. 6200 ft., rises sharply over lava and basalt to a plateau covered with gardens and vineyards. After 4 hrs. an extensive stony upland, whence there is a good view of the snow-fields on the E. side of the mountain, is reached; and then, after crossing the highest point, 7500 ft., there is a long wearisome descent to

Everek ($8\frac{1}{2}$ hrs.), alt. 4100 ft. The village is built on lava and has a copious spring of limpid water, which is led off to irrigate the extensive gardens. Here the first night is passed and a guide for the ascent can be obtained. The Rev. H. F. Tozer and Mr. Crowder, who made the ascent in 1879, rode some distance up the mountain and took with them a baggage horse to carry a tent, camp-beds, and provisions. They left *Everek* at noon, and "ascended between some of the lower craters, first gradually, and then more steeply, in the direction of the highest peak." After 2 hrs. they reached a

capions spring, the last water on the mountain; and 2 hrs. later, after ascending a steeper slope, they halted for the night, on the mountain side, at an altitude of 8000-9000 ft. It is possible to ride higher, as Hamilton did in 1837. Leaving their horses at the bivouac, Messrs. Tozer and Crowder started at 2 A.M. (August 2nd), the thermometer being 28° F., and after 2 hrs. of moderately rapid ascent, up a gully which winds down from the higher peaks, reached the first patch of snow. Here began a climb of 1600 ft., which occupied 2 hrs. more, and was as hard a piece of work as either of them had ever experienced, "for the angle was extremely steep, and the face of the mountain was covered with loose stones, and masses of fallen rock equally untrustworthy to the foot." In ordinary seasons, the gully by which they ascended is half full of snow, and there is then much risk from falling stones which become detached from the hardened snow when softened by the heat of the sun. At 6 A.M. they "reached the ridge, where there is a long *arête* of snow, joining two sets of summits, at the head of a vast snow-slope on the N. side, which forms a conspicuous object when seen from Kaisariyeh." By cutting a few steps in the frozen snow they reached a point some 200 ft. higher, at the base of the final peak, which rises about 50 ft. above, and is perpendicular and only to be ascended with the aid of a rope. The altitude of the highest point is 13,100 ft.

The view from the summit is very extensive. "But far the most remarkable feature was the mountain itself, for the lofty pinnacles of red porphyritic rock, rising from among the snows around and beneath us, veritable *aiguilles*, were as wonderful a sight as can well be conceived. The crater or craters, which once occupied the summit, are too much broken away to be easily traceable, the best marked being that which faces east, but below, all round the base of the mountain, is a belt of volcanic cones." The rocks on the summit are, in places, "perforated with ancient human habitations,"

and one of them had rude niches hollowed in the sides. The descent to the bivouac took 2 hrs., and thence they returned to Everek.

From Everek the traveller can return to Kaisariyeh, or continue his journey by Develi Kara-hissar to Nigdeh (Rte. 55), by Injean to Nev-shehr (Rte. 58), to Ferakdin (Rte. 17; remarkable "Hittite" relief), and thence over the Gez Bel to Shahr (Comana); or by Farsali to Adana. A pleasant and interesting excursion is to descend to Gereme, where are the remains of a Byzantine church and other ruins, without returning to Everek, and to complete the tour of the mountain by passing through the villages of Kizik, Kulpak, Sheikh Choban, Sartme, Kisileuren, Hajjilar, —all lying on the mountain-side, to Kaisariyeh.

ROUTE 21.

ANGORA—KIR-SHEHR—KAISARIYEH.

	hrs.
Cheshme Keupri (Rte. 11) . . .	10½
Kuranji	10½
Kir-shehr (Mocimus-Justinianopolis)	11
Hajji Bektash	7½
Kaisariyeh (Caesarea)	10½

From Angora Rte. 11 is followed to Cheshme Keupri (10½ hrs.), and for 2½ hrs. beyond the bridge. The Kir-shehr road then turns off to the rt., and, passing through a fine corn-growing district with several villages, crosses the watershed between the Kizil and Delije Irmaks 1½ m. before reaching Kuranji (10½ hrs.), a small Moslem village on the edge of the *Sofular Ovasi*. The *Kurt Bel* is now crossed to the plain of

Kir-shehr, *Mocimus-Justinianopolis* (6½ hrs.), alt. 3380 ft., a large town of

mud houses on a tributary of the Kizil Irmak. It has extensive gardens, and within it is an *artificial mound*, about 50 ft. high, with steep sides, on the top of which there is a large building—a mound of Semiramis, similar to that of Tyana. There is a fine *mosque*, with minaret, of the Seljuk period; and the *tomb* of Melik Ghazi, with an *imâret*, deserves a visit. The town was partially destroyed by fire in 1876, and has never quite recovered its prosperity. The *bazâr* is poor, but Kir-shehr gives its name to the rugs that are made in large numbers in the district. There are several *Tekkes* of various orders of dervishes, and barracks for the troops. The Christians are principally Armenian merchants from Kaisariyeh.

Mocissus, an insignificant town on the Tavium-Archelais road, rose to importance when the direct road from Ancyra to Caesarea was constructed, and the longer road by Parnassus on the l. bank of the Halys fell into disuse. Justinian adorned it with churches, hospices, and baths; named it Justinianopolis; and made it the metropolis of a large division of Cappadocia. In the Byzantine period it was one of the chief cities of Cappadocia, and Kir-shehr now holds a similar position. At *Uch Ayak*, about 5 hrs. N. of the town, are ruins, possibly of a temple. There is a *hot spring* near the cemetery close to Kir-shehr; and at *Kara Kurt*, 2½ hrs. distant, there are very hot sulphur springs. From Kir-shehr there is an easy road to *Kessik Keupri* (3½ hrs.), a fine bridge over the Halys, whence there are roads S. to *Ak-serai*, ant. *Archelais* (Rte. 54); and S.E. up the Halys valley to *Tuz Keui* (salt mines), *Yarapsun*, and *Nev-shehr* (p. 169).

The Kaisariyeh road, 3½ m. beyond Kir-shehr, passes the mound of *Geul-kissar*, and, in 4 hrs., reaches *Mujur*, a large village noted for the rugs and saddle bags made in its vicinity. It has an old Greek church; and there are extensive gardens, and several springs. Here the *chaussée* keeps to the l. and runs through *Yeni Yapan*,

Topaklu, and *Ummet-dede* to *Tekgez Keupri* (see below). The *bridle path* continues over an uninteresting country and past some *rock-hewn houses*, to

Hajji Bektash (7½ hrs.), alt. 4800 ft., the seat of a *mudîr*, and residence of the Superior of the Hajji Bektash order of dervishes who lives in a *Tekke* attached to the *Zîdret*, in which the founder is buried. Close to the village is a large *artificial mound*, marking an ancient site, probably that of the bishopric *Doara* (*A. M.*, p. 297). The limestone rocks in the vicinity are full of *fossils*, supposed to have been made by Hajji Bektash. The *founder* of the celebrated order of dervishes is said to have been a native of Nishapur, and to have lived in a hollow in the rock, where his *footprint* is now shown. He was intimately connected with the foundation of the Janissaries, and gave them their name, "*Yenicheri*," his blessing, a standard—a white crescent on a red ground—and the two-edged sword of Omar. The Janissaries were affiliated to the Bektash dervishes. Eight dervishes prayed day and night for their success, and the head of the Order was always Colonel of the 99th Regiment. With the destruction of the Janissaries (1826) the dervishes lost their political influence, most of their property was confiscated, and they were only allowed to exist on sufferance.

The *tekke* is managed much like a monastery; travellers receive free board and lodging for three days; the guest rooms are well kept; and the dervishes are hospitable and courteous. The superior is elected by the members, and his office is believed to carry with it power to heal skin diseases. He wears a black dress, whilst the dervishes wear a long white coat, and the *taj*—a white cap, not unlike in shape that of a Greek priest. The dervishes take vows of celibacy, and are good gardeners. The *tûrbe* of Hajji Bektash contains his tomb, covered with rich cloths,

Route 22.—Ak-bunar.

the banner he brought from Khorasan, and many votive offerings. In the mosque adjoining the türbe are the tombs of the dervishes, arranged in formal rows, which present a marked contrast to the picturesque confusion of the tombs of the Mevlevi dervishes at Konia (p. 133).

2½ hrs. beyond Hajji Bektash an araba-road runs rt. to *Avanos*—a village which supplies many of the Sultan's servants—and *Nev-shehr*. The road then passes through a red sandstone district to *Genişin* (1½ hrs.), a Moslem village clinging to both sides of a small ravine. Many of the houses with their stables, store-rooms, &c., are either partly or wholly rock hewn. On the hills above are several tumuli. About 1½ m. further is the partly rock-hewn village of *Orta Keui*. Here the araba-road keeps to the l., whilst the horse-truck, in ½ hr., passes *Göymük*, and 4½ hrs. beyond it reaches a fine spring and numerous rock-hewn houses. Hence there is a sharp rough descent, of ½ hr., past a ruined castle, *Ahmed Kalesi*, to the *Kızıl İrmak* about ½ m. below

Tek-gözü Keupri (6 hrs.), a fine bridge of single span, built by Muhammad II., near the head of a gorge through which the river runs. On the rt. bank, near the bridge, are hot springs and baths. About ½ hr. after crossing the bridge the road passes *Çiftlik*, on the *Kara Su*, anet *Melas*, and then follows the stream for 2 hrs. to the head of the ravine in the basalt, through which it runs down from the *Kaisariyeh* plain. The dam constructed by *Antiochus*, to form a lake on the plain, must have been at this point, but no traces of it remain. A few yards further the *Kara Su* is crossed by an old stone bridge, of 7 arches, over which the road to *İnye-su* runs, and hence the way lies over the swampy plain to *Andar* and

Kaisariyeh (5½ hrs.). See Rte. 20.

ROUTE 22.

CONSTANTINOPLE TO ANGORA, BY RAIL.

The journey takes two days, and the night is passed at *Eski-shehr*, where there is fair accommodation. *Luncheon* for the first day should be carried from Constantinople, and for the second from *Eski-shehr*.

For the line as far as *Eski-shehr*, *Dorylaeum* (194½ m.), see Rte. 8, *Handbook to Constantinople*, &c. On leaving *Eski-shehr* the line runs for nearly 100 m. down the valley of the *Porsuk Su*, anet *Tembria*, and crosses that river three times before its junction with the *Sakaria*. The first station is *Ak-bunar* (208½ m.), where there are a fine spring and an inscription. N. of *Ak-bunar* are *mercurium* mines (*Handbook to Constantinople*, p. 119), which deserve a visit.

From 3 to 4 m. beyond *Ak-bunar* the line passes close to the shapeless ruins of *Kura-cuyuk*, which probably mark the site of *Miduenum*, where the son of Pompey was taken prisoner by the generals of M. Antony, and afterwards put to death. The next station is *Alpi Keui* (219 m.), which takes its name from a small village, on the opposite bank of the river, in which there are a few inscriptions. Lower down the broad open valley are *Beylik Akhur* (232½ m.), *Sari Keui* (252 m.), *Bisher* (268½ m.), *Sazilar* (281½ m.)—the station for *Sivri hissar* (p. 17), and *Beylik-keupri* (290½ m.), where there is a substantial railway bridge across the *Sakaria*. E. of the river the line runs through a fertile district to *Polatli* (302½ m.), *Mali Keui* (324½ m.), *Sinjan Keui* (342½ m.)—the station for *Istanos*, and *Angora* (358½ m.). For *Angora*, see Rte. 9.

ROUTE 23.

BRÛSA—KUTAYA—AFIÛM—KARA-HISSAR.

	HRS.
Bazarjik (Rte. 9)	17
Durdurkar	5
Kutaya (Cotyaëum)	6
Duver	9
Afiûm Kara-hissar (Acroënus)	8

The *araba*-road follows that to Eski-shehr (Rte. 9), through Ainegeul (9 hrs.) and Bazarjik (8 hrs.), to the vicinity of the bridge over the *Kara Su* (p. 16). Here it turns S. up a narrow valley and passes over high ground, well wooded with oak and pine, to Durdurkar (5 hrs.), a small Moslem village of log houses, with some overturned columns and the remains of a Byzantine church. The road onward lies partly through pine forest and partly through a rich, well-cultivated district to

Kutaya, *Cotyaëum* (6 hrs.), alt. 3160 ft., situated on the lower slopes of a hill that is crowned by the ruins of a large castle. *Cotyaëum*—the city of Cotys—according to one account the birthplace of Æsop, was the largest and richest city of Phrygia Salutaris. From the second century onwards it was the seat of a marked type of Christianity, and under the Iconoclast Emperors it was made an Archbishopric. In 1182 it was taken by the Seljûk Turks, and when the Seljûk Empire broke up (circ. 1300) it became an independent province, ruled by Kermian and his descendants. In 1390, when it passed into the hands of the Osmanli Sultan, Bayezid I., it was an important place with a palace, mosques, medresses, baths, &c., but in 1402 it was sacked and burned by Timûr. The town must, however, have soon recovered, for in 1432 it was governed by a son

of Murad II., and the castle, with its triple walls, was occupied. Kutaya was the furthest point reached by the Egyptian army, in its advance on Constantinople (1833); and Ibrahim Pasha's camp at the hot springs of *Yunje*, 8 hrs. distant, was the scene of the negotiations that followed the intervention of the European Powers.

The modern town contains little of interest; the ancient town probably lay within the walls of the castle, but the only visible remains are those of a Byzantine church. Kutaya was formerly celebrated for its potteries, and an attempt, partially successful, has been made in recent years to revive the industry. *Fruit*—pears, apples, grapes, &c.—grows well, and the plums and Morella cherries are highly esteemed throughout the country. About $\frac{1}{2}$ of the population is Christian, the Greeks being most numerous. Near the town are large barracks.

The *bridle-path* from Brûsa, which passes over high ground, 4660 ft., is preferable to the *araba*-road in summer. It leaves the plain of Ainegeul at Hammamli, and after ascending through a magnificent beech forest, runs past several guard-houses and the village of Arslanlı to Kutaya.

There are two *araba*-roads onward to Afiûm Kara-hissar, the old one by Duver, and the new one, passing near Altin-tash; (1) the first runs up the valley of the *Pursak*, and in 2 hrs. crosses that river by a bridge near Arra K., whence Kumbet (p. 141) can be reached in 10 hrs., *viâ* Ak-oluk and Kirk-agma (Kirka). It then continues over undulating ground, passing an ancient site, and some groups of rock-hewn tombs to the village of Duver (9 hrs.). The road now lies through rocks that assume fantastic forms, and offer great facilities for the excavation of houses and tombs, and in 1 hr. reaches Liyen, a small village close to a most remarkable group of Phrygian monuments (Rte. 45). The road continues past Bey K., and a *tumulus* (inscription, p. 135) that apparently marks the line of the Pers.

"Royal road" to the hot springs and bath at **Kasli-geul Hammam** (4 hrs.). A mile from the bath is a spring of slightly aperient mineral water, not unlike seltzer water in taste. A narrow ravine is now descended to a wide plain, over which the road runs, (passing near *Ambanaz*, anct. *Ampun*, through which *Alexius Comnenus* retired when pressed by the Turks in 1116), to *Afiüm Karahissar* (4 hrs.). See Rte. 44.

(2) The new road crosses the *Pursak Su* some distance higher up, and running through *Yeniçe* (4 hrs.), passes 1 m. E. of *Altin-tash* (5 hrs.), a small quaint village with a *tekke*, fragments of old marbles, and inscriptions, possibly the anct. *Soa*, where there was a priestly college, *Bennetiae*, of *Zeus Bennus* (*A. M.* 114). The valley of *Altin-tash* belonged to the tribe *Prepenissaeis*, and the villages N and W of *Altin-tash* abound in inscriptions. From *Altin-tash* the road continues over the plain to *Eiret*, and descends a long narrow ravine to the broad valley at the S. side of which is *Afiüm Karahissar* (9 hrs.).

districts of *A. Minor*. On leaving *Brusa* it passes through *Chakirgeh* and runs W to *Akchelar* (6 hrs.), near the E. end of the *Abulliont Geul*, anct. *Artynia Limne*, a pretty lake with several islands, on one of which is *Abulliont*, anct. *Apollonia*. It now follows the S. shore of the lake to *Kara-oghlan K.*, and then crosses undulating ground to

Kirmasli Kassaba (7 hrs.), a small Moslem town, on the banks of the *Edrenos Chai*, anct. *Rhyndacus*, near which are the remains of a Byzantine castle. Here possibly was the Byzantine *Aorata*, near which the troops of *Alexius Comnenus*, under *Kamytzea*, were defeated by the *Seljuks* in 1113, whilst the shapeless ruins at *Hammanti*, 1 hr. N.W., mark the site of *Hiera Germe*. The road now runs up the valley of the *Rhyndacus* to a gorge, above which are the ruins of the castle of *Kastolek*, well situated to command the pass, and probably of Byzantine origin. Higher up the valley at *Yeni K.* (6 hrs.) there is a ferry by which travellers cross to the l. bank. The road then ascends the wooded hills, from which there are striking views of the river running between high limestone cliffs, and passes through a wild, hilly district, partly clothed with pine forest, in which the scenery is almost Alpine in character, to the small Moslem village

ROUTE 24.

BRUSA—RHYNDAOUS VALLEY— KUTAYA—AZANI—USHAK.

	hrs.
<i>Akchelar</i>	6
<i>Kirmasli</i>	7
<i>Yeni Keul</i>	6
<i>Beydik</i> (near <i>Hadriani</i>)	11½
<i>Tavakutlu</i>	14
<i>Kutaya</i> (<i>Myraeum</i>)	8
<i>Clavus</i> & <i>Hissar</i> (<i>Asous</i>)	8½
<i>Gediz</i> (<i>Gediz</i>)	4½
<i>Ushak</i>	8

This route, as far as *Kutaya*, traverses one of the most picturesque

Sagirlar (6 hrs.), alt. 2390 ft. The road now descends to the *Edrenos Chai*, opposite *Deli-baba*, on the rt. bank of the river, here crossed by a wooden bridge. On a low rocky hill on the l. bank are the ruins of a large castle, and, close to them, the remains of two stone bridges, and a rock-hewn road mark the line of the direct road from *Prusa* to *Hadriani*, at the foot of a hill 1½ m. S.W. The ruins of *Hadriani* consist of part of a large building of white marble, apparently a *gymnasium*, of which the wall is in places 30 ft. high; a *gateway*, the remains of two temples—one *Doric*, the other *ionic*; and numerous fragments

of columns, cornices, &c. One hour from the ruins is

Beyjik (5½ hrs.), where several Greek inscriptions, brought from Hadriani, have been built into the walls of the mosque. Near Beyjik are rich *Chrome mines*. A steep ascent through beautiful and romantic scenery leads to a guard-house, 3700 ft., 5 m. short of **Harmanjik** (7 hrs.), alt. 2380 ft., in a valley on the l. bank of the *Edrenos Chai*. An alternative route, by which the fine scenery of the gorge of the river can be seen, crosses to *Haidar* (inscription) on the rt. bank and re-crosses to Harmanjik. The track now strikes S.E. across a hilly country with fine forests and occasional hamlets of log huts; and in about 4½ hrs. passes some *sepulchral chambers* cut in the rocks, *Delikli-tash*, to the l. of the road. They appear to be Phrygian in character, but only one is tolerably perfect. After descending a narrow valley, the *Rhyndacus* is crossed to *Maimul*, at the head of the fine gorge through which the river flows. Here are many marble fragments of ancient architecture, several inscriptions, and a fountain containing large fish that are not allowed to be caught. About 1 m. further is the large well-built town

Tavshanli (7 hrs.), standing on the slope of a hill that dominates an extensive plain. There are numerous sepulchral monuments built into fountains, and the walls of streets; but the name of the ancient town from which they came is unknown. Tavshanli was of importance during the early Turkish period as a station on the great road from Kutaya by Balat, and Balikisri to the Dardanelles and Gallipoli. Roads lead from it up the valley of the *Rhyndacus* and by *Assarlar*, in 10 hrs.; and over the high ground on the l. bank of the river, in 8 hrs., to Azani.

The road E. runs by *Euren K.*, and the warm baths of *Yunje* (p. 57), noted for their efficacy in cases of gout and paralysis, to **Kutaya** (8 hrs.),

see Rte. 23. From Kutaya the road leads up a glen filled with gardens and fruit-trees, and through woods of fir and cedar to an ancient site; and then, after passing the crest of the ridge, 4860 ft., descends to *Hajji K.* and

Chavdir Hissar, Azani (8½ hrs.), alt. 3480 ft., situated on the banks of the *Rhyndacus*, in a rich, fertile plain. Azani is historically unknown. *Stephanus* mentions that *Euphorbus* was the first priestly dynast of the temple, and was appointed because he taught the proper method of sacrifice. He prescribed the sacrifice of the hedgehog (*ἐξίς*) and of the fox (*οὐαροῦν*), hence the name of the city, which ought strictly to be *Ἐξοδρουν*. The Zeus of Azani is doubtless of the same character as the Zeus of Soa, of Dorylaeum and Nacoleia, and was apparently the god of the European tribe which overran Phrygia about 900 B.C. or even earlier, and adopted the religion of Cybele and much of the civilisation and customs of the older race, among whom it settled as a conquering caste (*A. M.* 147).

On a slight eminence in the centre of the town stands the graceful *Ionio temple* which, when first explored by M. Texier, was one of the most perfect and beautiful in A. Minor. Since that time it has suffered much; but it is still of great beauty, and several of the interesting public documents inscribed on its walls remain. About ½ m. from the temple, on the slope of a hill, is the *theatre*, fairly well preserved; and in front of, and immediately connected with it, though at a lower level, is the *stadium*, of which part is well preserved. The view from the theatre, looking in a direct line over the stadium to the temple, must have been very fine. Behind the theatre, on slightly rising ground, are numerous fragments of *sarcophagi*. In the *cemetery*, and in the walls of the houses and enclosures of the village, are many mutilated inscriptions, chiefly sepulchral, and fragments of sculpture.

In 8½ hrs. from Azani the road

passes a fountain built out of old material (*inscription*); and it then runs through a pretty pass and crosses a ridge, 4120 ft., to

Gediz, Cadi (4½ hrs.), picturesquely situated in a deep hollow surrounded by precipitous hills, and intersected by a small but rapid river, which escapes through a narrow gorge. On the E. side the town is hemmed in by lofty volcanic rocks, extending from N. to S. in a semicircular form like the rim of a crater. The contrast between the black basalt and the white rocks round it is very striking. **Cadi**, derived from *Cadya*, a Lydo-Phrygian hero, was a Macedonian colony but, excepting blocks of marble, the only antiquity is an *inscription* built into the bridge over the river. The *Gediz Kaza* is noted for the good quality of its valonea acorns, and its opium.

On leaving Gediz the road descends the valley of the *Gediz Chai*, and in 1½ hrs. crosses the *Hermus* by a bridge. The river, here deep and unfordable, rises in the vast mass of the *Mural D.*, anct. *Mt. Dindymus*, sacred to the great goddess *Cybele*. The *araba*-road now keeps down the valley, and, winding round the lower slopes of the *Kizil D.*, reaches **Ushak** in 10 hrs., whilst the *bridle-path* ascends at once through a fine forest of valonea oak and crossing the mountain, 4450 ft., descends through vineyards and gardens to

Ushak (8 hrs.). See Rte. 44

ROUTE 25.

BRÜSA—BALIKISRI—BERGAMA.

	hrs.
Abulliont (<i>Apollonia</i>)	2
Muballich (<i>Miletopolis</i>)	6
Buaurlu	8
Balkisri	7
Keresen	2½
Soma (<i>Uterma</i>)	5
Bergama (<i>Pergamum</i>)	7

Three hours after leaving Brûsa the *Ufzer Chai*, anct. *Odrysses*, is crossed by a stone bridge, and the way thence lies partly through hilly country to **Bash K.** (6 hrs.), and

Abulliont, Apollonia (2 hrs.), the *Theotokia* of the Councils of 680 and 692. The town stands on a small island at the N.E. end of a lake of the same name, and is connected by a long wooden bridge with a narrow promontory. On the island portions of the walls remain; and on the promontory a massive wall of defence, the foundations of small buildings, probably *tombs*, and the position of the *theatre*. There are a few *inscriptions*. On a small island, *Kiz Adasi*, near the town are the remains of ancient walls. The lake, *Artynia Limna*, is about 100 sq. m. in extent, and is noted for its *fish*. It is 20 to 25 ft. deep, and in summer, when much of it dries up, it is nearly everywhere fordable. The road follows its N. shore to *Issiz Khân*, where the track from *Mudania*, 9 hrs. distant, comes in, and ½ hr. further is a long wooden bridge over the *Rhyndacus*, about 200 yds. below its exit, as a deep muddy river navigable by steam launches, from the lake. On the l. bank of the river is

Ulubad, Lopadium (1 hrs.), an important fortified post, protecting the bridge, which is frequently mentioned in the Byzantine wars. There are considerable remains of the walls and

towers of the fortress. On slightly rising ground, between the Rhyndacus and Macestus, and about 8 m. from their junction, is *Muhallih*, *Miletopolis* (2 hrs.), a large town with several mosques and khâns. An uninteresting road, partly over the swampy plain, and partly over low hills, leads thence to a bridge over the *Macestus* at

Susurlu, properly *Su-sigirli*, "place of buffaloes" (8 hrs.), a small village on the l. bank of the river. Two large *khâns*, with fine doorways, attest its former importance as a station on the old Turkish post-road to Smyrna, which ran by *Mendokhora* (8 hrs.), *Kurugeuljik* (8 hrs.), *Bash-kolembe* (5 hrs.), *Balamût* (8 hrs.), and *Manisa* (8 hrs.). After ascending the valley for 1 hr. the road turns to the rt.,—to the valuable *Boracite* mines, worked by an English company. The miners are nearly all Circassians, and the ore is carried down the river to the island of *Kalolimno*, where it is shipped to England and France. To facilitate the transport the *Boracite* company have canalised the *Macestus* for about 70 m. for steamers drawing 4 ft. of water. The hills are now crossed by an easy pass, in which is *Demir-kapu Devrendi*, to the plain of

Balikisri (7 hrs.), alt. 575 ft., a large town on rising ground above the fertile valley. It is the centre of a fair trade in opium, silk, and cereals. There are several mosques, and nearly one-fourth of the population is Christian, the Armenians being most numerous. Prof. Ramsay identifies it with *Hadrianoutherai*—a town founded by Hadrian after a lucky boar hunt, and important in late Byzantine and early Muhammadan times as the fortress and bishopric of *Akhyaous*—but this place was perhaps at *Kebsûd* (p. 62). It passed into the hands of the Osmanlis after the defeat of the Seljûk ruler of Karasi in 1336.

[*Balikisri to Ak-hissar (Thyatira).*—The road enters the hills near *Keserven*, and there is a steady ascent to

Kurugeuljik (7 hrs.), a large village in an upland plain. A well-wooded ridge is then crossed to *Bash-kolembe* (5 hrs.), and the road continues past some rock-hewn tombs and over easy ground to *Ak-hissar* (5 hrs.). See Rte. 31.]

There are two roads from *Balikisri* to *Bergama*. The first runs S. over a well-cultivated plain to *Keserven* (1½ hrs.), and then crosses the *Uzunja D.*,—noted for its fine forests, and the excellent pasture of its *yailas*,—to *Keresen* (7 hrs.), alt. 980 ft. The road now descends through hilly, wooded country to the valley of the *Bakir Chai*, anct. *Caicus*, and *Soma* (5 hrs.), whence Rte. 31 is followed to *Bergama* (7 hrs.).

The second road crosses the *Karagedik D.*, 1300 ft., and, keeping S. of the silver mines at *Balia*, which were worked in ancient times, runs over undulating ground to *Ivrindi* (6½ hrs.). From this village there is a fine view of the *Maslug D.*, over which there is a good road to *Havran* and *Edremid* in 10½ hrs. The road to *Bergama* ascends by *Yaghla*, *Kayapa*, and *Yeniye K.*, and crosses the forest-clad ridge, 1750 ft., that divides the waters of the *Tarsius* and *Caicus*, to *Orküt* (7½ hrs.). Hence there is a steady descent through picturesque forest scenery to *Eski Bergama* (3½ hrs.), which is now identified with *Palaeogambrion*. After crossing the *Ilî Chai* by a stone bridge, the road runs through *Ahmed Bey K.* and over the plain to *Bergama*, *Pergamum* (4½ hrs.). See Rte 31.

ROUTE 26.

PANDERMA—MACESTUS VALLEY—
GEDİZ.

	hrs.
Kazaklı	5
Susurlu	24
Kaband	7
Bogadich	8
Sinjerli	4
Simav (Syrmaus)	17
Gediz (Gadē)	8

From Panderna, *Panormus*, which is 8 hrs. by steamer from Constantinople, there are two roads to Susurlu. By the direct road, which passes E. of *Maniyas Göl*, auct. *Aphnitis Limne*, and crosses the *Kara Çai* below its exit from the lake, it is 12 hrs.

The more interesting road runs through *Kulafli*, and by the W. shore of the lake to *Kazaklı* (5 hrs.); a settlement of Cossack or Russian soldiers, who left their homes more than 100 years ago, and have preserved their language, religion, and national costume. They are expert fishermen, and the lake, which is 70 sq. m. in extent, teems with fish. On the hills above the lake are several villages of Bulgarians, who removed from Roumelia about 200 years ago, and have retained their language and nationality. From *Kazaklı* it is 12 hrs. to *Balikisari* by a bridle path that crosses the *Kirmas D.*, 1730 ft., to *Shamli*. The *Susurlu* road runs S.E. over the plain, and crosses the *Kara Çai*, auct. *Tursius*, 2½ hrs. before reaching *Maniyas* (5½ hrs.), where there are the remains of a Byzantine fortress, occupying the site of the acropolis of an ancient town, perhaps *Pomaneion*, and constructed with the ruins of its public buildings (inscriptions).

Susurlu (4 hrs.) in the fertile valley of the *Macestus*, here called *Susurlu Çai* (p. 61). The road follows the L. bank through beautiful scenery to the gorge of *Tash-kapu* (ruins of

bridge and castle), where it leaves the river to rejoin it at *Idiz* (3 hrs.). Some rocky hills are now crossed to

Kabsâd, or *Kespit* (4 hrs.), in a plain, on the rt. bank of the river, about 4½ hrs. from *Balikisari*. There are many inscriptions rudely cut on blocks of red trachyte, indicating proximity to an ancient site, perhaps *Hadrianoutherai* (p. 61). The road now crosses a range of low chalk hills to the village of *Kilburja*, built on a mass of red trachyte, and then ascends the valley of the *Macestus*, now called *Simav Çai*, to

Bogadich (6 hrs.), in a fertile plain at the foot of a hill on which are the ruins of a castle. Much opium is produced in the neighbourhood. Some low rocky hills are crossed, and the *Simav Çai* is forded 1 hr. before reaching

Sinjerli (4 hrs.), whence *Ak-lusar* can be reached in 11 hrs. by a road over the western prolongation of the *Demirji D.* The road here turns E. up the valley, and in 3 hrs. passes near some hot springs (*Ilja*) of so high a temperature that 1 m. from the sources the water is 95° F. Round each spring there is a mound of calcareous deposit, and, where the water falls over a cliff, stalactites are formed as at *Hierapolis* (p. 104). The valley which now becomes narrower and more picturesque is followed to

Kilisçe Keui, *Ancyra-Sidra* (14 hrs.), at the W. end of the *Simav Göl*. There are a remarkable hill, — the Acropolis; traces of a theatre; numerous broken columns and large marble blocks, and a few inscriptions. On the plain S. of the lake is *Simav*, *Syrmaus* (3 hrs.), alt. 2686 ft. There are several interesting inscriptions in the walls of the mosques and houses; and on a low hill near the town are the ruins of a castle. From *Simav* a road runs S. of the *Ak Dagh*, by *Kaidar*, and *Çaltığı K.* to

Gediz, *Gadē* (9 hrs.). See Rte. 24.



ROUTE 27.

DARDANELLES — TROAS — ASSOS —
EDREMID—AIVALI—SMYRNA.

	HRS.
Geyikli	9½
Eski Stambûl (Troas)	1½
Bekhran (Assos)	9
Edremid (Adramyttium)	14½
Aivall (Heraclea)	9½
Ayazmand (Attea)	2½
Dikeli	5
Smyrna, by Steamer	

From Chanak Kalosi the road runs through *Eren K.* (3 hrs.) to *Chiplak* (2½ hrs.), in the immediate vicinity of Troy (*Hissarlik*), and then over the plain of Troy to *Bunarbashi* (2 hrs.). For description of *Hissarlik*, the plain, and *Bunarbashi*, see *Handbook to Constantinople*. After leaving *Bunarbashi* a raised terrace, partially wooded, is crossed to *Dari K.* and *Geyikli* (2 hrs.). The road now leads past a number of stone cannon balls, made out of the columns of Troy, and through a pine wood of *valonea* oak to *Geyikli Scala*, where a boat can be hired to visit *Tenedos*. A little further is the small village of *Dalian* (1½ hrs.), close to the ruins of Troy, now called

Eski Stambûl. Troy was founded by Antigonos under the name *Antigonia Troas*, and peopled with settlers from Scopsis and other towns; but the name was afterwards altered by Lysimachus to *Alexandria Troas*. During the reign of Augustus it was made a Roman colony, and it was one of the most important towns of the province of Asia. It was the city from which S. Paul first sailed to carry the Gospel from Asia to Europe (Acts xvi. 8-11); where he met those who had preceded him from Philippi on his return from Greece; and where he raised Eutychus from the dead (Acts xx. 5-12). In the time of Trajan a long aqueduct, of which

remains may still be seen, was built by Herodes Atticus. It was the seat of a bishopric, but its later history is unknown. The ruins have long been used as a quarry, and some of the most beautiful marble columns were carried away by Muhammad IV. (1649-87), to adorn the mosque, *Yeni Valideh Jami*, erected by his mother at Constantinople.

The ruins cover an extensive area, on ground that rises gently from the shore; but the site is so overgrown with oak that no general view is possible. The walls, with their square flanking towers, can be traced throughout their extent; and amidst the mass of ruins within them are the remains of a *gymnasium* with baths attached to it; of an *aqueduct* which joined the N.E. angle of the building; of a *Doric temple*; of a *theatre*; and of a large *platform* supported on arches. The port from which S. Paul sailed is easily traced. It had a mole and an inner and an outer basin. Round the inner basin are traces of a quay and a colonnade, and here are three large granite columns, one broken. From the higher part of the old town there is a fine view of *Tenedos*, *Imbros*, and the more distant *Lemnos*.

In a valley 3 m. S.E. of Troy are *hot springs*, (*Ilja*), which are reached by a road passing between several vaulted tombs. The water, which is saline and ferruginous, has a temperature of 117° F., and is much esteemed for rheumatic and cutaneous affections. There are remains of ancient baths, and a rude modern bath, which is much frequented in summer; in the house is the torso of a woman.

[From *Dalian* an excursion may be made to *Chigri Kalesi*, *Neandria* (2 hrs.), or it may be visited *en route* to *Iue* (p. 67), or *Aivajik*. The road leads through the village of *Koch-ali Ovasi*, where are ancient *quarries*, in which may be seen nine large granite columns similar to those on the beach at Troy. *Neandria*, according to *Cedronus*, was pillaged by *Diomedes* during the Trojan war. This ancient

stronghold stands on a gray granite hill, of great natural strength. "The summit is divided into two separate peaks, the highest of which served as the Greek citadel while the town stood on the plateau, between them and on the sloping ground on the S.E. side below. The whole is surrounded by a wall of well-built masonry in a wonderful state of preservation, which runs up to the highest part of the citadel. On the S. side there are 7 walls rising one above the other, the lowermost of which (more than 1 m. in length) is pierced by 8 gateways flanked with towers. The lintels of each gate consist of large monoliths, and the blocks of stone with which the way was paved are still in their places. On the N. side the Hellenic wall, which is here pierced by 11 drains, is joined by two walls of Pelasgic masonry." Within the walls are remains of houses. The early date of the town is indicated by the polygonal character of the masonry, as well as by the absence of inscriptions or cement, and the rarity of any kind of ornamentation. The position of Chigri Kalei accords with that assigned by the geographer Demetrius to *Palaeoscepris*, and the name seems to be preserved in *Eski-shupchi*, a village N.E. of the ruins. The view from the summit is very fine.]

On leaving Tross the road to Assos runs over rough ground to *Tabakli*, and the large village *Kinsse-dereci* (3½ hrs.), at the mouth of a pretty valley. It then crosses a spur and plain to *Tuzla* (1½ hrs.), a small village at the mouth of a romantic, rocky glen. The mosque was built A.D. 1376 out of the ruins of a church. The porch is paved with stones, on many of which are defaced crosses, and there are other fragments in the cemetery. The hot salt springs from which the village takes its name are very numerous. The hottest, about ½ m. above the village, is so hot, almost boiling, that a fowl can be cooked in it. The water from the springs below the village is led off

into salt pans, in which salt is produced by evaporation. This is probably the site of the ancient salt works of *Trayasari*.

[At the foot of a hill, on the l. bank of the *Aivajik Su*, and 1 hr. from *Tuzla*, is the picturesque village of *Kulakli*, with gardens, amongst which are the ruins of the *Temple of Apollo Sminthos*, excavated in 1866 by Mr. Pullan for the Dilettanti Society. The temple, built of white marble, was a fine example of the Ionic order, and fragments of the capitals, columns, and entablature still lie on the ground. The statue of Apollo, which was of wood, was carried to Constantinople by one of the Byzantine Emperors. From *Kulakli* it is 2 hrs. to *Haba Burnu*, *Cape Lectum*, and thence there is a beautiful ride of 4 hrs. along the coast to *Assos*, passing the site of the shrine of the hero *Palamedes*, at *Polymédion*, discovered by Mr. Clarke.]

Leaving *Tuzla* the road runs by *Tabakli* to the *Aivajik Su*, and *Satnioeis*, a pretty stream, running between steep rocky hills, which is mentioned by Homer in the *Iliad*. After crossing the river the way lies over rough ground to *Bergaz*, and

Bekhran, Assos (4½ hrs.). The site of *Assos* is one of the finest in A. Minor. From the shore of the narrow strait that separates *Lesbos* from the *Troad* an isolated cone of trachyte rises abruptly to a height of more than 700 ft. The rock is broken into natural terraces, mounting tier upon tier, which were enlarged by art, and adorned with public buildings; and above these, on the summit of the crag, was a temple of *Athene*.

Assos is said to have been founded by *Æolio* colonists from *Mothymna*; but, if we may identify it with "steep *Podasos*," on the *Satnioeis*, over which *Priam's* father-in-law reigned, its history goes back beyond Hellenic times. Little is known of *Assos* excepting the interesting fact, recorded by *Strabo*, of its quasi-independence during the late Persian period. A certain *Eubulus*, who had made him-

self despot of Assos, was succeeded by the eunuch Hermeas, an ex-slave, and latterly his minister. Hermeas, who had been a pupil of Plato, invited Aristotle and Xenocrates to his court, and gave his niece in marriage to the former, who spent three years (B.C. 348-45) at Assos. Hermeas was seized by Persian treachery and crucified. The philosopher escaped to Greece. After the death of Alexander, Assos formed part of the Kingdom of Lysimachus, from whose rule it passed to the Kings of Pergamum; and finally, at the death of Attalus III., it was incorporated in the Roman Empire. S. Paul and S. Luke visited it on their way from Troas to Mitylene (Acts xx. 13). A bishop of Assos, Maximus, was present at the Council of Ephesus (A.D. 431). After this the town almost disappears from history; but the remains show that it must have been partially occupied in the Byzantine and early Turkish periods. According to the historian Ducas it was called *Machramion*, from a Byzantine officer Machram, and hence its modern name—*Bekhrum*. After the Crimean war Assos became the quarry from which much of the stone required for the new docks at Constantinople was obtained. Many of the buildings were destroyed, but, even in their present state, the ruins give a good idea of a Greek city, and the walls form the finest example of Greek military engineering in existence.

At the foot of the crag is the little harbour, protected by a mole from southerly winds, from which the valonea "acorn-cups," collected in the vicinity, are shipped. The ancient harbour, from which S. Paul sailed, was about 150 yds. to the E., and a portion of its quay was uncovered some years ago, in making a garden. Climbing the hill, by a steep rocky path, we first reach the site of the theatre, of which little is now left. On a terrace above are the baths, and other buildings. On a higher terrace are the market-place, once flanked by a splendid colonnade, with the Doric Temple of Augustus near it, the public

[Turkey.]

treasury, and the gymnasium. The retaining wall of this terrace is well built, and the character of its masonry deserves attention. From the terrace a path leads up over the rough trachyte—here broken into quaint forms—to the summit, where the traveller may recall the line of Stratoniceus:—

"If you wish to hasten your death try and climb Assos."

The plan of the Doric Temple of Athens was for the first time completely and scientifically determined by the excavations carried out by Mr. Clarke in 1882-3, for the Archaeological Institute of America. The temple was built, perhaps, not earlier than about B.C. 470; and for the history of some details in the Doric style its interest is unique. Most of the bas-reliefs were given to France by Sultan Mahmûd II., and are now in the Louvre, but the American explorers found fragments forming eight complete reliefs from the same series. The sculptures form one of the most important links yet found between Oriental and Greek art. No temple had a grander site. The view is magnificent. In front, across the blue waters of the strait, is the "noble and pleasant island" Lesbos, with the promontory and citadel of Methymna, Mount Lepethymnus, and the far-distant peak of the Lesbian Olympus. The whole S. coast of the Troad is visible from Cape Lectum on the rt. to the inmost recesses of the gulf on the l.; and, away in the distance, may be seen the hundred islands, or "islands of Apollo" (*Hecatonnesos*), and the outline of the hills that run southward to Pergamum. On the E. rise the heights of Ida, the domes of Gargarus and Cotylus, and, at a lower level, Mt. Alexandria, famed for the judgment of Paris. "Northward the Satnioeis is seen winding through the yellow fields and verdure of its rich valley, from a rugged gorge in the east to the oak-forests in the folds of the western hills."

On the summit are the remains of

a Turkish fortress, partly built on older foundations, in the masonry of which are fragments of the temple. North of the temple-platform are two deep vaulted cisterns, and a large square mediaeval tower standing on Hellenic foundations. Near the latter, on a rock-hewn platform, is a Byzantine church, now used as a mosque. It is a square building, with a brick dome; and old material, partly from the temple, has been used in its construction. On the lintel of the central door is a rudely cut Greek inscription. There is a porch with two white marble columns. In front of the church is the large village of Bekhram, and beyond the village is the city wall.

The inner wall which runs down from the Acropolis is a fine specimen of Hellenic mural masonry; it is 8 ft. thick, and consists of a core of selected stones faced on either side with well-dressed stone, set without mortar, in courses from 12½ in. to 16½ in. high. The wall is pierced by an interesting gateway which, on its external face, has a lintel, and, on its internal, a horizontal arch. The outer wall is protected by square flanking towers, about 60 ft. apart, which project about 15 ft. The masonry is similar to that of the inner wall, and at one point the coping remains. N. of the village is a remarkable semi-circular tower, 20 ft. in diameter, which is evidently of the same date as the wall. It has 4 loop-holes, and above them a passage in the thickness of the wall. The entrance is from the rear, and is covered by a fine semi-circular arch of 13 stones, of equal size, set without mortar. To the W. of the tower is an ancient paved road, but the gate by which it entered has disappeared. The principal gateway, on the N.W., has been destroyed, but its massive flanking towers remain. Without the gate are numbers of sarcophagi, and handsome public seats, rising in terraces above the paved road by which S. Paul must have approached Assos. Some of the sarcophagi are highly ornamented and have defaced inscriptions; others

are of very large size. They are all of trachyte—apparently the "Iapn Assius," which, according to Pliny, had the property of wasting the bodies entombed in it; hence the term *sarcophagus*, "flesh-eating."

At the harbour boats can be hired to go to Mollivo, anct. Methymna; to Mitylene; or to Aivali. The coast road, which is in places rough, runs E. from Bekhram through Kolu, Sarli, picturesquely situated, Demirji, and Arikli, anct. Gargara, to Narli Iskelesi (7½ hrs.), whence Ejilar (p. 68) can be reached in 8 hrs. by a road over the wooded spurs of Mt. Ida. Following the coast by Papasi Iskelesi; the site of Antandros; Ejilar Iskelesi; and Ilia, anct. Astyra, the road runs on to

Edremid, *Adramyttium* (7 hrs.), a town of wood houses, situated in the plain in the midst of vineyards and olive groves. It has a good trade in olive oil, raisins, and timber, which are shipped at two ports 4 and 6 miles distant. Of the population ½th is Greek. There is no trace of the ancient city founded by Adramys, brother of Oroesus, which was subsequently colonized by the Athenians. Under the Kings of Pergamum it became a sea port of some note, and under the Romans an assize-town. It was in one of its ships that S. Paul sailed from Caesarea (Acts xxvii. 2). Leaving Edremid the road runs over the plain to Kemar (2½ hrs.), a town which ships much olive oil and valones at *Kara-lash*—a place identified by some writers with *Adramyttium*. From Kemar, Pergamum can be reached in 14 hrs. by a direct road over the mountains. The coast road passes through Geamech (3½ hrs.) to

Aivali, *Heraclea* (3½ hrs.), called by the Greeks *Kydonia*. The town was founded in 1781, by John Economos, and had special privileges granted to it by the Sultan. It grew rapidly, and when the Greek revolution broke out it was a prosperous place with churches, hospitals, a celebrated college, and a population of

30,000 Greeks. On the 14th June, 1821, when the Greek fleet was lying off Muskonesi, the wealthy inhabitants sent a deputation to the Greek Admiral begging him to assist and protect their embarkation on the fleet. Next day, whilst the embarkation was proceeding, the Greeks were attacked by the Osmanli troops and a warm engagement ensued, during which the town was burned to the ground and completely destroyed. A large proportion of the inhabitants were saved, but many were killed or taken and sold as slaves. For nearly 30 years the site lay waste, but when building was once commenced the town grew rapidly; and it has now a population, all Greek, of about 40,000. It is prettily situated on the slope of a hill, on the summit of which are the *Monastery of S. Elias*, and several windmills; and it is one of the most thriving places in the Levant. There are 12 churches, a hospital, a gymnasium, schools of various grades for boys and girls, many shops, and two hotels. Aivali is celebrated for its *raki*, and large quantities of *olive oil* are made. There are also *soap manufactories*, and a fleet of over 100 *fishing boats*, which supply the Constantinople and Smyrna markets with fish. A *British Vice-Consul* resides in the town. On the island of *Muskonesi*, separated from the mainland by shallow water, there is a large and growing town of the same name, which is also almost entirely Greek.

From Aivali the road runs over undulating ground to Ayasmand, or Ayasmat, *Atlea* (2½ hrs.), once an important Moslem town and post-station, but now a Greek village. Thence the coast is followed to Dikeli (5 hrs.), the port of Pergamum, which is 6 hrs. distant. It is a rapidly growing town, and exports valonea and cotton. From Dikeli the traveller can join Rte. 81 at Elaea (5 hrs.), and follow it to Menemen and Smyrna; or he can proceed by steamer direct to

Smyrna, See Rte. 29.

ROUTE 28.

DARDANELLES—INE—BAIRAMICH—
MT. IDA.

	HRS.
Bunarbashl	7½
Ine	2½
Bairamich, by Cebrene	6½
Evjilar	6
Ascent of Ida	5

From the Dardanelles (*Chanak Kalesi*) by Rte. 27 to Bunarbashi (7½ hrs.), and thence up the l. bank of the *Mendere Chai*, anct. *Scamander*, passing through a basalt district to *Arablar*, *Sarimeak Keupri*, and

Erine, or *Ine* (2½ hrs.), whence *Alexandria Troas* can be reached in 5 hrs. Outside the town is a natural mound, *Sovran Tepe*, which, by false analogy, has been taken to be the tomb of Aeneas. From Ine there is a direct road up the rich well-cultivated valley to *Bairamich* in 4 hrs. But it is more interesting to turn off after 2½ hrs., at *Turkmanli*, and visit the ruins of

Cebrene, on the *Chal Dag*h (3½ hrs.). *Cebrene* is one of the strongholds, mentioned by Demetrius of Scepsia, the inhabitants of which were transferred to *Alexandria Troas* by Antigonos. The walls are distinctly traceable in their whole extent; they are 8 m. in circuit, 8–10 ft. wide, and, where perfect, over 10 ft. high. The masonry is of different dates, partly Cyclopean, and partly dressed stone, in more or less horizontal courses. There are traces of five gates, and of a causeway on the hill-slope towards *Beuyuk Bunarbashi* (1 hr.), a group of springs at the foot of the mountain. The water rises with great force, and is received into a marble reservoir overshadowed by fine plane trees. The vapour which hangs over the reservoir during the cold winter

months has given rise to a native belief that the water is cold in summer and hot in winter. The stream from the springs may perhaps be the river *Cebren*, the mythical parent of *Oenone*; and two *tumuli* are pointed out as the tombs of *Oenone* and *Paris* $\frac{1}{2}$ hr. before reaching

Bairamick (2 hrs.), a well-built town, prettily situated on a terrace above the *Scamander*, which is reputed to be the coolest place in the Troad during the hot season. A forest of pines to the S.E. of the town is an agreeable place of resort, and is much frequented by the inhabitants. **Evjilar**, the best starting-point for the ascent of *Mt. Ida*, can be reached in 4 hrs., but, by making a short détour, the interesting ruins on **Kurshunlu Tepe** (2 hrs.) can be visited. This isolated hill stands out conspicuous on the rt. bank of the *Scamander*. On the N. side, half way up, are the foundations of a Roman building, of white marble, about 90 ft. long and 50 ft. wide, without any traces of ornamentation. To the W. of this are the ruins of baths; further on are fragments of a Doric entablature, and, beyond, pieces of Doric columns, which appear to have been rolled down from above. A winding road leads to the summit, where, amidst a clump of oaks, are some Cyclopean walls built of enormous stones. On the E. and W. are two circles of stones, arranged like Druidical cromlechs. This ancient *huron* belongs to a period of the earliest antiquity. The view from the summit is one of the finest in the Troad, and the site is supposed by Mr. Pullan, partly from the coins he found there, to be that of *Soepta*. Recrossing the *Scamander*, by a bridge at the foot of the hill, the road runs through magnificent scenery to

Evjilar (4 hrs.), a small Turkish village on a mountain stream. "Looking up the confined valley in which the crystal river flows, you see the picturesque wooded spurs which descend on either side of it from the

main chain, beyond which rises the great mountain itself, clothed with dark forests until within a thousand feet of the summit, which rises bold and bare, a mass of grey limestone surmounting all."

At **Evjilar** a guide must be taken for the ascent of *Mt. Ida*. The path leads by the easternmost of the two streams into which the river here divides. After about 4 hrs. ride the wooded district is abandoned for the bare side of the mountain. From this point there is a fine view towards the N., and the four peaks of *Mt. Ida*—*Cotylus*, *Pytna*, *Alexandria*, and *Gargarus*—are distinctly seen. From the limit of vegetation, it is an hour's climb over rocky ground to the summit of *Gargarus*, 5750 ft. When there is ice on the upper part of the mountain, the ascent is extremely difficult. But if the traveller finds it possible to reach the highest point he will be amply rewarded by the prospect before him. Constantinople, the Sea of *Marmara*, the *Asiatic Olympus*, the *Propontia*, and the *Hellespont*, the shores of the *Thracian Chersonese*, *Assos*, the islands of *Imbros*, *Samothrace*, *Lemnos*, *Tenedos*, *Euboea*, the Gulf of *Smyrna*, and parts of *Myasia*, *Bithynia*, *Lydia*, and *Ionia*, are included in this glorious panorama. Here *Horner* represents *Jupiter* seated to watch the movements of the Greek and Trojan armies, and *Juno* approaching him in a purple cloud from *Lectum* (*Baba Burnu*). *Ida* had a sacred character among the Greeks, and several monasteries and cells were built on its sides, the ruins of which may still be traced. On the Greek festival of *Elijah*—to whom the summits of many mountains are dedicated—numbers of people from the neighbouring villages pass the night on the mountain-side, and have service on the summit.

When descending to **Evjilar**, the sources of the *Scamander* may be visited in a cavern called *Beuyük Maghara*. It will be necessary to light pine torches, and wade for about 100 ft. through the rocky cave, where a spacious hall, gradually rising to

a groove at the top like the "Ear of Dionysius" at Syracuse, will be reached. At the farther end of this the clear water gushes out—a suitable fountain-head for one of the great Homeric rivers. Lower down, the main stream branches into numerous cascades, which unite to form one grand waterfall. Hence the Homeric appellation of the "many-fountained Ida." From Evjilar the traveller can return to Bairamich and the Dardanelles, or cross the spurs of the *Kaz Dag* (Mt. Ida) to *Narli* (8 hrs.), and *Kilremid* (7 hrs.). (See Rte. 27.)

is surrounded by walls, occupies the lower slopes of a hill that is crowned by a citadel. Steaming S. past *Alexandria Troas*, we round *Baba Burnu*, anct. *Lectum*, with its fort *Baba Kalesi*, and take an easterly direction between the mainland and the beautiful island of *Mitylene*, anct. *Lesbos*. On the rt., on entering the strait, is *Molivo*, anct. *Methymna*, and, further on, *Mt. Lepethymnus*; and on the l. the black volcanic cone of *Assos* is conspicuous, and, further E., the whole range of *Mt. Ida* and the Gulf of Adramythium are visible. Turning S. the steamer passes the islands of *Muskonesi*, anct. *Heatonnesi* (l.), with a large Greek monastery, beyond which are the windmills of *Aivali* (p. 66), and calls at

ROUTE 29.

CONSTANTINOPLE TO SMYRNA, BY SEA.

Unless time be an object, the most interesting route to Smyrna is that followed by the steamers of the Austrian Lloyd Company and of other lines, calling at Mitylene. From Constantinople to the forts that guard the entrance to the Dardanelles, see *Handbook to Constantinople*. On issuing from the straits, Imbros and "far-distant" Samothrace appear on the rt., and the tombs of Achilles and Patroclus, the Sigeon promontory, and *Yeni-shehr*, on the l. The steamer keeps near the shore, passing between the small islands, *Tavshan Adalar*, "Rabbit Islands," anct. *Lagussae* and *Yeni Keui*, on the mainland, and crossing *Besika Bay*, where the British and French fleets assembled in 1853 prior to their passage of the Dardanelles, and where the British fleet under Admiral Hornby lay in 1877-8, during the Turco-Russian war, to

Kastro, Mitylene, on the E. coast of the island. It is a prettily-situated town, with a considerable trade, and the residence of a *British Vice-Consul*. The principal objects of interest are the two harbours, the castle, and the Greek college. There are few remains of the ancient city. Soon after leaving *Kastro* the steamer passes *Dikeli* (l.), the modern port of Pergamum, and the *Kara D.*, anct. *Mt. Cane* (l.), and then crosses the stormy *Gulf of Chanderli*, at the end of which are the ruins of *Elaea*, the ancient port of Pergamum. Further on is the entrance to the picturesque

Gulf of Smyrna. On the rt., at the end of the Ionian Peninsula, is *Kara Burnu*, anct. *Melaena*, forming the N.W. extremity of the massive *Bos D.*, anct. *Mt. Mimas* (4000 ft.). On the l. *Focha*, or *Phokia* (Gk.), anct. *Phocaea*, the metropolis of Marseilles. As we advance, the beauty of the gulf increases. On the N. are seen *Yamanlar D.*, 3500 ft., and the loftier heights of *Mt. Sipylus*, 6000 ft.; on the E. *Nif D.*, the Ionian Olympus, 6000 ft.; and on the S. the continuation of the *Bos D.*, and the fine peaks of the "Two Brothers," 3000 ft. Steaming between *Macronesi*, "Long island," anct. *Drymussa* (rt.) and *Lefke*, anct. *Leucas* (l.), we pass the scale of *Vurla*, anct. *Clasomenae*, with the quarantine

Tenedo, the chief town of the island of Tenedos. The town, which

establishment; and then, turning E., keep close to the southern shore to avoid the shoals, formed by the silt brought down by the Hermus, which, until the course of the river was diverted to the coast N. of Laucæ, threatened to close the approach to Smyrna. The narrowest part of the channel, only $\frac{1}{2}$ m., is opposite *Sanjak Kalesi*, an old Turkish fort which has been converted into a modern battery for heavy guns. Soon after passing the fort, and some pretty suburbs, we reach

SMYRNA.

General Description.—Smyrna, *Is-mîr*, the capital of the Aidin Vilâyet, and residence of the Vali, is situated at the head of a gulf 30 m. long, in Lat. $38^{\circ} 26'$ N. and Long. $27^{\circ} 9'$ E. It is the most important town in A. Minor, and one of the principal ports of the Ottoman Empire. Lines of steamers run to London, Liverpool, Marseilles, Genoa, Brindisi, and Trieste; and there is direct communication by steam with all the principal sea-ports in the Levant. Lines of railway, that run up the Hermus Valley to Ala-shehr, and by way of the Marander Valley to Aidin and Dincir, bring down the rich produce of the interior, and greatly facilitate excursions to the remoter districts. The city is built partly on level ground and partly on the lower slopes of Mt. Pagus; and the first view of it from the sea is one that lingers long in the memory. From the bright blue waters of the Gulf, the eye wanders over the harbour crowded with ships of all nations, and instinct with life, to the stately line of buildings that border the quay, the towers and cupolas of the Christian churches, the tapering minarets, the tall cypresses in the cemeteries, the picturesque ruin that crowns Mt. Pagus, and the more distant hills, whose graceful outlines are sharply marked against a cloudless sky.

Giaour, "Infidel," Smyrna, as it is called by the Turks, is divided into

five Quarters, which are occasionally dovetailed into each other in a curious manner. The *Moslem Quarter* is easily recognised by the white minarets and dark cypresses that rise in its midst. The houses inland are built tier above tier on the hillside, and most of them have a balcony, whence a fine view may be obtained. The streets are narrow and overhung by projecting windows and roofs. Near the shore the Quarter has been modernised, and here are the new Prison, the *Konak* or Government House, the *Barracks*, and a *College*. The *Bazâr* partly occupy the site of the ancient harbour, of which traces were seen by Tournefort and Pococke (1738). The Castle, *Cromide-castro*, of this harbour, once occupied by the Knights of S. John, was pulled down some years ago, and a new bazâr built on its site.

The *Jewish Quarter* lies between the Turkish, Armenian, and Greek Quarters, and covers a considerable area. This is the poorest part of the town, and though there has been much improvement of late years, there is still much poverty and overcrowding. The *Armenian Quarter* lies E. of the Greek Quarter, and is marked by the regularity of its streets and its general cleanliness. It suffered from a fire in 1845, and in rebuilding, the streets were widened and other improvements made. The large new Church of S. Stephan is a prominent object from all points of view.

The *Greek Quarter* lies between the Armenian Quarter and Frank Street, and its appearance indicates a high state of prosperity. The Greeks, though occupying this Quarter almost to the exclusion of other races, are also found in the other Quarters. High up on the hillside, in the midst of the Turkish Quarter, a Greek colony is clustered round the *Church of S. John*; and Frank Street is occupied by Greeks and Europeans. In the lower town the strict division into Quarters is no longer maintained. The *European Quarter* runs along the shore from the Church of S. Photini to the Point. The principal thoroughfares are Frank Street and Parallel Street,

both running parallel to the shore—the former under the names Tristraton, Frank Street, Fassûla, Trassa, and Bella-vista. *Frank Street* proper contains most of the shops, and the houses on either side are well built as far as Bella-vista. The well-known wind-mill tower at the Point is now surrounded by buildings, recently erected on ground reclaimed from the sea. *Parallel Street* and the *Marina* are bordered by fine houses, that give this part of the town a European character. The quay and harbour were constructed by a French Company (1870–75). The former runs the whole length of the sea front, about 2 m.; and between the harbour and the Konak there are large warehouses. There are good hotels near the landing-place, and a tramway runs the whole length of the quay from the Konak to the Point Rly. Station.

The Population is an interesting study. Whilst less than one-fourth of a total population of about 250,000 is Moslem, more than one-half, including 45,000 Hellenes, or Greek subjects, is Greek. There are large Armenian and Jewish communities, and colonies from Persia, the United States, and nearly every country in Europe.

The wealthier Moslems wear European clothes, with a fez; the poorer retain the turban and loose trousers fastened below the knee. The lower classes are employed as agricultural labourers, saddlers, and tanners, and in the manufacture of copper utensils, camel bells, horseshoes, locks, chains, drums for packing figs, clothing for home use, &c. The Smyrniote Greeks have regular features, and a vivacity which is in strong contrast to the apathy of their Moslem neighbours. The upper, and most of the lower classes have adopted European costume. The Greeks are eminently successful as professional and mercantile men; they are merchants, lawyers, and doctors, and the trade of the port is passing more and more into their hands. The lower classes, who are small tradesmen, artisans, boatmen, &c., are intelligent, and eager to

improve their position. The Armenians are well educated and intelligent. They are distinguished by their mercantile enterprise, and are as a rule wealthy. There are some Roman Catholics, but most of them belong to their national church. The Jews are readily distinguished by their personal appearance; they are tall and almost fair-haired, and they are commencing to adopt European dress. Many families speak French, but the common language is a corrupt Spanish. The petty trades are in their hands, but there are a few wealthy men.

Local Government.—At the head of the *Vilâyet* is the Vali, or Governor-General, who is assisted by a Council, in which the Greek and Armenian Archbishops, the Chief Rabbi, and the representatives of the Roman Catholic and Protestant Armenians have seats. The town is governed by a Municipal body. The affairs of the Christian and Jewish communities (*millet*s) are managed by their religious heads, assisted by councils elected by the people. Europeans are under the jurisdiction of their Consuls. Cases between Europeans and Ottoman subjects are brought before the "Tribunal of Commerce" (*Tejaret*), on which each Consulate has a representative.

The climate is variable. The spring and autumn are temperate and delightful; the winter, though snow lies only on the mountain tops, is comparatively cold, and a damp, chilly wind that springs up suddenly, blows down from the mountains; the summer heat is intense, the shade temperature being frequently 102° Ft. in the day, and 92° at night, but it is tempered by a sea breeze, the *Imbat*, which blows nearly every day throughout the summer months.

Smyrna is on the whole a healthy town, but travellers should take precautions against chills, and not needlessly expose themselves to the night air when the wind blows off the land. Fever of a mild type is common.

are occasional outbreaks of *typhoid* and *diphtheria*; but, in spite of its crowded population, and comparative neglect of sanitary precautions, the city has, with the exception of the outbreak of cholera, not of a very malignant type, in the summer of 1893, for many years been remarkably free from serious epidemics.

The Geology of the Smyrna district is described by W. Strickland in the *Transactions of the Geological Society*, vol. v., 2nd series.

History.—Smyrna is a very ancient city. When, B.C. 1100, the Aeolians from Oyme founded the first city, it was on ground that had already been occupied by a settlement of the Leleges. This town was at the N.E. corner of the bay, where there are considerable remains of cyclopean masonry. The town was conquered by Ephesian Ionians, aided by Colophonians, and, about B.C. 688, it passed to the Ionian Confederacy. It was unsuccessfully attacked by Gyges, King of Lydia, and taken, B.C. 627, by his son Alyattes. For more than 300 years it was organised "on the native Anatolian village system, not as a Greek πόλις;" and, after the capture of Sardis by Alexander, it was rebuilt by Antigonus and Lysimachus, about 3 m. from the old town, on the site occupied by the modern city. Under the successors of Alexander, Smyrna was pre-eminent amongst the cities of Asia; and throughout the Roman period it was celebrated for its schools of science and medicine, for its magnificent buildings, and for its wealth. During the Mithridatic war it remained true to Rome; but it suffered afterwards when Trebonius, one of the murderers of Caesar, was besieged there by Dolabella.

When Phocæa lost its political power, Smyrna, besides being the outlet for the produce of the Hermus and Cayster valleys, shared with Ephesus and Miletus the commerce of Anatolia. The town claimed to be a "Metropolis" of the Province of Asia; was dignified by the title

Prote Asia; was allowed to erect a temple to Tiberius, and styled *Neocoros*; and retained its privilege of coining money throughout the Roman period. In A.D. 178 and 180 it suffered much from earthquakes, but was restored by M. Aurelius. Smyrna is one of the "Seven Churches" alluded to by S. John in the Apocalypse (ii. 8-11); and S. Polycarp, its first bishop, was burned, A.D. 155, near the stadium where his tomb is now shown.

During the Byzantine period Smyrna suffered many vicissitudes. In 1084 it was seized by a Seljuk chief, Chakas, who held it for about 13 years, when he was driven out by John Ducas, the brother-in-law of Alexius Comnenus. Chakas again took possession of the town, but, after having been driven out a second time, he perished by treachery. Early in the 13th cent. the Emp. John III. Ducas restored the castle on Mt. Pagus, a fact recorded in an inscription on the N. doorway. In the beginning of the 14th cent., when the Seljuk Empire fell to pieces, Aidin, the governor of *Güzel-hissar*, anct. *Tralles*, declared himself independent. His territory included the valleys of the Maeander and Cayster, and his principal towns were Aidin (Tralles), Ayasoluk (Ephesus), Birghı (Dios Hieron?), and Smyrna. During the rule of his grandson, Omar, the knights of Rhodes seized the lower castle, *Cromida-castro*, and in an attempt to retake it, in 1348, Omar was killed.

Smyrna was unsuccessfully besieged by the Osmanlı Sultans Murad I. and Bayezid I.; but after the battle of Angora (1402) it was captured by Timür. The Mongols constructed a mole across the harbour, and, after a heroic defence by the Christian knights, the town was taken by storm. The victor then erected a tower, as a trophy, into which the heads of a thousand captives were built. When Timür left, the town fell into the hands of Junaid, the insurgent chief of Ayasoluk, who was defeated by Muhammad I., and finally overthrown (1424) by Murad II. The province of Aidin now passed to the Osmanlıs,

and during the development of their empire, Smyrna attained a high degree of prosperity, which it has since maintained. In 1702 Tournefort estimated the total population at 27,200, viz. 15,000 Moslems, 10,000 Greeks, 1800 Jews, 200 Armenians, and 200 Roman Catholics.

The city suffered severely from earthquakes in 1688 and 1788; and some damage was caused by the earthquake of 1880. Slight shocks are felt every year; and, as a measure of precaution, most of the houses are now built of masonry, with a framework of wood. During recent years there have been several destructive fires in quarters where the houses are built of wood.

In 1858 the two lines of railway, which have so greatly contributed to the prosperity of the city, were commenced by English Companies; and, in 1870-75, the quays, which give Smyrna such a European character, were constructed by a French Company.

Ancient Topography.—Smyrna has experienced so many vicissitudes, that few remains of its ancient buildings have been left. There are, however, certain objects of interest, and the extent of the old Greek city can be traced.

The *Acropolis* of Lysimachus stood on the W. part of Mt. Pagus, where, in the lower part of the wall, some Greek masonry may still be seen. From this point the walls of the town stretched W. and N. In the first case the wall ran up the hill above the stadium, enclosed the Turkish cemetery, crossed the hill above the old Jewish cemetery, and reached the sea near Karatash. Some years ago fragments nearly 6 ft. thick were visible. On the other side the wall, starting from the N.W. angle of the Acropolis, ran in a straight line to the Basmakhaneh Station; there it bent at right angles, and, enclosing the Armenian Church, ended at the Castle of S. Peter, *Oromido-castro*. Remains of it may be seen near the Theatre, near the

Station, and in the court of a house in the Armenian Quarter.

The flanking towers have disappeared, but the names of some of them are known from inscriptions, as the towers of "Good Fortune," "Happy Year," "Michael the Great Emperor," "Heracles," the "Dioscuri," &c. The sites of two of the gates are known. One, in the S.W. part of the Turkish Quarter, where a portion of the old pavement is preserved, was probably known as the "Ephesian Gate." The other, a little above the Basmakhaneh Station, is still called *Kara Kapu*, "Black Gate," by the Turks. An inscription found here mentions the restoration of the walls by Heraclius. The street which connected these gates was called the "Golden Street."

Smyrna possessed the *Homerium*, erected in honour of Homer, and numerous *Temples*, including those of the Nemeses, of Cybele, called "the Metroum," of Aesculapius, of Jupiter Acreus, of Apollo, of Anubis, of Serapis, of Artemis, and of Venus Stratonicea. There were also a Prytaneum, a Theatre, a Stadium, an Odeum, a Public Library, and beautiful two-storied Porticoes. Of those monuments but few can be traced.

The Theatre, on the slope of Mt. Pagus, was one of the largest in Ionia, and could hold 20,000 spectators. All that remains is a vaulted passage with a peculiar arrangement of the key-stones. The *proscenium* and orchestra are built over, and of the *cavea* nothing is left but the natural hollow. The large *Vizier Khân* has been built out of the ruins.

The Stadium lies to the N.W., a little above the theatre. The sub-structures that existed a few years ago have been destroyed to make room for a Turkish house, and it is now only possible to distinguish the general plan. The *Turkish tomb*, with the cypress-tree at the N.W. corner, is, according to tradition, the memorial tomb of S. Polycarp, who suffered martyrdom here. Pococke relates that a governor of Smyrna, wishing to

the disorders at the festival of the saint, turned the tomb into a Turkish *santon*, and that the Christians then ceased to visit it. A fragment of the town wall that, until recently, stood at the head of the stadium, was erroneously supposed to be part of the church of S. Polycarp.

Between the Turkish and Jewish Quarters, there are *extensive ruins*, chiefly beneath the surface, which probably mark the site of one of the Porticoes mentioned by Strabo; and the numerous columns of *brescia* in the Turkish cemetery above apparently belonged to the same building, and not as supposed to a church of S. John. In the courtyard of M. Sidi's house is the entrance to a wide, vaulted passage, which is said to run far up Mt. Pagus, it is now walled up about 40 yds. from its mouth. The hill was honeycombed with such passages in connection with the water supply, and a few years ago several of the openings were visible. On the hill above the old Jewish cemetery, Mt. *Corypheum*, now covered with houses, stood a large building, variously identified with the Temple of Jupiter, or *Aesculapius*. It was destroyed to obtain material for the barracks. Near the sea, towards Kara-tash, and in the cemetery itself, is the site of another temple.

Caravan Bridge, over the so-called Meles, where caravans halted before the introduction of railways, has Greek or Roman foundations; and the fragments of the wall that bordered the river on both sides are of the same date. The position of the River Meles, at the source of which Homer composed his immortal poems, is much disputed. Those who place Old Smyrna at *Agia Triada*, or *Bariakli*, identify it with the stream near Hajji Mûtao; Kiepert has given the name to the rivers of Bârnabat and Hajjilar; Prof. Ramsay and M. Reclus identify the source with *Halka-bunar*, or "Diana's bath" (p. 77); and others find it in the stream that rises in the plain of Colophon, near Seidi Keui, and runs down behind Mt. Pagus. It is pos-

sible that when the site of Smyrna was changed the Meles went with it; but it is more probable that the river was always that flowing from "Diana's Bath."

Mount Pagus, the most interesting place in Smyrna, is about 460 ft. high. It is composed of trachyte and trachyte conglomerate, and on the N.E. side are beds from which the loam used for the flat roofs of the houses is quarried. The castle consists of two parts: the keep on the W., and a fortified enclosure, on the E., with walls of the Byzantine period. The total length is nearly 600 yds. In recent years the walls have been largely demolished for building purposes. Near the centre of the enclosure stood an *ancient mosque*, with the four columns mentioned by travellers. It is now level with the ground, but was at one time wrongly supposed to be a church in which S. Polycarp had preached. Near this ruin is a large reservoir, covered by a vaulted roof carried on pillars, which was constructed by the Emperor who restored the castle early in the 13th cent. There are other smaller cisterns towards the E. The walls and towers of the *Acropolis* proper contain fragments of Greek masonry. At their feet are large well-dressed stones, and above them Byzantine and Turkish masonry. The three different styles are well seen from the outside in the round tower at the S.W. corner. There was a *chemin des rondes* reached by several flights of steps. The entrance was on the E. through a well-built tower; and, on the N., a gate led to the fortified enclosure. Here there was an inscription (p. 72), and near it a beautiful bust of Apollo, or of an Amazon, of which Tournefort gives a copy. The view from Mt. Pagus, which includes the whole Gulf of Smyrna, and extends to Chios and Mitylene, is one of the most beautiful in the Levant.

Numismatics.—Smyrna is a numismatic capital to which coins from all parts of A. Minor find their way



REFERENCE.

1. *Konak (Government House)*.....C 5
2. *Municipal Buildings*.....D 5
3. *Fire Brigade Tower*.....G 4
4. *Telegraph Office and Landing Place*....E 3
5. *Imperial Ottoman Bank*.....E 4
6. *Credit Lyonnais*.....F 4
7. *British Consulate*.....F 4
8. *American* ".....G 3
9. *French* ".....G 4
10. *German* ".....G 4
11. *Museum*.....E 5
12. *Grand Hotel*.....F 4
13. *Hotel de la Ville*.....F 3
14. *Basma-khanek Railway Station*.....F 6,7
15. *Caravan Bridge Railway Station*....I 5
16. *Railway Station for Buja*.....K 4
17. *Central Office Smyrna-Aidin Railway*...E 5
- European Steamboat Agencies & Post Office* F 4
18. *Tobacco Regie*.....K 4
- Churches.
19. *St. Stephen (Armenian)*.....F 5,6
20. *St. Catherine (Greek)*.....H 5
21. *St. Constantin* ".....I, K 5
22. *St. Dimitri* ".....G 5
23. *Agia Photini* ".....E 5
24. *St. George* ".....E 5
25. *St. John* ".....I 3
26. *St. John (Aghio Nafolia), Greek*.....D 7
27. *Agio Nicola (Greek)*.....H 7
28. *Agio Vuklo* ".....G 7
- English Church (Protestant)*.....K 4
- American* ".....G 6
29. *St. Coeur de Jesus (R.C.)*.....F 4
30. *St. Jean* ".....G 4
31. *St. Marie* ".....E 4
32. *S. S. Pierre et Paul* ".....K 3
33. *St. Polycarpe* ".....E 5
34. *Synagogue*.....D 6
35. *Hiczar Jami'*.....D 5
- Hospitals.
36. *British*.....F 5
37. *Armenian*.....G 6
38. *Roman Catholic*.....F 5
39. *French*.....H, I 3
40. *Greek*.....F 5
41. *Dutch*.....F, G 5
42. *Jewish*.....D 6
43. *Imperial Ottoman*.....B 6
44. *St. Rocco*.....G, H 5
- Khans, &c.
45. *Baeyuk Vizier Khan*.....E 5
46. *Dervish Oghlu Khan*.....E 5
47. *Kuchuk Vizier Khan*.....E 5
48. *Brasserie Prokops*.....K 3
49. *Armenian Reading Room*.....F 6
- Club des Chasseurs*.....F 3
- Cafe Lucas Saduca*.....F 3
- European Casino*.....F 4



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Greek autonomous and Imperial coins, Persian, Roman, and some early mediæval coins may be obtained. Collectors of coins are numerous, and Mr. A. Lawson and Mr. Wiedemann have good collections. There is a Greek *curiosity dealer* in the Bezesten who purchases a great many coins from the natives. The visitor must be on his guard against *forgeries*, as there are expert forgers in the town.

The *earliest coins* of Smyrna are tetradrachms of Lysimachus (Head of Cybele turreted). The other silver coins are Alexandrine tetradrachms, Cistophori (Head of Cybele), and autonomous tetradrachms and drachms. The *Imperial coins* range from Augustus to Gallienus. They bear on their faces one of the honorary titles of the city, the representation of a deity, the Hermus or the Meles, or a Fountain. The coins with Homer seated, perhaps a copy of a statue in the Homerium, were called *Homerea*. The Nemesees, the seat of whose worship was at Smyrna, appear on many coins; on one two Nemesees are represented appearing in a vision to Alexander asleep under a plane-tree, and urging him to found the city of Smyrna. There are also *alliance coins* with Athens, and with many cities of A. Minor.

Mosques.—In the Moslem Quarter there are more than 40 mosques, but only one of them, the *Hissar Jami'*, is of any interest. This mosque was built A.H. 1228 (A.D. 1812) on the plan of the Arab mosques; it is 100 ft. long and 66 ft. wide, and its dome is supported by some beautiful marble columns. It was never, as some suppose, a church, though its site may have been occupied by a church during the rule of the Knights of Rhodes. *Kestâne Bazâr Jami'*, identified by some authorities with Christ Church, was rebuilt some 20 years ago. The slabs with the *Kufic inscriptions*, and many of the marble blocks, were brought from the great mosque at Ayasoluk.

Churches.—The Greek Cathedral of *S. Photini*, and the Armenian Cathed-

ral of *S. Stephan*, are interesting, and should be visited.

Schools.—The *Turks* have a Lyceum, a girls' school, and schools for boys; the *Greeks* have a gymnasium and school accommodation for more than 6600 boys and girls; the *Armenians*, *Jews*, *Protestants*, and *R. Catholics* have also schools for both sexes. At Smyrna there is a much-frequented *English Commercial School*; the *Scotch* and *American Missions* have schools for boys and girls; at *Bárnabat* there are an English school for boys and one for girls; and at *Bâja* an English school for girls.

Orphanages.—There are a *Turkish Orphanage*; a *Greek Orphanage* and Foundling Hospital for all nationalities and religions; a *R. Catholic Orphanage*, with dispensary, managed by Sisters of Charity; and a *Protestant Orphanage* managed by the Deaconesses.

Hospitals.—The *Turks* have a civil and a military hospital; the *Greeks* a very large, well-managed hospital, with lying-in ward, dispensary, &c., in which patients of all religions are received; the *Armenians* a hospital built by M. Spartali; the *Jews* a hospital and dispensary founded in 1831 by Baron Solomon de Rothschild; and the *R. Catholics* the large hospital of S. Antonio. The *English* have a hospital for sailors, and the *Austrians*, *Dutch*, and *French* have hospitals—all well-conducted.

Museums, Libraries, &c.—The *Museum and Library of the Evangelical School* was founded in 1874 by a committee of Greek gentlemen. The *Museum* contains a large number of marble sculptures, terra-cottas, glass objects, inscriptions, and some 15,000 coins. Deserving of notice are the *Heads of Aphrodite* and *Doryphorus* from Tralles, of *Augustus* when young, and of *Lucius Aelius* from Ephesus; the *statue of a Muse*, without head and feet, from Sardis; a *Caryatid figure*, without head, from Tralles; *statue of*

Bacchus; and one of *Ariadne* in a recumbent position. Amongst the weights are old *Greek weights* in lead, and *Byzantine* ones in bronze. Some of the *sculptures* are in the churchyard of S Photini; and some of the *inscriptions* have been built into the wall of the girls' school, *Homerium*, where they can be easily read. The Museum publishes occasional volumes of *Transactions*. The *Library* contains about 30,000 vols. and 200 MSS. Amongst the latter are a *Testament* (10th cent.) with illuminations and commentary; *Physiologos*, a unique MS with coloured pictures; and *Discorides*, an ancient botanical work with coloured pictures.

The *Armenian School* has a library and small museum. In the garden of the Ottoman Lyceum, *Lycée impérial*, there is a collection of sculptures, &c., including 10 blocks from *Téos*, representing centaurs and women; a lioness with *Heracles* as a boy on her back; a head of *Medusa* from *Caravan Bridge*; a *stele* with a *bas-relief* representing a lady attended by two servants; numerous *Greek and Roman tombstones*, a large number of *inscriptions*, and several *statues* from *Magnesia ad Maeandrum*. In the garden of the *Konak*, or governor's residence, there is a *colossal statue*, without head, with *Oriental draperies* from the *Opistheleprion gymnasium* at *Ephesus*. There are also some sculptures in the wall of the *Armenian churchyard*.

Amusements.—During the carnival time the *Casinos* give *subscription balls* for some benevolent object. In summer there are *French plays* and *Italian operas* in the *Allhambragarden theatre*, and *Greek comedies* at the *Théâtre des Quais*. There is also music, some of it good, at the *cafés*. In winter there are occasional *concerts* at the *casinos*, and *plays* at one of the *cafés*. Once a year, the Thursday after *Greek Easter*, there are *horse races* at *Bûja*. The *Dancing (Mevlevi) Dervishes* have a *Tekke* in the upper Turkish town, and the *Howling Dervishes* in the *Armenian Quarter*.

Sport.—The *Smyrna-Aidin Railway* enables the sportsman to get to localities where there is good shooting. In winter there are *snipe*, *wood-cock*, and *wild-fowl* in abundance, and in the fig season *beccafico*. *Partridge* and *hares* are found nearly everywhere, *wild boar* in certain localities, and *leopard* occasionally. A stranger should not go out shooting without a *tekere*, or permit to carry arms; and he should consult one of the many resident sportsmen as to the best places for game.

Water Supply.—Water is brought from *Paradise* by *aqueducts*, and distributed by *lead pipes*. There are several *public fountains* in the *Turkish Quarter*, but only one or two in the *bazars* are of interest. There are a large number of *artesian wells* which supply very good water, but in most cases it has to be pumped up.

Cemeteries.—There are a great many *Turkish burial-grounds* with *cypress groves*, but those within the city are not used. The *Greek cemetery* at the Point is extensive, and contains some interesting monuments, and the *Church of SS Michael and Gabriel*. The *Armenian, Protestant, R Catholic, and Jewish cemeteries* are S. of *Caravan Bridge*, on both sides of the railway. In the *British cemetery* are the *pyramid* and remains of the soldiers, who died at *Smyrna* during the *Crimean War*, which were originally on the hill above the old *Jewish cemetery*.

Basars, Khâns.—The *bazars*, though not so extensive as those of *Constantinople*, are well worth a visit. A *guide* is necessary. The only *khân* of interest is the large *Vizier Khân*.

Trade.—The discovery of *America* and of the *Cape route* to *India* ruined the trade of *Smyrna*, and it only began to revive at the end of the 16th cent. The *Dutch* monopolised the trade for a long time, but towards the close of the 17th cent. *England* supplanted *Holland*, and the *Levant Company* exploited the commerce of *A. Minor*. *Austria* took part in the trade in the

18th cent., and France, Switzerland, and Germany in the early part of the 19th cent. The Smyrna trade received a great impetus from the Crimean War, and the town is now the *trade-centre* of the islands of the Turkish archipelago, and of the richest districts of A. Minor. The *port* is one of the finest and safest of the Mediterranean, and it has a large harbour that can be entered in all weathers.

The *exports*, of which nearly half go to Great Britain, are valued at over 3½ millions; the *imports*, of which Great Britain supplies about 80 per cent., are valued at over 8 millions.

Smyrna is the chief seat of the trade in figs, raisins, valonea, opium, drugs, and sponges; and before the rise of New Orleans it was a great cotton port. *Figs*, a speciality of Smyrna, are grown in the Maeander Valley. The curing of them is a Smyrna mystery which may be seen performed, by men and women, in the fig-houses in September and October. *Raisins* come next in importance. The best *sponges* are found in the Sporades, and the supplies come from Rhodes, Syme, and Kalymnos. There are five kinds in commerce, and about one-third of the supply goes to England. The *wax* of Smyrna, which is much esteemed for its purity and whiteness, comes from the wooded districts of Melas, Mughla, Satalia, and Rhodes.

The *silk* trade, which almost died out in consequence of the silkworm disease, has commenced to revive since the introduction of new seed. *Liquorice root* and *paste* come from Sokia and Nazli. *Madder-root* has been little grown since the introduction of aniline dyes. *Wool* and *hides* come from the interior, and *Turkey carpets* and *rugs* from Ushak, Gurdiz, and other towns. *Leeches* are largely exported to Austria, France, and Italy. *Emery* is brought from Sokia, Azizieh, and Kosbunar; and *antimony*, *chrome*, and *iron ore* are also exported.

The *industrial production* is small. *Silk*, *half-silk*, and *cotton stuffs* are manufactured for local use, and the home-made lace, *point de Smyrne*, is good. The *helva*, a sweetmeat made

with honey and sesam, is famous, and is exported to Greece and Russia; *pekmez*, and *macaroni* are also made. *Soap* is extensively manufactured; *furniture* is made on a large scale; and there are *ironworks* at the Point, *saw-mills*, where the wood for the fig-boxes is prepared, *gas works* at the Point, managed by an English company, and an *ice manufactory* on the road to Bûrnabat.

The principal *imports* from England are cotton goods, woollen cloths, calicoes, linen, coffee, sugar, potatoes, butter, leather, coal, iron, iron-ware, petroleum, &c. The merchants have a *Bourse* and a *Central Hall* for mercantile transactions.

Railways.—Two lines of railway, one following the course of the Maeander, the other that of the Hermus, run eastward from Smyrna. The *Ottoman Railway* runs to Ayasoluk (Ephesus), Aidin, and Dineir, and has *branch lines* to Odemish, Sokia, Denizli, and Chivril. The same company also works the *suburban lines* to Bûja and Seidi Keui. The *Smyrna and Kassaba Railway* runs to Kassaba and Alashehr (Philadelphia), and has a *branch line* to Ak-hissar (Thyateira) and Soma. The Company also works the *suburban line* to Bûrnabat.

Excursions.—(1.) A picturesque and interesting walk, up the *Valley of S. Anna*, to *Paradise*, following the new road that skirts the foot of Mt. Pagus. Return by rail from Paradise station.

(2.) A walk to Halka-Bûnar (*well of the ring*), or Diana's Bath, less than a mile beyond *Caravan Bridge*. The road runs E., on the l. the *Church of Constantine and Helena*, and the German *Wein-kelleret*, on the hill of *Tepeyik*; on the rt. the *French Orphanage of S. Joseph*. Many ancient *tombs* have been found along this road, and early in the 18th cent. some sepulchral monuments could still be seen. At the *fountain*, rt., the road to Kukulja turns off; and a little further, l., is "Diana's bath," in private grounds, to which there is always admission.

The spring, the most probable source of the Meles, is a large one, and its waters are dammed up, so as to form a pond, whence a steady stream runs off to drive a mill. Many fragments of marble have been found here, including a statue of Diana—hence the name. The supply is nearly constant summer and winter. Behind a cottage opposite to the entrance is a sarcophagus with sculpture in relief.

(3.) To Old Smyrna (5 hrs.). Luncheon should be taken. By steamer, local line, to *Bariakli*, and thence walk along the shore-road to *Agia Triada*; here leave the country houses and gardens to the l., and make for the valley to the N., following a stony road, *Petrola*. A rough ridge of rocks soon comes into sight, this is reached by two flights of steps cut in the rock on the N. side. On the top is an excavation, about 6 ft. long, which is supposed to have been a tomb or sacrificial ditch. The walls surrounding the area should be examined. The road now runs along the ridge, half an hour's hard work, to the Acropolis, about 120 ft. long and 60 ft. wide, with walls of Cyclopean masonry. It is approached on the E. by a remarkable gate, in a massive wall, which was laid bare by M. Texier, in 1835. In the interior was a quadrangular building where fragments of tiles and pottery were found. At the N.E. corner is a sort of tower, and the N. wall shows various modes of construction. The ditch close by was a reservoir protected by a wall on the outside. On the E. there is a walled enclosure in front of the castle. The view is very fine, and almost equal to that from Mt. Pagus. The site is identified with the Smyrna of the Aeolians by Hamilton, Ramsay, Curtius, Kiepert, Hirschfeld, and others. Below the Acropolis, on a small level space, is a pool about 30 ft. long, often dry, which Texier supposed to be *Lake Salos* (p. 81).

Continuing along the ridge, towards the S.E., the monument, called by Texier the Tomb of Tantalus, is reached. It is a circular tumulus, 112 ft. in dia-

meter. The masonry at the base is a fine specimen of the polygonal style. The internal vault, exposed by Texier's excavations, is interesting. It is similar to the vault of the "Treasury of Atreus," at Mycenae, in which the stones of each successive course project beyond those below until they meet in the centre; the corners of the stones have been cut away to leave a smooth surface. Plans, &c., in Texier's *Asie Mineure*, and G. Weber's *le Sipylos et ses Monuments*. There is a rival "Tomb of Tantalus" in the Hermus valley $\frac{1}{2}$ hr. E. of the Niobe monument (p. 82).

On the hillside, towards the *Burnabat* plain, there are 44 partially destroyed tombs, near some of which lie the phalli that surmounted them. The isolated hill, with a farm on it, was once an island protecting the harbour of old Smyrna, which is now filled with silt brought down by a stream that some writers regard as the original Meles.

Visitors afraid of the climb to the Acropolis can proceed direct to the Tomb of Tantalus from *Bariakli*.

Near *Burnabat*, M. Weber has found another large fort with round towers at the angles. The interesting ruins of *Ada*, and some rock-cut inscriptions of *Mormonda*, are 3 hrs. N. from the shore.

(4.) To *Burnabat* and the Hill of *Bel-kahveh*. Rail to *Burnabat*, a charming summer resort of the Smyrnites. Some of the villas with their gardens are very picturesque, and those who wish to see what the fashionable life of Smyrna is like should visit the place on a summer's evening. There are an *English Church* built by Mr. C. Whittall, and English schools; a *R. C. Church* and girls' school, and a *Greek Church* and school. The mediaeval name was *Prinoburia*, but some remains in the mosque and Turkish cemeteries prove a previous Roman occupation. The Turkish name is from *Burnu Ova*. On the column in the mosque there is an interesting inscription praising the healing powers of the river-god Meles.

From Bûrnabat it is a 2 hrs.' carriage drive through the villages of *Narli* and *Hajjilar* to *Bel-kahveh*, the *Café* in the pass that leads to *Nif*, anct. *Nymphaeum*. Half way up the hill is some fine *Cyclopean masonry*. The old town occupied the summit, but only traces of the walls and the Acropolis remain. The view from this point over the plain of Bûrnabat and the Gulf of Smyrna, on one side, and over the Valley of *Nymphaeum* on the other, is very beautiful. Return direct to Smyrna by *Bunar-bashi*, *Ishikler*, *Kukluja*, and *Diana's bath*. This excursion may be combined with a visit to *Nymphaeum*, and the so-called *Sesostris monument*.

(5.) *Ascent of the Two Brothers* (1 day). By tram or carriage through the suburbs of *Kara-tash*, and *Geuz Tepe*, to *Kogar-yali*; thence on horse-back or on foot, at first through fine olive groves, passing, l., the *Baths of Agamemnon*. The ascent is from *Narli-dere* by an easy path, which runs just below the two summits. On the southern and higher of the two peaks is a primitive Moslem tomb. The view is extensive—*Samos*, *Icaria*, *Chios*, *Mitylene*, the peninsula of *Erythrae*, the Gulf of Smyrna, and the plain of Menemen lie, spread out like a map, at the feet of the spectator.

ROUTE 30.

SMYRNA — MANISA — SART — ALA-SHEHR, BY RAIL.

	MILES.
Menemen	19½
Manisa (<i>Magnesia ad Sipylum</i>)	41
Kassaba	58
Sart (<i>Sardis</i>)	76½
Ala-shehr (<i>Philadelphia</i>)	105

The Smyrna—Ala-shehr Railway, the construction of which is due to

British enterprise, was commenced in 1864 and opened as far as *Ala-shehr* in 1878. A branch line from *Manisa* to *Ak-hissar* and *Soma* has since been opened. The Smyrna terminus is

Basma-khaneh Station, on leaving which the line soon enters the gardens and orange-groves that border the town. After crossing the so-called stream, usually dry, wrongly called *Meles* near *Caravan Bridge*, and the Smyrna-Aidin Railway, it runs over marshy ground to the eastern end of the Gulf of Smyrna, and leaving Bûrnabat with its pleasant houses and gardens to the rt., winds round the foot of the *Yamanlar D.*, on which are the Tomb of *Tantalus*, and the ruins of Old Smyrna (p. 78). The line here keeps close to the sea-shore, affording fine views of Smyrna and the S. shore of the Gulf, but the hills gradually recede as we approach

Cordelio (6½ m.), a pretty village on the coast, which is a favourite summer resort of the Smyrniotes. Beyond *Cordelio* the line keeps to the foot of the hills on the rt., and has on the l. the great level plain that has been formed by the *Hermus*. Part of the plain is rich corn-land, but the pyramids of salt, so conspicuous in the distance, show the existence of large *salines* nearer the sea. As we advance the hills on the rt. become lower, and after passing the small stations of *Chigli* (½ m.) and *Ulujak* (½ m.) the line runs through an opening in the low hills to

Menemen (4 m.), a large town with fine gardens and fig orchards. It has taken the place of the ancient *Temnos*, which is deserted. It rose to importance in late Byzantine times, but there are no objects of interest. Beyond Menemen the line follows the l. bank of the *Gedis Chai*, anct. *Hermus*, which runs between prettily-wooded hills to *Amir Âlem* (4½ m.), opposite which are the ruins of *Temnos*. Soon afterwards it enters a rocky defile, *Menemen Boghas*, through which the

river runs. The pass opens out on to the wide-spreading, fruitful *Hyrcanian Plain*, and the line, keeping near the foot of the range of Mt. Sipylus on the rt., runs through cornfields and vineyards to Hamidiëh, or Qiaour K. (11 m.); Horos K. ($4\frac{1}{2}$ m.), with a small church to which the Greeks make a pilgrimage on the day of S. Anastasia, early in May; and

Manisa, Magnesia ad Sipylum ($1\frac{1}{2}$ m.). The town lies at the foot of Mt. Sipylus about $\frac{1}{2}$ m. from the Stat., at which omnibuses and carriages wait the arrival of the trains. It is the capital of the Saru-khân Sanjak, and residence of a Mutessarif.

The origin of *Magnesia* is doubtful, but its coins show that the people attributed its foundation to the Amazons. Under the Seleucids it became an important town, and it was beneath its walls that Antiochus the Great was defeated, B.C. 190, by the two Scipios in the memorable battle that made the Romans supreme in A. Minor. In the reign of Tiberius the town was nearly destroyed by an earthquake. Coins show that it flourished down to the third century, and in later Byzantine times it was one of the greatest cities in Western Anatolia. In 1204, when the Crusaders established the Latin Empire at Constantinople, John Ducas took possession of Magnesia, and, after he succeeded Theodore Lascaris, made it the seat of government of the Byzantine Empire. The rapid conquests of the Seljûks, who in 1301-2 ravaged the Hermus Valley and threatened Magnesia, induced the Emperor Andronicus to call in the aid of the Catalans under Roger de Flor. In 1305 the people of Magnesia massacred the Catalans in the city and seized the treasure which Roger had placed in the citadel for safety. The city was at once besieged, but it withstood all the assaults of the Spaniards, who were obliged to raise the siege. Eight years later, however, it was taken by the Seljûks under Saru I., who made it the capital of his province. In 1398 it submitted to the last Sultan Bayezid I.; but in 1402 it was

occupied by Timûr, who made it the depôt for the plundered wealth of Smyrna, Sardis, and Thyateira. After the retreat of Timûr it came again into the hands of the Osmanlis. In 1419 it was the scene of a dangerous insurrection raised by a fanatic, Bedr-ed-din, who preached poverty, equality, and community of goods, and was joined by Moslems, Greeks, and Jews. Bedr-ed-din was defeated by Prince Murad, who afterwards, as Murad II., built a palace in the town, to which he retired after his two abdications. Manisa was much favoured by the early Sultans, some of whom, as Suleiman I., and Murad III., had resided in the town as governors of the principality of Saru-khân before coming to the throne. Murad III. (1566-74) built a large mosque, with an *imâret*, and *medresse*, a bath and a *khân*, which still exist. At a later period Manisa became the residence of the powerful Dere Bey family of Kara Osman Oghlu, whose head, known as "Prince of Karamania," ruled the country almost independently of the Porte. The family lived in princely state until 1822, when Mahmûd II. abolished the feudal chiefs. The Kara Osman of that day submitted to the Sultan and saved his estates; and members of the family still live at Manisa, who are large landowners, and have a high reputation for hospitality.

The modern town contains many traces of its importance under the Seljûks and early Ottoman Sultans, though the Epicurean retreat of Murad II. with its beautiful gardens has disappeared. There are over 20 mosques, of which the more important are: the *Eski Jami*, built by Ishak Chelebi, son of Saru Khân, in which the carving of the *minbar*, pulpit, should be noticed; the *Muradiyeh*, built by Murad II., which has fine Persian tiles, stained glass windows, two minarets, an *imâret*, a *medrese*, and a library; and a mosque, with a minaret decorated with coloured tiles, which was once a church. In the court of the last are fragments of columns and capitals; at one door are

some defaced Greek *inscriptions*, and in the mosque itself a curious Genoese clock. Other buildings are: the *Palace of Kara Osman Oghlu*; the *Konak*, or Government house; the *Tekke* of the Mevlevi dervishes, built by Ishak Chelebi, whose head ranks next to the Chief of the Order at Konia; a *lunatic asylum*, founded by Murad III., and rebuilt in 1884 by Sururi Effendi, then Governor; a fine *khân* built by Murad II., and a large public *bath*. There are a few remains of the *citadel*.

Manisa is the seat of a Greek bishop, a very prosperous station of the American Mission, and an important commercial centre. It has a cotton spinning factory, and the surrounding district produces good grapes, tobacco, cotton, &c. It is famous for its *kaimak*, clotted cream, and its *bazars* are always well supplied. There is an *inn*, and good quarters can be obtained in private houses. There is a resident *British Consular Agent*, and the *Imperial Ottoman Bank* has a branch in the town. *Coins*, of which 180 are given in Mionnet, can sometimes be obtained. No one should omit a walk to *Platinistria*,—a *café*, on the bank of a torrent, shaded by gigantic plane trees. Smyrna can be reached in 6 hrs. by a path over the *Sabanja Bel*.

About 4 m. E. of Manisa, on the northern slope of Sipylus, are "many traces of a very ancient city,—sepulchral tumuli, rock-cut tombs, and a small acropolis perched high on an almost inaccessible peak. On both sides of it are the sanctuaries of its religion: on the W. a rock-cut image of Cybele, on the E. the hot springs and sacred cave of a god called by the Greeks Apollo." The *image of Cybele*, which is generally known as the Niobe, *Surat Tash*, "stone bust," is at a considerable height above the road that runs up the Hermus valley, and a rough scramble is necessary to reach it. The figure is in a niche about 30 ft. high, and is that of a woman of colossal size, seated on a throne with hands laid on her breast. The legs and feet, or perhaps the two hills on [Turkey.]

which the feet are placed, are rudely indicated. The whole is, however, so roughly sculptured and so weather-worn, that it has in great measure to be mentally restored. Water does not trickle down the face after rain and give the appearance of tears, as has sometimes been stated. In a niche on the l. hand of the figure, and on a level with its head, are some "*Hittite*" symbols, first noticed by Mr. G. Dennis, which make it certain that the image is one of a series that extends from Cappadocia over Phrygia and Lydia down to the *Ægean Sea*. The figure is doubtless the very ancient statue of the Mother of the Gods, made by Broteas, son of Tantalus, which is mentioned by Pausanias. It does not appear to be that writer's figure of Niobe, though it may be the Niobe of whom Homer sang:

Upon arid Sipylus, upon the rocks of the desert mountain Niobe, though turned to stone, still broods over the sorrows the gods have sent upon her.

And Ovid says:

She weeps still, and, borne by the hurricane of a mighty wind,
She is swept to her home. There, fastened to the cliff of the mount,
She weeps, and the marble sheds tears even now.

About $\frac{1}{2}$ m. E. of the Niobe, the mountain wall of Sipylus is cleft by a ravine about 100 ft. wide, from which issues a little stream. The sides are perpendicular, and on a curious crag, standing out from the l. bank, is a rock-fortress, closely resembling that near the Tomb of Midas, which was first brought to notice by Herr Humann. "On the top are numerous rock-cuttings, 7 or 8 large bell-shaped cisterns, 20 or 30 beds for the foundations of houses such as are common on the rocky hills of Athens, and in some places a parapet wall about 8 ft. high, cut out of the solid rock along the edge of the dizzy precipice." On the highest point there is a square-cut hole that looks like a large seat, which is possibly the *Throne of Pelops*, of Pausanias. The tiny lake beneath the Niobe is apparently the *Lake Saloç*

in which the city of Tantalus disappeared. 300 yds. E. of the ravine, beyond some artificial tumuli, is a very beautiful tomb cut in a sloping rock at the foot of the mountain. This tomb, and not that beneath Old Smyrna (p. 78), is apparently the Tomb of Tantalus. $\frac{1}{2}$ m. E. of the tomb is a hot spring, which was a holy place, and probably the seat of Apollo *de Nidreus*, one of the gods by whom the Magnesians swore.

Soon after passing the Niobe the range of Mt. Sipylus terminates abruptly, and near its E. end is Cheban-isa, "Shepherd Jesus" (8 $\frac{1}{2}$ m.). Thence, after crossing the *Nif Çat*, and the broad open valley through which it flows to the Hermus, the line runs on to

Kassaba (8 $\frac{1}{2}$ m.), a large town with a considerable trade. It is the centre of a cotton district, and is celebrated for the excellence of its melons. The *basars* are good, and in the Christian Quarter there are some cotton factories. Fragments of ancient marble that have been found indicate that Kassaba occupies an ancient site. The line continues up the valley to Urganli (7 $\frac{1}{2}$ m.), and, after passing two small tumuli (rt.), Ahmedli (5 $\frac{1}{2}$ m.). Here a good view is obtained of the Necropolis of Sardis (l.), with the tumuli, *Bin Tepe*, of the ancient kings of Lydia. After leaving Ahmedli, the hills on the rt. are prettily broken into sharp peaks, and fine views, up and down the valley, are obtained as the train approaches.

Sart, Sardis (6 m.). Sardis is said to have been fortified by a king Meles, who reigned before the revolution that led to the murder of Candaules, and placed Gyges and the dynasty of the Merminades on the throne. In the reign of Ardiya, son of Gyges, the town was taken by the Cimmerians, but the citadel resisted all attacks. The Cimmerians were driven out by Alyattes, under whose son, Croesus, the last Lydian king, the city attained its greatest prosperity. It was famous for its fruits, its woollen stuffs, and

gold ornaments, and to it the Spartans sent to purchase gold to gild the face of the Apollo of Amyclae. The gold is said to have been furnished by the sand of the *Pactolus*, a stream which came down from *Tmolus*, and ran through the *agora* by the side of the temple of Cybele. Its commercial importance was very great, and it was the first town to mint gold and silver coins. Croesus was defeated by Cyrus on the plain in front of the town, and, after sustaining a 14 days' siege in the citadel, was taken by the Medes.

After the overthrow of the Lydian monarchy Sardis became the residence of the principal Persian satrap. When Artaphernes, brother of Darius, was satrap, the Ionians revolted, and, assisted by an Athenian army, took the city, but were unable to obtain possession of the citadel. On this occasion the town and its public buildings, including the temple of Cybele, were burned. This attack led to the invasion of Greece by Xerxes, who assembled his troops at Sardis before his march to the Hellespont. It was also from Sardis that Cyrus the younger marched against his brother Artaxerxes. The town submitted to Alexander, and after his death came first into possession of Antigonos, and then into that of the Seleucidae. After the murder of Seleucus Ceraunus, Achaeus, who had proclaimed himself king, was besieged by Antiochus the Great. The citadel only fell after a year's siege when Lagoras, the Cretan, scaled the walls at an unguarded point. After the battle of Magnesia, Sardis submitted to the two Scipios; and when the province Asia was founded in 133, it became the capital of a *conventus*. It was partly destroyed by the earthquake in the reign of Tiberius, and rebuilt by order of the Emperor.

Sardis is of peculiar interest as one of the "Seven Churches of Asia" to which St. John wrote, and a reference to the voluptuous habits of the Lydians is perhaps intended in Rev. iii. 4. The town was ravaged by the Goths, and at a much later date by the Seljuk Turks. In 1301 the citadel was

divided into two forts—one held by Greek, the other by Seljûk troops. It afterwards passed into the hands of Saru Khân; but in 1402 it was destroyed by Timur, and has never since recovered. There are now only a small miserable village, and the tents of wandering Yuruks.

The ruins of the city are on the lower slopes of the hill upon which stood the triple-walled *acropolis* built by Melcs. The hill rises 950 ft. above the plain, and it is an hour's hard scramble to reach the summit from the station. The view over the Gygaean Lake and the plain is magnificent; but the remains are those of the Byzantine fortress. The walls were built with old material, and there are several fragments of friezes, cornices, &c.; some mutilated *inscriptions*; and some blocks on which grotesque figures are carved. The hill has for centuries been gradually crumbling away under the action of the weather, and it is now impossible to distinguish the path by which the Median soldier ascended, or that followed by the Cretan officer of Antiochus. The buildings of the ancient city are partially buried by the soil washed down from the *acropolis* hill; but on the N. side may be seen the ruins of a *gymnasium*, and on the N.E. those of a *stadium*, and of a *theatre* of the Roman period. There are also the remains of two Byzantine Churches in which are many sculptured fragments. The most interesting ruin is that of the great *Temple of Cybele*, of which two columns alone are standing. It is of the Ionic order and possibly of the time of Alexander. The temple is 40 min. walk from the station, and is reached by following the course of the *Pactolus* through the deep ravine that separates the *acropolis* hill from Mt. Tmolus. Of the *agora*, through which the stream ran, there is no trace.

Accommodation, can be obtained at the Rly. Stat., and the Kavâs acts as *guide* and *guard*.

The Necropolis of Sardis, *Bin Tepe*, is on the rt. bank of the Hermus and

about 2 hrs.' ride from Sart. In late spring and summer the river can be forded about 4 m. from the station; but at other times a long detour to the E. is necessary. The Necropolis consists of a great number of large and small *tumuli*, which stand on a terrace, between the Hermus and the Gygaean Lake, *Mermere Göl*, whence there is a commanding view over the plain. The largest tumulus is that of Alyattes, described by Herodotus, which is circular in form and about 880 yds. in diameter. Excavations have shown that the tomb had been previously opened and rifled. Other tumuli have been examined, but nothing of importance has been brought to light. On the S. shore of the lake are the foundations of the *temple* of the Gygaean Artemis, and a *causeway*; and in two places there are remains of *Lacustrine dwellings*. There is a settlement of Slavs from S. Russia, who left their homes in the time of Catherine, and still preserve their features, complexion, and language. They have boats on the lake, and are engaged in the valuable carp fishery.

After passing Sardis the line enters the valley of the *Kuru Çai*, anot. *Cogamus*, a tributary of the Hermus and, keeping close to the foot of the range of Tmolus, runs through Salikli (5½ m.), a place of importance as a starting-point of caravans for the interior, to Monavak Kahveh (6½ m.), Dere Keui (6½ m.), Alkan (4½ m.), and

Ala-shehr, the "spotted city," anot. *Philadelphia* (5½ m.). Philadelphia was built by Attalus II., Philadelphus, of Pergamum (B.C. 159-138). It occupied an important position in the valley of the *Cogamus*, near the pass through which ran the road from the valley of the Hermus to that of the Maeander; and was called "Little Athens" on account of its festivals and temples. Christianity flourished at an early period, and it was one of the "Seven Churches" addressed by S. John (Rev. iii. 7). The volcanic soil was very favourable to the growth of the vine, and the soundness of the wine produced is celebrated by Virgil.

The town suffered greatly from violent shocks of earthquake, and during the great earthquake of Tiberius, it was almost levelled with the ground. In the later Byzantine time it was a great and warlike city, and a frontier fortress against the Turks. In 1190 it was occupied by the Emperor Frederic, who fought a battle near it against the Byzantines. In 1304 it was besieged by the Seljûks, and reduced to such extremities that the blood of a sheep or a pig was sold for a byzant. The siege was raised by Roger de Flor and his Catalans. In 1328 it was again besieged by the Seljûks, and reduced to the last extremity by famine before it was relieved by Alexius Philanthropenus. After this it was cut off from the central administration of the Byzantine Empire, and as a neutral city, surrounded by the territories of hostile Emirs, attained considerable commercial importance. In 1390 it surrendered to Bayezid I., in whose army was a Greek contingent commanded by the Emperor Manuel II. In 1402 the town was ravaged by Timûr, who is said to have erected a wall of the bones of slaughtered prisoners, the site of which is still shown.

Ala-shehr stands partly on a terrace beneath the range of Mt. Tmolus, and partly on lower shelving ground. Two streams that have cut through the terrace mark the limits of the ancient town. On the terrace are the ruins of a castle, and of walls of mediaeval date, which extend to the lower ground, and a mass of brickwork near the *Konak* is said to be part of an ancient church. There are also many fragments of columns, &c. In the lower part of the town, and also in a valley running back into the heart of the hills, there are large gardens. There is a *liquorice* manufactory; and small quantities of *attar* of roses are made. The *hot springs* mentioned by Byzantine writers are still much used. *Ala-shehr* is the seat of a Greek bishop, and about one-fourth of the population is Greek.

ROUTE 81.

SMYRNA—THYATEIRA—PERGAMUM
—SMYRNA.

	hrs.
Manisa (<i>Magnesia</i>), by Rail. . . .	2½
Ak-hissar (<i>Thyateira</i>), by Rail. . .	2
Soma (<i>Germi</i>), by Rail.	9
Bergama (<i>Pergamum</i>)	3
Menemen	14½
Smyrna, by Rail.	1½

From Manisa (Rte. 80) a branch line runs N over the Hyrcanian plain, and, crossing the Hermus by a fine bridge, keeps to the right bank of the *Kûm Chai*, anct. *Hyllus*. The stations are *Kara-agachli*, *Sara-khânli*, or *Sarhanli*; at *Papasli*, 2 hrs E of the station are the ruins of *Hyrcania*. *Mikhaili*, *Kaishlar*, *Kapakli*;—*Palamut*, once an important station on the military road from Smyrna to Constantinople, is 1½ hrs. to the E., and near it are the ruins of *Apollonia*, re-founded by Attalus II. 2 hrs to the E of *Kapakli*, beside the villages *Bei-ova* and *Sas-ova*, are the ruins of *Hierocæsarea*, where the cultus of *Artemis Persica* is said to have been founded by *Cyrus*.

Ak-hissar, *Thyateira* (2 hrs. by rail), a large town of mud houses, on the *Geurdek Chai*, anct. *Lycus*, a tributary of the *Hyllus*, which is almost hidden from view by the luxuriant vegetation of its gardens. *Thyateira*, the "town" of *Thya*, was originally called *Pelopia*, and *Semiramia*. It was peopled with a Macedonian colony by the Seleucid kings in the 3rd century B.C. It became an important place, and Antiochus the Great was camped before it when the two Scipios landed in Asia. After the defeat of Antiochus it was given to Pergamum. *Thyateira* was one of the Seven Churches (Rev. ii. 18), and one of its inhabitants, *Lydia*, is mentioned in Acts xvi. 14. Many buildings were erected by *Caracalla*, but nothing now remains in a perfect

state. On a slight elevation are the ruins of a *temple*, and there are broken *columns*, *sarcophagi*, and *inscriptions* in the houses. Near the town are the ruins of the castle, from which it takes its modern name.

Ak-hissar is unhealthy in summer, when fever, due to a large marsh in front of the town, is very prevalent. Half the population is Christian (Greek and Armenian), and there are a few Jews. A road, following the line of the Roman road, runs from Thyateira by *Mermere* and *Bin Tepe* (p. 83) to Sardis in 9 hrs.

[On the Kûm Chai, about 87 m. from Ak-hissar is Gûrdiz, where the best prayer carpets are made.]

The railway runs over the plain to Suleimanli, and then crosses the low ridge between the waters of the Hyllus and those of the Caicus. Soon after passing Khânli, the fine village of Bakir, *Nacrassa*, is seen at the foot of the hills to the l., and the line then runs on to

Kirk-agach, *Chliara*, prettily situated at the foot of the limestone hills. It has 3 cotton factories, and has a good trade in cotton, cereals, dried fruits, and honey. Coal has been found in the hills behind the town. The population is mixed, Moslem, Armenian, Greek, and Jew. The station is on the rich plain, down which the line continues to Boghas Kahveh and

Soma, *Germe* (2 hrs. by rail.), situated on the side of the hill beneath the ruins of a castle. Here, in 1304, Roger de Flor defeated the Seljûk army on his way to relieve Philadelphia. The station, the present terminus of the branch line, is on the rt. bank of the Caicus. The road onward runs down the broad valley of the *Caicus*, now *Bakir Chai*, through a beautiful country to Kinik (5 hrs.), and *Potrajik*; and as it approaches

Bergama, *Pergamum*, (3 hrs.), fine views are obtained of the steep and rocky conical hill which rises to a height of 1000 ft. above the town.

On either side of this natural fortress—the site, no doubt, of the first settlement, and in later times the Acropolis of Pergamum—a stream runs down from the North. On the W., the *Bergama Chai*, anct. *Selinus*, flows through the latter, Roman town; whilst on the E. the *Kestel Chai*, anct. *Cetius*, washes its walls.

The Pergamenians regarded themselves as the descendants of Greek colonists from Arcadia, who settled in Asia under the Heraclid Telephus, and derived their name from Pergamus, a son of Pyrrhus. The latter, it was said, came to Pergamum with his mother, Andromache, and assumed the sovereignty of Teuthrania after a single combat with its ruler Arius. After Alexander's death Pergamum belonged to Lysimachus, who deposited 9000 talents in it, under the guardianship of Philetaerus of Tium. On the defeat and death of Lysimachus, *Philetaerus* (B.C. 283–263), made use of the treasure to found an independent Hellenic dynasty, that of the Attalids, at Pergamum. Under his nephews, *Eumenes I.* (263–241) and *Attalus I.* (241–197), the kingdom, as the result of much hard fighting, was consolidated and enlarged. Attalus I., after defeating the Gauls, took the title of king, and added Mysia, Lydia, Caria, Pamphylia, and Phrygia to his kingdom. He it was who enlarged the town, and by erecting magnificent buildings made it the most beautiful city in the East. Under his son and successor, *Eumenes II.* (191–159), the most illustrious of the Attalid Kings, Pergamum was at the zenith of its power. He assisted the Romans against Antiochus, and was liberally rewarded, acquiring immense wealth, which he devoted to the encouragement of art and learning. He adorned his capital with stately buildings, and founded the celebrated library, containing 200,000 volumes, which were afterwards given by Antony to Cleopatra. Eumenes was also the builder of the Zeus altar, 40 ft. high, which was ornamented with sculptures representing the battle of the Gods

and Glauca. He was succeeded by founder of Attalia and Philadelphia; his brother, *Attalus II.* (159-138), the and he in turn by *Attalus III.*, who



SCALE
0 100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000

PERGAMON. (From Plan by Dr. Karl Humann.)

- | | | |
|---------------------------------|----------------------|-------------------------|
| 1. Temple of Julia | 6. Byzantine Church. | 9. Church. |
| 2. Temple of Rome and Augustus. | 8. Temple of Athena. | 10. Great Terrace. |
| 3. Library | 7. Ionic Temple. | 11. Altar of Zeus. |
| 4. Stoa. | 12. Theatre. | 12. Temple of Dionysus. |

made the Romans his heir. After his death (138), the kingdom was seized by his natural son, *Aristonicus*, and

on his defeat, B.C. 129, it became a Roman Province. The town flourished under the Romans, and it is called by

Pliny "the most celebrated town in Asia." It was noted for its *ointments*, its *pottery*, and its *parchment*—a name derived from Pergamum. It early embraced Christianity, and was one of the seven churches addressed by S. John (Rev. iii. 2-17). In A.D. 1804 it passed into the hands of the Seljuk Emir Karasi, from whom it was taken by the Osmanlis, under Orkhan's son Suleiman, in 1336.

The Acropolis. Horses or donkeys can be hired by those who are unable to make the ascent on foot. The approach to the Acropolis, upon which Herr Humann carried out his remarkable excavations for the German Government (1879-86), is from the side of the Cetius, and commences below the *Armenian Cemetery*. The path winds up to the *Roman wall*, to which the Turks have added several towers, and follows it to a *Roman gateway*. After passing through this it turns S., and soon reaches the site of an *old gate* in the wall of Attalus, whence it runs W., along the *ancient street*, to a point that affords a fine view over the town and the valley of the Caicus as far as the Gulf of Elaea. Beneath this point are the "*Demeter Terrace*," and, further east, the ruins of a fine Gymnasium of the Roman period. The path now turns N., and rises steadily to the first terrace on which are the ruins of the Agora, with its *basar*, and, on the N.W. side, the foundations of the small *Temple of Dionysus* (12). On the same level as the Agora is the great "*Theatre Terrace*" (10), which runs along the slope of the hill. On this are the ruins of a small *church* (9); of the Theatre (8), which is supposed to have had a *scene* of wood; and of an Ionic Temple (7) of the finest Hellenic work.

Immediately above the Agora, to the N., is the second terrace on which stood the Great Altar of Zeus (11). Nothing is now left but the vast base of solid masonry, round which, at a height of about 8 ft. from the ground, ran the great frieze of the *Giganto-*

machia. Of this frieze, nearly three-fourths is now in the Berlin Museum. The proper altar of sacrifice, which consisted of the piled-up ashes of burnt victims, rose from about the centre of the base; and there are reasons for supposing that it was surrounded by a hall of Ionic columns, open towards the outside, but closed on the inner side by a wall upon which was a *smaller frieze* representing the story of Telephus. From the altar a path leads to the *gate of the Acropolis*, on passing through which the visitor has the ruins of the Temple of Athene Polias (6) on his L., and those of the palace and other buildings in front. Of the temple little is left, and its site is partly occupied by a *Byzantine Church* (5) of some interest; but of the *stoas* (4) that bordered three sides of the court there are many remains. Attached to the north stoa was the *Library* (3), and beyond it, occupying almost the highest part of the hill, is the terrace that supported the Augusteum, or Temple of Rome and Augustus, called the "*throne of Satan*" in Rev. ii. 13 (2), which like the Temple of Athene, had *stoas* on three sides. Here there are many sculptured blocks of marble. On the E. side of the Acropolis are the ruins of the *Palace* buildings; and at the N.E. corner there is a well-preserved portion of the *Acropolis wall*,—a very fine specimen of the best Pergamenian period. At the end of the hill, at a slightly lower level, was the Temple of Julia (1), daughter of Augustus; and from this point there is a fine view over the valleys of the Selinus and Cetius. On the ridge between the valleys may be seen the remains of the *conduit* which brought water to the city from the *Maya D.*, about 19-20 miles distant. In its construction inverted stone siphons have been used, as at Patara and other places.

The Roman Town. A guide should be taken to the Roman ruins, within and without the modern town. Amongst the former are the so-called *Basilica*, probably *Thermae*, with its lofty walls of red brick; and, near it,

a curious *double tunnel* through which the Selinus runs, and upon which modern houses are built. Between the *Thermae* and the tunnel is the early Byzantine *Church of S. Sophia*, now a mosque. There are also some Roman *bridges*, and the remains of a Byzantine *palace*, having its front decorated with marble pilasters. N.W. of the town, near the Selinus, is the *stadium*; and beyond it, in a deep ravine, through which runs a small stream, is the *amphitheatre*. By arrangements for damming up the stream, the arena could be converted into a miniature lake for nautical sports. S. of the amphitheatre was the Roman *theatre*; and some distance W. of this again was the celebrated *Temple of Aesculapius*, with its school of medicine. In front of the town are three *tumuli*, which were shown to Pausanias as the tombs of Auge, the mother of Telephus, of Andromache, and of Pergamus. In the largest there are a fine vaulted passage and chambers. To those who have time, a ride up the lovely *glens of the Selinus* is recommended.

The *modern town* has little of interest. There are 15 mosques, several *khâns*, and a large number of shops. The trade is in cotton, valonea, opium, and wool, and leather of excellent quality is made in the tanneries. The Greek section of the population is energetic and increasing, and has good schools for boys and girls.

There are two ways of returning to Smyrna. (1) *By Dikeli*. Ride or drive to Dikeli (6 hrs., but carriages usually take only 3 hrs.), a small Greek town on the coast. The road is over open, almost level ground, and, about half-way, passes an isolated mound (L.), the supposed site of *Tesikranus*. From Dikeli by steamer to Smyrna.

(2.) *By Elaea, Cyme, and Menemen*. The road runs down the valley of the Caicus, crossing the river by a ford, to *Kas K.*, *Elaea* (5 hrs.), the ancient port of Pergamum. There are a few fragments of walls, but the site is now occupied by marshes and lagoons, and the harbour is partly silted up. The

road now follows the coast to the site of *Grynium* (1½ hrs.), an Aeolian city, which contained a sanctuary of Apollo, with an ancient oracle, and a splendid temple of white marble, the position of which is marked by a few fragments of marble. From Grynium there is a direct road by *Güzel-hissar* (3 hrs.), and *Üküz K.* (1 hr.), to *Menemen* (3 hrs.). The coast road continues to

Kalabak Serai, Myrina - Sebastopolis (1½ hrs.), at the mouth of the *Koza Su*, anct. *Pythicus*. Myrina, originally an Amazon, and later an Aeolian city, was a small but strong place with a good harbour. It suffered much from the great earthquakes in the reigns of Tiberius and Trajan. There are remains of a Hellenic wall, and on the slope beneath the city numerous graves. Higher up the *Pythicus*, about 5 hrs. from Myrina, is *Nemrûd Kalasi, Aegae*, an Aeolian city. Some low hills are now crossed to

Ali Agha (1 hr.), a large house, and a village, on a pretty bay, belonging to M. Baltazzi of Smyrna. On a rock near it is an *inscription*, marking the boundary between Pergamum and Cyme. Beyond Ali Agha are the ruins of *Cyme* (1 hr.), an Amazon city, and later "the largest and noblest of Aeolian cities," which occupied two low hills facing the sea. As a commercial town it readily accepted Persian rule, and after Salamis the remnant of the Persian fleet wintered in its harbour. In A.D. 1413, when garrisoned by *Junaid*, it was stormed by Muhammad I., who put the garrison to the sword and dismantled the walls. Fragments of marble and pottery alone mark the site.

The direct road from Cyme runs to *Üküz K.* (1½ hrs.) and *Burunjik, Larissa* (1 hr.), an old Pelasgic city which successfully resisted the Spartan army under *Thimbron* after the close of the Peloponnesian war. About 4 m. to the E., at *Yanik K.*, was the rival city *Nesoteichos* (remains of Hellenic

walls on a massive rock, which formed the Acropolis). Descending from Burunjik to the Hermus valley, the river is crossed by a ferry 2 m. from Menemen (2 hrs.), on the Smyrna-Kassaba Railway (Rte. 30). In 1886 a canal was constructed to carry the waters of the Hermus, which were forming a bar across the Gulf of Smyrna, from a point below Menemen direct to the gulf.

A longer road from Cyme runs by Yeni Focha, *Nea Phokia* (3 hrs.), founded by the Genoese in 1421, on account of its proximity to the rich *alum mines* in the hills. The Genoese worked the mines for 140 years under a treaty with the Seljûks, and afterwards under treaties with Muhammad I. and Murad II. Here probably was the *Cyllene* of Xenophon, or the *Ascanius portus*.

Eski Focha, *Phocaea* (2½ hrs.), the most northern of Ionian cities, founded by emigrants from Phocis. Before its spirit and power were broken by the Persians, Phocaea commanded the trade of the Hermus valley, and rose to great eminence. The Phocaeans were the first Greeks to undertake distant voyages, and one of their colonies was Marseilles. The town took an active part in the Ionian revolt, and a Phocaean commanded in the disastrous naval action off the island of Lade (p. 111). The modern town is surrounded by walls of late date. Nothing is left of the ancient fortifications, excepting the beds cut in the rock to receive the stones; and little to mark the site of the temples and buildings that covered the island of Bacchium.

Menemen (6 hrs.). See p. 79.

ROUTE 32.

SMYRNA—NYMPHAEUM—SARDIS.

	hrs.
Nif (<i>Nymphaeum</i>)	4½
Kassaba	6
Sart (<i>Sardis</i>), by Rail	1

The road leaves Smyrna by *Caravan Bridge*, and, after skirting the foot of the hills on the right, turns up the *Kavakli Dere* to *Bel-Kahveh* (2½ hrs.). From the Café (p. 79) there is a short, steep ascent to the head of the pass, 980 ft., and the road then runs down the right side of the fertile valley of the *Nif Chai* to the noted cherry orchards of

Nif, *Nymphaeum* (1½ hrs.), alt. 720 ft. The town is picturesquely situated at the mouth of a rocky glen, through which runs a stream fed by several springs that rise in the inner recesses of the hills. In a cherry orchard are the ruins of the *palace* built by Andronicus III. the Younger; and in a public fountain is a Byzantine *sarcophagus*. Above the town are the remains of a *castle*, and in the cliff beneath are rock-hewn tombs. John III. Ducas died at Nymphaeum, and it was a place of importance in later Byzantine times, and during its occupation by the Genoese. Prof. Ramsay (*A. M.* 108) supposes it to be the Byzantine bishopric *Socandra*. Near the town are ancient silver and anti-mony mines.

About 2 hrs. from Nif are the remarkable *Sesostris Monuments*. The road to them at first runs up the picturesque valley of the *Savanta Chai*, and then crosses a low ridge to the narrow-wooded glen, *Kara Bel*, "Black Pass," through which passed the ancient road from Ephesus to Sardis and Smyrna. The "*Pseudo-Sesostris*," discovered in 1839, is on the rt. bank of the *Kara Su*, and is

cut in low relief on the cliff, about 70 ft. above the road through the pass. It represents a man with a conical head-dress and boots turned up at the toes, holding in his right hand a bow, and in his left a spear. On the right side of the figure are "Hittite" symbols, and the sculpture is an interesting specimen of "Hittite" art. The second figure is sculptured on a piece of rock about ten minutes' walk from the first, and is on a level with the W. side of the old path which has long been disused. It bears a general resemblance to the Pseudo-Sesostris, and is probably the figure described by Herodotus. The spear is held in the right hand and the bow in the left, as he distinctly asserts, and though the head and breast are mutilated there are traces of a belt running across the latter, on which characters may have been inscribed. At the mouth of the pass is an artificial tumulus called "Treasure mound."

About 1½ hrs. from the monuments is *Kızıl Jali*—a clean village, half Greek, half Moslem, in a pretty glen, at which good accommodation can be obtained. From *Kızıl Jali* it is 5 hrs., and from *Nif* 6 hrs., over the plain on the rt. bank of the *Nif Çhai*, to *Kassaba* (p. 82), whence *Sardis* can be reached by rail (Rte. 80).

ROUTE 33.

THE VALLEY OF THE GAYSTER.

The valley of the *Gayster*, *Kuchuk Menderes*, "Little Maeander," well deserves a visit. The western section has a fertile soil which supports many thriving towns and villages; the eastern, now easily reached from the

railway terminus at *Odemiş*, is one of the most picturesque districts in A. Minor; whilst the wild mountain tract, in which the river rises, is almost Alpine in character.

From *Smyrna* the railway (Rte. 84) is followed to *Türbali* (30 m.), where a branch line turns E. up the valley of the *Gayster*, and, keeping near the foot of the *Mahmūd D.* on the N., runs past *Gürgür* (33½ m.), *Arik-bashi* (38½ m.), and *Chiplek* (42½ m.), to

Baindir (47½ m.), a large modern town (¾ Moslem, ¼ Greek), with a trade in cotton, raisins, and tobacco. A path leads from the town over the range of *Mt. Tmolus*, by *Ilifa* (small lukewarm sulphur springs), and *Orajik*, to *Paraa* (7½ hrs.), on the *Nif-Kassaba* road. From *Baindir* the line turns S. over the plain to *Chatal* (52½ m.), the junction for

Tireh, *Teira* (59½ m.), which is reached by a short line that crosses the river. *Tireh*, the largest and richest town in the valley, is situated amidst gardens and vineyards at the foot of *Mt. Messogis*. It has a considerable Greek and Hebrew population, and does a large trade in raisins, wheat, rice, cotton, tobacco, and oil. There are also manufactories of sack-ing and ropes. The streets are well watered, and there are a large *bazâr*, numerous *mosques*, *churches*, *baths*, etc. The only remains are a few columns, and blocks of marble built into the walls. *Teira*—a native word for "town"—was apparently once called *Arcadiopolis*; and in 1808 many of the inhabitants of *Ephesus* were removed to it by *Sasan*. A path runs from the town, over *Mt. Messogis*, to *Kara-bunur* (p. 101) and *Aidin* (9 hrs.).

At *Chatal* the line turns E. again and passes *Dere-bashi* (57½ m.) and *Hajjili* (62½ m.) before reaching the terminus at *Odemiş* (68½ m.), a large town with a Moslem, Greek, and Armenian population. A mountain

stream runs through the town, and there are manufactories of rope and sacking. The Greek church was built in 1840, out of the ruins of Hypaepa; and in the school are a statue of Venus, and inscriptions from the same place. Several routes may be followed from Odemish, all passing through fine mountain and forest scenery.

(1.) To *Kamaba* (12 hrs.), by *Karu K.*, and over the *Mermere D.*, 1800 ft.

(2.) To *Hypaepa* and *Sardis* (11 hrs.). The road ascends the hill in a N.W. direction to *Tapae*, *Hypaepa* (1½ hrs.), alt. 800 ft., on the direct ancient road from Ephesus to Sardis. "Little" Hypaepa was one of the seats of the worship of Artemis Persica, and Pausanias mentions some curious details about the Magian priest of the goddess, her spontaneously flaming altar, and the religious invocations in a strange language. It was celebrated for the beauty of its women and the grace of their dancing. The town lasted through Roman into Byzantine times. There are coins as late as Gordian, and a bishop of Hypaepa was present at the Council of Chalcedon (451).

Tapae is traversed by a deep ravine, over which there were five bridges, but of these only three remain. In an olive plantation near the second bridge is the substructure of a large temple, consisting of two vaults with the shafts of granite columns between them. These columns are united by granite walls, and the arrangement is so unlike that in Greek and Roman buildings, that some writers have supposed the remains to be those of the temple built by Artaxerxes. The theatre is on a hill on the other side of the bridge. The seats have been removed and the proscenium destroyed. The statue of Venus, in the school at Odemish, was found in an angle to the right of the orchestra. Further on are the ruins of a small temple with spirally fluted columns. The walls are still in fair preservation.

On leaving *Tapae* the road runs E. to *Genevez*, and then mounts rapidly

through fine forests to the pass over Mt. *Tmolus*, 8250 ft. The view from the summit is magnificent; to the S. the Caystrian plain and the shadowy outline of Messogis; to the E. the highest peaks of *Tmolus*, *Boz D.* 6500 ft., and to the N. the broad valley of the *Hermus*. Immediately N. of the pass is a mountain lake (3½ hrs.), in which the *Tabak Chai* rises, and to the W. are the sources of the *Pactolus*. The whole of this elevated district, the favourite summer resort of the Seljûk and early Osmanli governors of *Manisa*, presents a succession of beautiful mountain scenery. The descent from the lake to *Sardis* takes 6 hours.

(3.) To *Birge*, *Keles*, and *Buladan* (3 days). *Birge*, or *Berki* (2½ hrs.), delightfully situated on a mountain torrent spanned by a picturesque bridge, was the summer residence of the Emirs of *Aidin*, and gave its name (*Birgûl*), as an alternative to *Aidin*, to the principality. It was noted for its fine air, its good water, its sylvan scenery, and the excellence of its pomegranates. In the great mosque are the tombs of the princes of the house of *Aidin*, and of *Juneid*, who rose to brief power after the retirement of *Timûr*. *Sardis* can be reached from *Birge* in 8½ hrs. by a path that runs into (2) near the lake.

Leaving *Birge* the road runs over high ground and amidst lovely scenery, beneath the peaks of the *Boz D.*, to the head waters of the *Cayster*, and follows the stream down to *Keles*, *Colos* (4½ hrs.), well situated in that part of the valley known as the *Cilbian Plain*. In the Roman period, with *Palaeapolis*, it struck coins under the name *Cilbiani*; and under the Seljûks it was noted for its pomegranate and apple orchards, its cypresses, its poplars, and its clover. Roads lead from *Keles* to *Dere K.* (p. 88) in the *Hermus Valley* in 6 hrs.; to *Ine-geul* (p. 108) in 2 days; to *Buladan* (p. 108), by *Derbend* and *Assar K.*, in 2 days; and to *Nasli*, by *Balıam-bolı*, in 13 hrs.

(4.) To *Balıam-balı* and *Nazlı* (2 days). The road crosses the broad valley to *Balıam-balı*, *Palaeopolis* (7 hrs.), also called *Nicoopolis*; whence one path crosses by the ruins of *Mastaura* (p. 102) to *Nazlı* (8 hrs.), and another to *Sultan-hissar* (Rte. 34) in the same time.

(5.) To *Boidemne* (8½ hrs.) and, over *Messogia*, to *Kiosk* (7½ hrs.) in the *Maeander Valley* (Rte. 34).

resort for pilgrims on July 31st and August 1st.

Paradise Station (4 m.), for the hamlets of *Great and Little Paradise*, where there are some remains of Roman and Byzantine villas. A branch line runs to *Büja*, a village of 5000 inhabitants, and one of the great summer resorts of the *Smyrniotes*. There are many well-built villas and houses, and that of M. *Spartali* (formerly *Baltazzi's*), was visited by Sultan *Abdul Aziz* in 1863. An older house was visited by Lord *Byron*. There is an *English Church*, "All Saints," rebuilt in 1865. The Roman Catholics have a *Church*, a *seminary* directed by *Capuchins*, and a *Girls' School*. The *Greeks* have two churches and schools for boys and girls. The *Moslem* population is small and poor, and their *Quarter* has been rebuilt by M. *Spartali*. *S. John's day* (July 6th) is a general holiday, and the native music and dancing on the occasion are interesting.

ROUTE 34.

SMYRNA TO EPHEBUS AND DINEIR, BY RAIL.

N.B.—The Post train leaving Smyrna at 7.30 a.m., reaches *Ayasoluk* at 9.30 a.m.; and the Post train leaves for Smyrna at 2.20 p.m. A traveller can thus have 5 hours to see *Ephesus* and return to Smyrna the same day.

Point Station, the Smyrna terminus, which is at *Tuzlı Burnu*, "Salt Point," can be reached by train or carriage. It has good accommodation for traffic, and a jetty at which steamers can lie. The line runs through gardens planted with orange and mulberry trees, and crosses the so-called *Meles* and the Smyrna-Kassaba line to

Caravan Bridge Station (1½ m.), near the cypress groves of two large Turkish cemeteries. The line passes the Christian and Jewish burial-grounds, and ascends the valley of *S. Anne* beneath Mt. *Pague* by a steep incline. The small stream that flows down the valley is spanned by a fine aqueduct built two centuries ago by one of the *Keuprili* when Grand Vizier. Higher up there is another but older aqueduct. On the rt. is the *Church of Elias*, a great

The main line passes the Smyrna race-course, and crosses the *Büja* plain, leaving to the rt. a Turkish cemetery with fragments of columns, and, higher up, the white summit of *Skche Kaya* with its ancient acropolis. It then crosses the river, and passes through broken country covered with vineyards to the plain of

Kazamir Station (8½ m.). A branch line on the rt. leads to *Seidi Keni*, a summer resort of the *Smyrniotes*, with about 5000 inhabitants and some good villas. It was, 100 years ago, the chief residence of the English and Dutch merchants. After passing the summit, the line runs over a series of plains, having, on the l. the *Takhtali* mountains, *Olympus*, *Tindus*, and on the rt. the *Almalı* mountains, *Coraz*. *Jim-ovasi Station* (14 m.) takes its name from the village on the rt., once a large Turkish town.

Develi Keni Station (17½ m.) is the starting-point for *Mulkajik*, *Tracha* (Old *Oolophon*), *Christian Keni* (*Clarus*

and *Notium*, or *New Colophon*), see Rte. 36. Towards the S.W. the mountains of Samos can be seen through a gorge by which the *Takhtali Chai* passes to the sea. *Kayas Station* (22½ m.), a favourite resort of sportsmen, is very unhealthy on account of the marshes. *Trianda Station* (27 m.). The village, 1 m. from the station, derives its name from *Triakonta*, being at the 30th milestone on the *Ephesus-Smyrna* road. On the rt. are the ruins of an aqueduct that carried water to *Metropolis*.

Türbali Station (30 m.). *Türbali* is the principal village in this part of the *Caystrian* plain. There are numerous remains brought from *Metropolis*, of which the present name is a corruption. An important branch line runs E. to *Baindir*, *Tireh*, and *Odemiş* in the famous *Caystrian* plain (Rte. 33). The fertile plain is bounded on the N. by *Mt. Tmolus*, on the S. by the range of *Messogis*, and on the W. by *Mt. Gallesium*. A little beyond *Türbali*, on the l. are a cemetery and *Tepe Keui*. Opposite, at the foot of the hills, between two villages with whitewashed mosques, the walls of *Metropolis* can be seen. The Greek *acropolis*, on the summit of the hill, was enlarged in Byzantine times by carrying two walls half-way down the slope. Remains of a Doric temple were built into the towers and the lower wall. The site of the theatre can be traced; there are many broken statues, fragments of columns, &c.; and the beautiful Turkish cemetery in the plain is full of ancient marbles. The ruins are identified with *Metropolis* by an inscription found at *Yeni Keui*.

The line now crosses the *Fetrek Chai*, anct. *Phyrtes*, and runs through a marshy plain; on the rt. *Lake Pegasus*. In winter the plain is flooded, and the water, which breaks in waves against the railway embankment, runs off to the *Cayster* near *Jelat Kahveh Station* (36½ m.). Here the defile that separates the upper plain of the *Cayster* from the plain of *Ephesus*, commences. On the rt. *Mt.*

Gallesium, on the l. hills rich in emery.

Kos-bunar Station (41½ m.), with a small village. Above the station is *Kechi Kalesi*, "Goat Castle," a stronghold of the *Seljuk* Sultans of *Ayasoluk*, whence there is a fine view from Samos on the W. to the *Boz Dag*h on the E. The architecture of the castle is interesting. On a spur of *Messogis* to the l. is a ruined tower lately restored. On the top of a hill, a little further on, is a *tumulus* with a walled passage leading to 3 chambers. At the foot of the hill is a rock-cut sanctuary, rebuilt in Roman times. The line passes curiously shaped hills, and a niche cut in the rock, and crosses the *Cayster*, *Kuchuk Menderes*, near an ancient bridge. The plain of *Ephesus*, with the castle of *Ayasoluk* now comes into view. A small valley on the l. leads to *Kirkinjeh*, the inhabitants of which are said to be descendants of the ancient *Ephesians*. An aqueduct crosses this valley, and higher up, on the l., is a cave-church. Passing through groves of fig-trees the line reaches

Ayasoluk Station (48 m.). The village is a feverish place with only about 150 permanent inhabitants. The hotel, built by the railway company near the station, gives fair accommodation, and horses, with English saddles, can be hired for visiting the ruins. The plain is extensively cultivated by the Greeks of *Kirkinjeh* who own the soil. *Ayasoluk* may be reached by landing at *Scala Nova*, with which it is connected by a carriage-road; distance 10 m.

EPHESUS.

General description. — Travellers should first proceed to the hill behind the station and obtain a general view of the site. The *Plain of Ephesus* is bounded on the N. by *Mt. Gallesium*, on the E. by the *Pactyas*, and on the S. by *Mt. Corossus* and *Prion*. On the W. it is open to the sea, which is

about 6 m. distant. On the N.E. is the narrow valley by which the Cayster enters the plain—a natural route followed alike by the ancient road to Sardis, and the modern railway. The Seljuk castle, *Kechi Kaleli*, a prominent feature in the landscape, guarded this pass. On the S. a second valley, through which ran the ancient trade route to *Magnesia ad Maeandrum* and the East, leads up, between *Coreasus* and *Pactyas*, to *Azizfeh*. Here also the railway follows the line of the old road. In winter the flood waters of the valley bring down large quantities of silt that are constantly raising the surface of the plain.

To the S.W. is *Ephesus*. In the immediate foreground is the great *Mosque of Isa Dey*, and a little further are the excavations that mark the site of the *Artemisium*. About a mile beyond the latter is *Mt. Prion*, with its double summit crowned by the ruins of a city wall. At its N.W. end are the *Stadium* and *Prætorium*, and at its S.E. end the *Opiatholeprian Gymnasium*. Behind *Prion* is *Mt. Coreasus*, on which can be seen the wall of *Lysimachus* running along the crest and terminating on the W. in the tower known as *S. Paul's Prison*. This tower and the hill of *Ayasoluk* show the double character of one of the most remarkable cities of antiquity, and typify the long struggle between the Greek immigrants and the Asiatic hierarchy. *S. Paul's Prison* marks the site of the *Athenæum*, the first settlement of the Greeks; the *Artemisium*, at the foot of the hill of *Ayasoluk*, was the seat of the sacerdotal power of the great Asiatic goddess.

History.—The mouth of the Cayster was one of the most ancient ports of *A. Minor*. The first inhabitants were *Carians*, amongst whom the *Phœnicians* introduced the cult of their protecting goddess of the sea and trade, who was worshipped under the symbol of the moon. This sanctuary soon became an organized hierarchy of priests and priestesses closely con-

nected with the most holy places of the interior. The high priest was called *Megabyzus*, "God-given," a Persian title; the priests were named *Essenes*, "King bees," and the priestesses *Melissæ*, "Bees." Bands of armed men and women formed the guard of the sanctuary. The country was administered according to *Comæ*; the tillers of the soil dwelt round the temple; and the inviolability of the sacred territory, *asylum*, attracted many settlers.

This state of affairs lasted until the arrival of the *Ionians* at the mouth of the Cayster (circ. B.C. 1040). The Greeks, under *Androclus*, son of *Codrus*, King of Athens, met with a strenuous resistance from the *Carians* and *Leleges*; and their combats with the armed virgins who defended the temple gave rise to the famous legend of the *Amazons*. At last the Greeks, according to the ingenious theory of *Ernst Curtius*, established themselves round the *Athenæum*, now *S. Paul's Prison*, and founded a Greek city contiguous to the Asiatic power of the temple. Hostilities ceased, and oaths of alliance were taken by both parties, possibly on the rock-cut altar, in front of the stadium.

The *Ionians* also maintained peaceful relations with the *Heraclidae* who ruled in *Lydia*; but the *Mermnadae*, who replaced the latter (circ. B.C. 700), endeavoured to gain possession of the Greek coast towns. *Smyrna*, *Colophon*, and *Miletus* fell to the successors of *Gyges*, and *Ephesus* alone remained independent. A wealthy citizen of the town, *Melæus*, married a daughter of *Alyattes*, and their son, *Pindarus*, was Tyrant when his uncle, *Croesus*, came to the throne (B.C. 568). *Pindarus* having refused to submit to *Lydia*, *Croesus* attacked *Ephesus*. One of the towers of the wall gave way, but *Pindarus* connected the walls with the temple by a rope, one mile long, and so placed the town under the protection of *Artemis*. *Croesus*, who, as a *Lydian*, revered the great Asiatic goddess, was disarmed; but the Greek city was broken up and its inhabitants settled

round the temple. Under Croesus the influence of the priesthood was largely increased; and, the first great temple being then in course of construction, the Lydian monarch dedicated most of the columns (fragments of which, with part of his dedicatory inscription and name, are now in the British Museum), and some golden bulls. When Croesus fell (B.C. 549) the Persians respected the temple. It was the only temple spared by Xerxes, and it was to Ephesus, to the care of Queen Artemisia of Caria, that the Great King sent his children after his defeat at Salamis (B.C. 480).

Until the battle of the Granicus (B.C. 334), Ephesus shared the fortunes of the other Ionian cities. An awful sign presaged the new era. On the night when Philip's son was born (B.C. 356), Erostratus set fire to the temple of Artemis. Alexander put an end to all contentions; assigned the taxes raised by the Persians to the temple; and fixed the right of asylum at a stadium from the walls. At this time the new temple of Diana, one of the "Seven Wonders" of the world, was approaching completion. It was erected by Dinocrates, on the foundations of the old temple, but on a grander scale. In B.C. 295, Lysimachus settled the inhabitants on Mt. Prion, erected new walls on Coressus, and transplanted the people of Colophon and Lebedus to the town, which he called *Arsinoë*, after his wife. The old name, however, survived, and under it Ephesus became one of the most flourishing cities of the East. Theatres, gymnasia, and temples were erected; art, science, and poetry were developed, and Parrhasius and Zeuxis founded a school that produced works of world-wide fame.

During the long struggle between the Seleucids and the Ptolemies, Ephesus retained its importance. The priests having lost their independence, strove to extend their right of asylum. Mithridates, to propitiate the goddess, shot an arrow from a corner of the temple to mark the new limit; but it fell only just beyond the boundary of Alexander. Antony doubled the dis-

tance, and thereby caused the greatest disorders. Octavius put an end to them by restricting the territory of the temple, and building a new *peribolus*. The discovery of a corner of this *en-painte* (A), with the accompanying inscriptions, was one of the best results of Mr. Wood's excavations. Augustus established a new cult beside that of Diana,—an *Augusteum* by the side of the *Artemisium*. Ephesus now became the recognised capital of the Province of Asia, and an important trade centre.

The temple was really oecumenic. Rome honoured it, and after the great earthquake of A.D. 29, the town was restored by Tiberius and Claudius. The Ephesians were proud of the title *Neocoræ*, "temple sweepers," of Artemis,—the great goddess, whose supremacy was unchallenged until S. Paul preached the Gospel at Ephesus. The riots caused by Demetrius (Acts xix.) were soon put down, but henceforward there was a colony that could make no truce with the ancient idol. The temple, to which Trajan presented new bronze doors, appears on the coins of Hadrian, and on those of Valerian, 100 years later. It was plundered and destroyed by the Goths (A.D. 269), but Ephesus retained its commercial importance. As metropolis of the Churches of Asia, the city even acquired fresh dignity, which was enhanced by the memories of Timothy, its first bishop, of S. John, of the Virgin, and of S. Polycarp. Six Councils were held at Ephesus; amongst them the third, at which the Nestorians were condemned (A.D. 431), and that known as "the Brigandage" of Ephesus (A.D. 449).

After the foundation of Constantinople (A.D. 330), the history of Ephesus is merged in that of the Eastern Empire. Having ceased to be the capital of Asia, its population decreased. New walls, suitable to the smaller town, were built from the summit of Prion, along the theatre, to the inner port, and the harbour was gradually silted up by the Cayster. About A.D. 530, Justinian built a magnificent Cathedral on the hill above the temple,



MAP OF EPHEBUS. (After G. Weber.)

A. Corner of Peribolus.
 B. Church of the Seven Sleepers.
 C. Tomb of Androctus.
 D. Oplitholeptian Gymnasium.
 E. Supposed Tomb of S. Luke.
 F. Roman Temple.
 G. Agora.

H. Temple of Claudius.
 I. Theatre.
 J. Forum.
 K. Great Gymnasium.
 L. Double Church.
 M. Rock-cut Altar.

N. Prætorium.
 O. Smyrna Gate.
 P. Votive niches.
 R. S. Paul's Prison.
 S. Gate of Coremsus.
 T. Acropolis.

on the site of an earlier church of S. John; and, from this time may perhaps be dated the transfer of the inhabitants from the old town to the site now occupied by Ayasolûk. Throughout the Middle Ages the *Church of S. John* played the same part that the Temple of Diana did in ancient times. Every year there was a great festival, accompanied by a fair. The annual revenue of the Church, derived from the Customs dues, amounted to about 18,000*l.*, until they were reduced, to relieve the merchants, by Constantine VI., when he visited Ephesus after his victory over the Arabs at *Anûsa* (A.D. 795). Most of the pilgrims to the Holy Land passed through Ephesus to worship at the shrine of S. John, whose tomb was shown to Willibald (722), and Saewulf (1102). Many of the Crusaders also passed through Smyrna and Ephesus on their way to Palestine.

In 1116 the Seljûk Generals, Tangriperm and Marash, conquered Ephesus, but they were driven out by John Ducas, brother-in-law of Alexius Comnenus. In 1206, Theodore Lascaris, Emperor of Nicaea, regained the town which had fallen into the hands of the Seljûks a second time. When the Seljûk Empire fell to pieces (circ. 1300), Aidin Bey, one of the Provincial Governors, founded a kingdom of which Aidin, Ayasolûk, Smyrna, Tireh, and Birge—where the family tombs of the dynasty may still be seen—were the principal towns. In 1333, Chidr Bey, Aidin's grandson, was Governor of Ephesus, and it was probably Chidr's nephew, İsa Bey, who built the great mosque at Ayasolûk. In 1402, Timûr took Ephesus, and is said to have destroyed the Church of S. John. In 1424, Murad II. put an end to the independence of Aidin, and Ephesus, having ceased to be a capital, rapidly declined. Throughout the Middle Ages, Ayasolûk, under the name *Alto Luogo*, was one of the principal marts of the Levant; and the coins struck by the Seljûk Sultans, with the Greek word "Theologos," show considerable intercourse with the Italian merchants of that period. With the 17th cent. the era of modern travellers begins.

[*Turkey.*]

Ruins.—Ayasolûk (*Ἁγίος Θεολόγος*), at the foot of the hill, crowned by the ruins of a Turkish castle, is full of remains dating from the Seljûk period. Mosques and baths, spread over the plain; attest its ancient importance; but the discovery of the site of the temple of Diana first showed its true relation to the history of Ephesus. It is interesting to remark that the last remnant of population is found on the spot where, long before historic times, the Caro-Phoenicians founded their sanctuary. Ayasolûk, though always closely connected with Ephesus, was never absorbed by it. The Roman Aqueduct, which forms such a charming feature in the landscape, was probably built by Justinian. Its *pillars*, 45 ft. high, on which storks have built their nests, are constructed of marble blocks taken from ancient monuments; the *vaults*, where extant, are of brick.

Ascending the hill we reach an Ancient Gate, flanked by projecting towers, and built with the seats of the theatre and stadium. It was ornamented by three bas-reliefs, and, from a fanciful interpretation of two, representing the deaths of Patroclus and Hector, it was called the *Gate of Persecution*. The third, and only remaining slab, has boys rolling over goat skins on it. This gate was the entrance to the *Christian citadel* in which stood the famous basilica of S. John. Passing near the ruins of a modern chapel we reach the site of the Church of S. John. Large fragments of brick-work, ruins of fallen vaults, four bases of pilasters *in situ*, the enclosing wall on the W., and the capitals with Greek crosses, are the only remains of Justinian's basilica. The *Turkish Castle* on the summit is of slight interest; a Byzantine cistern and a ruined mosque are all that is left. Descending the hill we reach the

Mosque of İsa Bey, which was "oriented" on Mecca and highly decorated in the Persian style. The court, *haram*, was surrounded by a Corinthian colonnade, and had a foun-

tain in its centre. The four columns of the mosque, *Jami*, monoliths, about 80 ft. high, are from the great Gymnasium. The western *façade* is built with marble blocks from the cells of the temple of Diana. The *portals* and the tracery of the windows should be noticed. A few hundred yards from the mosque is the

Artemisium.—The substructures of the walls, the base of a column, and some fluted drums are the only remnants of this celebrated temple. But the fragments found by Mr. Wood, and now in the British Museum, confirm the statements of the ancients respecting its Ionic style, its sculptured columns, and its grand proportions. The temple, which was 7 stadia (nearly a mile) from the city wall, was rebuilt seven times, always on the same site. The sixth, erected by Chersiphron and Metagenes, was the first to become famous. The seventh was destroyed by Erostratus. The last, rebuilt by Dinocrates, was one of the largest and most magnificent temples in the world. According to Pliny it was 425 ft. long, and 220 ft. wide, 127 columns supported its roof, and 36, eighteen at each end, were sculptured,—one by Scopas. It had eight columns on the *façades*, and was surrounded by a double colonnade; and its platform was 10 ft. above the pavement. In the Ephesian Gallery of the British Museum are three of the sculptured drums, the base of one of the columns of the peristyle, a portion of the frieze, two capitals, a lion's head from the cornice, and other fragments.

An original statue of the goddess which, according to tradition, came down from Jupiter, *dropetea*, was of wood (*axomon*); but the great statue of Artemis the figure of which has come down to us, was of gold. The face and head are bare and surmounted by a mural crown; the body is covered with breasts and animals to show that she is the supporter of life and mother of all things, the legs are encased like those of a mummy. The temple contained the finest specimens of

sculpture and painting in the ancient world; and its treasury was a place of deposit for all Asia. After its destruction by the Goths it became a convenient quarry for Byzantines and Seljaks, and finally its floor was covered to a depth of 22 ft. by silt from the rivers. Mr. Wood has told the story of its discovery in his '*Discoveries at Ephesus*.'

Return by the new road, pass the *old mosque* with Corinthian columns, follow the Azizieh road to the last mosque on the rt., and then make straight for the dip in Mt. Prion. A *via sacra*, bordered by Greek, Roman, and Byzantine tombs, ran along the foot of Prion 200 yds. to the right of the junction of the path from Ayasoluk with this road is the *Cave of the seven Sleepers* (B), with a rock-hewn church close by. Proceeding S. we find the numerous tombs Mr. Wood uncovered, the most important being the *Tomb of Androolus* (C); the beautiful cushion masonry has been covered up. Further on, on both sides, are the pedestals of the *Colonnade*, erected by Damanianus to shelter the processions on their way to the Artemisium.

The *Magnesian Gates*, flanked by two towers, mark the entrance to the town. This gate was double, one portal leading to Magnesia, the other to the temple. It was restored in Roman times. On the rt. are the imposing ruins of the *Opistholeprian Gymnasium* (D), one of the most complete monuments of its kind. In the foreground the *Xystus*, then the *Diculus* running round three sides, the *Ephebeum*, or principal hall in the centre, &c. Some 500 yds. from the gymnasium, Mr. Wood excavated the front of a *Roman Temple* in white marble, of the Ionic order, with a *façade* of 6 columns. Close to it in a quadrangle are the remains of a

Circular Monument (E), 50 ft. in diameter, to which the name "*Tomb of S. Luke*" has been attached, by a conjecture of Mr. Wood. It consists of a cylindrical substructure

faced with marble slabs; the interior was covered by a circular vault resting on a central pillar and the external wall, which was pierced by 16 windows. Above the substructure there was a peripteral temple with 16 columns. When this was destroyed the Christians constructed a small chapel, unsymmetrically, in the basement, and ornamented the door with jambs taken from older buildings. The left jamb is broken and the fragment on the ground has an incised cross; the right one, lying on the ground, is divided into two panels, on the lower of which is a well carved Carian bull, and on the upper a Byzantine cross. The different character of the work shows clearly that the bull is ancient, and that the cross is a subsequent addition by the Christians. The small cross on the bull's hump is incised; the figure on the side may have been chipped off by a shepherd of the district. The building was perhaps a *Polyandrium*. Further on is the Wool-market, so called because Mr. Wood found an inscription, on one of the pedestals in front of the building, stating that the wool merchants, *lanarii*, had erected a statue to Vadius Antoninus.

Opposite the Circular Tomb, which resembles that of C. Metella on the Appian Way at Rome, and at the foot of Mt. Prion, is the Odeum. It was of white marble, and surmounted by a Corinthian colonnade in red granite; the *proscenium*, with five doors, shows traces of several restorations,—the last under Antoninus Pius. 2300 spectators could be seated. A fine view from the W. corner. A little to the W. is the site of a Temple (F) which overlooked a part of the lower town. It was built on a platform having a wall of well-dressed stone. The Ionic capitals have, on each side, a projecting cow's head between the volutes. Near it are the remains of a *Byzantine Church*. Below the temple are a public fountain, a mass of uncertain ruins, and then the Agora (G), with its artistic arrangement. In the centre the *puteal*, as in European towns of

the Middle Ages; on all four sides porticoes with stalls behind; and on the W. a long avenue forming the approach. On the S. are the remains of a Roman Temple (H), known as that of Claudius; the fluted monolithic columns, and massive fragments of ornate work attest the richness of its architecture.

The Great Theatre (I) on the rt., capable of seating 24,500 persons, is one of the largest in A. Minor. The events mentioned in Acts xix. took place here. The *proscenium*, 22 ft. broad, is a heap of columns, architraves, friezes, capitals, &c. The seats have been taken away. Mr. Wood found here 110 Greek and Latin inscriptions. In front, to the rt., is a *Gymnasium* like that at Opistholepra; and beyond the Forum, at the head of the city port, is the Great Gymnasium (K). These extensive ruins, on an artificial terrace, were long supposed to be those of the Temple of Diana. It is a Roman structure, built after the great earthquake of A.D. 79, when the town was enlarged and the inner harbour, which reached to the theatre, was reduced to its present dimensions. This explains the existence of a Forum beside the Agora, and the subterranean galleries of the gymnasium, to which there is an entrance in the S.E. pier of the central hall. The Forum (J) is quadrangular with a water-tank in the centre.

From this point an ascent may be made to the Greek Tower (R), called *S. Paul's Prison*. It is a two-storied fort with 8 chambers, and the upper story is reached by an external staircase. The view hence is splendid. The gate on the E. side is interesting. There were 3 similar towers on the adjacent hills. To the S.E. was the *Coressian Gate* (S), which led to Coressus near the sea.

North of the Gymnasium is the oldest Christian monument at Ephesus—a Double Church (L), in which the

third Oecumenic Council was held (431). E. of the Forum is the *Marble Basin*, wrongly called a Baptismal Font. N. of this is the Stadium, 700 ft. long, with an amphitheatre at its E. end. The *vomitories* on the N. are standing; they led to a wide terrace and double portico, remains of which lie scattered below. Opposite the Stadium is the *rock-cut Altar (M)*, wrongly called Serapeum; there are no traces of superstructures. Near the Stadium is the *Praetorium (N)*, built on a terrace supported by vaults. Here there was a *city gate* that led to Colophon. On the S side of the Stadium stands a *Roman Gate* of late date but very conspicuous. Passing through the *Smyrna Gate (O)*, and along the *Via Sacra* with its many tombs, we now make for the new road and return to Ayasoluk.

Visitors with more time at their disposal may explore the wall of *Lysimachus* on Mt. Coressus, an interesting specimen of Greek fortification; the course of the *Cayster* to the sea, passing the silted-up harbour of *Panormus*; *Agamemnon's Temple*, in the quagmire of the *Selinurian lakes*; the paved *causeway* through the marshes; the isolated hill *Syria*, with the ancient bridge, &c. (See Weber's *Guide du Voyageur à Ephèse*.)

Soon after leaving Ayasoluk the railway climbs the mountain side by a steep gradient, runs over a high viaduct, passes the hamlet of *Azyit* with some ruins, and enters the *Ephesus Pass*, through which runs a stream bordered by myrtles, oleanders, and ferns. In the valley is a fine *Roman Aqueduct*, and in a glen to the rt. are the ruins called *Eski Azizieh*. After passing through a short tunnel, and then the *summit tunnel*, the line emerges at

Azizieh (55 m.), alt. 700 ft. It is a small place beautifully situated and very healthy. In front of the village is a conical hill with a *tumulus*. At the station are a Roman *milestone*, erected by *Manius Aquilius*, and a *sarcophagus*. The line now runs down the pretty ravine of the *Lethaeus* to

Balachik (62 m.), the centre of one of the fig districts in the Maeander Valley, whence a branch line runs to *Sokia* (Rte. 37). *Horses* can be ordered by telegram to meet travellers who wish to visit the ruins at

Tekke, *Magnesia ad Maeandrum*, an hour's ride from the station over a marshy plain, dry in summer. The oldest *Magnesia*, of which the site is not exactly known, was situated near the Maeander. It was an Aeolian city, founded by *Magnetes* of Thessaly, and at one time rivalled *Ephesus* in power and prosperity. After its destruction by the *Cimmerians* (c. 726), it was rebuilt by the *Milesians* or *Ephesians*. This town was the occasional residence of the Persian satraps of *Lydia*, and *Themistocles* lived and died in it B.C. 460. In the beginning of the 4th cent. B.C. the town was built at a higher level, at the foot of *Mt. Thorax*, round the temple of *Artemis*, and partly on the banks of the *Lethaeus*. After the defeat of *Antiochus* it was added by the Romans to the *Pergamene* kingdom, and is rarely mentioned afterwards. There are, however, coins of *Aurelius* and *Gallienus*, and it was one of the bishoprics of Asia. *Magnesia* was celebrated for its *Temple of Artemis Leucophryene*, which, according to *Strabo*, was superior to the temple of *Ephesus* in beauty and the harmony of its parts, but inferior in size and the number of its treasures. As early as the 6th cent. B.C., when *Magnesia* was many stadia distant, the temple of *Artemis* was famous, and traces of this ancient shrine have been uncovered during Dr *Humann's* excavations in 1890-93. The temple was rebuilt by *Hermogenes* of *Alabanda*, and *Vitruvius* cites it as a model of a pseudodipteral temple. The order was *Ionic*, more than usually ornamented, whilst the columns of the colonnade of the peribolus were of the *Doric* order. The walls of the peribolus are standing to a height of about 20 ft., but they are of a later period. The ruins of the temple, which was 195 ft. long and 96 ft. broad,

consist of Attic bases and capitals, intermingled with wall and architrave stones. The whole area has been cleared out during the excavations. The sculptures of the *frieze*, which represented a battle with the Amazons, were in great part removed by M. Texier to the Louvre; the remainder are in the Museum at Constantinople. In very ancient times a village, called *Leucophrys*, a dependence of the oldest Magnesia, lay round the temple.

Passing through the wall of the peribolus, by a *Propylaeum*, to the W. of the temple, is the *Agora*, a quadrangle with a colonnade on each side. No trace has been found of the monument of Themistocles, which was apparently in the older town. N. of the *Agora* is a *Temple of Jupiter*, near which many *inscriptions* were found. The *city walls* can be traced on the hills to the S. and for some distance in the plain.

At the S.E. corner of the town are extensive ruins of an arched building apparently a *basilica*. S. of the temple, at the foot of the hills, is the *theatre*. The plan of the Greek theatre was discovered below the Roman superstructures. The walls of the two aisles, and the subterranean passage to the orchestra, deserve notice. W. of the city wall, towards Mt. Thorax, is the Roman *neopolis*, with many sarcophagi. Not far off is a *stadium*, and in the plain a *gymnasium*. There are also the foundations of a square *Heroön* near the river Lethæus, a tributary of the Maeander. In the vicinity of Magnesia there was a temple of Dindymene, the "mother of the gods," of whom the mother or daughter of Themistocles was priestess. M. Texier identifies a cave near Gümüş with the *Cave of Apollo*, which according to Pausanias was at *Hyle*, close to Magnesia, and contained a very ancient image of the god. Close to Gümüş there is an old *silver mine*. [Magnesia may be easily reached from *Moralı*, a station on the Sokia line, but the trains are inconvenient.]

From Balachik the line runs up the broad valley of the *Mendere Çayı*,

anot. *Maeander*, with its splendid fig orchards, to Deirmenjik (67 m.), Herbeyli (71 m.), and Kara-bânar (74½ m.), a small village, with an English cotton-ginning establishment, at the foot of the pass that leads over Mt. *Messogis* to Tireh, in the valley of the Cayster. Still proceeding up the rich valley, with Messogis on the l., and the Maeander some distance to the rt., the train reaches

Aidin (81 m.), *Güzel-hissar*, the auct. *Tralles*. It is situated on both banks of the *Eudon*, an affluent of the Maeander, at the foot of the precipitous hill upon which the ancient city stood, and is a great mart for cotton and figs. There are large tanneries where fine morocco is made, and the *helva* and other sweetmeats are famous. The quarters of the town are connected by bridges spanning the Eudon, and the Turkish Quarter is partly surrounded by a wall in which are ancient fragments. There are several *mosques*, a *Tekke* of Mevlevi Dervishes, a large *bazâr*, many *khâns*, 2 *locandas*, and numerous *fountains*, in most of which there are old columns, or fragments of sculpture. The Greeks have a cathedral, schools, and a hospital. In summer the town is rather hot, feverish, and unhealthy.

Tralles stood on a small plateau above the modern town, and according to Strabo was founded by Argives and Tralli (warrior) Thracians, whence its name. Numerous other names, such as Anthea, Erymna, Larissa, &c., are said to have been given to it. It was the strongest fortress in the Maeander valley, and was "a stronghold, first of the Seleucid kings, as is inferred from the names Seleuceia and Antiocheia, which for a time supplanted that of Tralleis, and after B.C. 190 of the Pergamenian rule, as is shown by the great number of cistophori coined there." Attalus is said to have had a palace there. The district was subject to earthquakes, and much damage was done to the town by a violent shock in the reign of Augustus. The inhabitants were noted for their great wealth, and

many of them held high office in the province. During the Middle Ages it fell into decay, but was rebuilt by Andronicus II. (Palaeologus), *circa* 1279, who intended that it should, under the name Andronicopolis, or Palaeologopolis, perpetuate his glory. It was however taken, a year or two afterwards, by the Seljûks, under Aidin and Mentesh, and became the capital of the independent province of Aidin, receiving at the same time the name *Güzel Hisar*, "Beautiful Castle." The emirs of the house of Aidin retained their independence until İsa Bey, a learned prince who ruled prosperously for 40 years, acknowledged Bayezid I. as his suzerain (*circa* 1390). At a later period it was governed by members of the Kara Osman family, who exercised almost sovereign power in the valley of the Maeander, until their power, in common with that of other Dare Beys, was broken by Mahmûd II.

The principal ruins are on the terrace, which is reached by a steep path, and is prettily wooded with olive, &c. Here are the *Konak of Tefik Pasha*, with some sculptures, a new college, the remains of a *Byzantine church*, in one of the vaults of which are traces of frescoes, and another ruin apparently of a church. At the S. end the ground rises abruptly to the site of the *acropolis*, and here there is the cavea of a *theatre*, with a *stadium*, from which the seats have been removed, in front of it. At the N.W. corner are three colossal arches, called *Uch Geuz*, "Three Eyes," which formed part of Roman *Thermae*; on some white marble slabs in the upper part are Greek *inscriptions*. On the E. side of the terrace is a wild gorge, with a *tumulus* on its l. bank; and the views over the well-cultivated valley of the Maeander are very fine.

The line continues up the valley through vineyards and orchards to Omurlu (87½ m.); Kiosk, or *Keushik* (92½ m.); Çifte-khân (96 m.), and Sultan-hissar (99 m.), near which to the N.W. are the ruins of *Nysa*, with

traces of a *theatre* and *amphitheatre*, on the borders of the stream that runs through the village. Strabo frequented a famous school at Nysa. After passing Atche, or *Akche* (102½ m.), the line reaches Nasli (108½ m.), an important town with a large *liquorice manufactory* established by Mr. Forbes of Sokia. Nine miles to the N. are the ruins of *Mastaura*, now *Mastavro*, an episcopal city in Byzantine times, consisting of old walls, vaulted chambers, and foundations of Hellenic masonry. The next station is Kuyujuk (116½ m.), whence a road leads past Antiochia ad Maeandrum to Geira, anct. Aphrodisias (Rte. 41). The line now ascends a narrower and less fertile part of the valley, and passing Hor-sanlu (123½ m.), and Ortakche (132 m.), where is a fine Roman *hot bath*, ½ hr. l. of the line, crosses the Maeander by a bridge to

Serai Keui (143½ m.), on the river *Caprus*, an important commercial centre, in open ground near the junction of the Lycus and Maeander. About 2 m. W. of Serai Keui is *Khas Keui*, in the territory of the anct. *Attuda*, with the famous temple of Men Karu; and about 6 m. further W. are the *hot-springs* of Carura. Up in the hills, to the S.W., near Assar, was *Trapezopolis*. To the N. are *Buladan*, and the site of the ancient *Tripolis*, overhanging the Maeander; and the white cliffs to the E. mark the site of *Hierapolis*. The line now skirts the curiously-shaped sandhills that lie at the foot of the *Baba Dag*, anct. *Salbact*, and ascends the valley of the Lycus, *Churuk Su*, to Shamli (149½ m.), and

Gonjeli (156 m.), at the foot of the hill covered with the ruins of *Laodicea*. From this station, where a *hotel* affords fair accommodation, the ruins of *Laodicea* and *Hierapolis* can be visited. A branch line runs to Denialî (6 m.), a large Turkish town, which, from its beautiful situation at the foot of the *Baba Dag* and its luxuriant gardens, has been called the *Damascus of Anatolia*. There are

numerous tanneries, good khâns, and a bazâr.

Laodicea ad Lycum, now *Eski-hissar*, stood on rising ground between two streams, one of which was called *Asopus*. It was easy of access, well fortified, and situated on the great Graeco-Roman highway, which passed out from it through the "Syrian Gate." Laodicea, originally called Diospolis and Rhœas, was so named by Antiochus II. (Theos) in honour of his wife Laodice, when he rebuilt the town. It was founded "as a stronghold of Seleucid power and centre of Greek influence," and soon attained great wealth and importance. Although it suffered during the Mithridatic wars, it rapidly recovered and became one of the most flourishing commercial cities in A. Minor. In the reign of Nero it was completely destroyed by an earthquake, but was restored by its inhabitants. It was the chief city of a Roman *conventus*, and at an early date became a chief seat of Christianity and residence of a bishop. It was one of the Seven Churches to which St. John addressed the Revelations (Rev. i. 11; iii. 14), and it is mentioned in close connection with Colossæ and Hierapolis (Col. iv. 13, 15, 16). There was apparently a large Jewish community in the town. It was taken by the Seljûks in 1097, retaken by John II. Comnenus in 1119, and rebuilt and fortified by Manuel I. Comnenus. From its position it naturally suffered much during the wars between the Byzantines and the Turks, and it finally passed into the hands of the latter in the 13th century. The date and cause of its final desertion are unknown, but probably it was ravaged by Timûr and its ruin completed by an earthquake.

The whole area is covered with ruined buildings, but none of them are earlier than Roman. There are a well-preserved *stadium*, with its seats complete, near the S. end of the town; an *Odeum*; two *theatres*, one in almost perfect preservation; *gymnasia*; a street flanked by the ruins of a *colonnade*, and numerous pedestals; a

necropolis, and numerous *barcophagi*, near the Lycus; fragments of the city walls; the foundations of three Churches; and the sites of several temples. Water was brought to the town by an *aqueduct*, of which many of the arches remain, and it was carried across the valley by an *inverted siphon* made of stone pipes, like those at Patara and near Jerusalem.

Hierapolis, the "Holy City," alt. 1250 ft., now called *Pambûk Kalesi*, "cotton castle," from the white deposit from the springs. The road to it, after crossing the Lycus, runs over the plain to the foot of the cliffs above which the city stood. Its extensive ruins, its mineral springs, and the singular beauty of its position—on a broad terrace commanding an extensive view of the fertile valley and of the fir-clad ranges of *Salbaeus* and *Cadmus*, on which the snow lies till summer—make it one of the most interesting sites in A. Minor.

Although the ruins of Hierapolis are more extensive than those of Laodicea, little is known of its history. It was on the road from Sardis to Apamea, and was "the centre of native feeling and Phrygian nationality in the valley." It was called originally *Kydrara*, and probably owed its celebrity and sanctity to its remarkable springs, and its Plutonium,—a "hole, just wide enough to admit a man, reaching deep into the earth, from which issued a mephitic vapour, the breath of the realm of death." Hierapolis was the seat of an early Christian Church (Colos. iv. 13), and was made a metropolis by Justinian. In A.D. 1190 a battle was fought beneath the town between Frederic Barbarossa and the Byzantines.

The ruins of Hierapolis are extensive and well worthy of study. There is a large building, partly silted up by the deposits from the springs, which was apparently a *gymnasium* combined with *baths*. And overlooking this, in a hollow of the hill to the N., is one of the most perfect *theatres* in A. Minor, with a portion of the *proscenium* still standing. There are also

a triumphal arch; a fine colonnade connecting the arch with one of the city gates, the ruins of a temple, a basilica, and several Christian churches; remains of the city wall, partly Hellenic, partly built with material from older buildings; and numerous fragments of columns, friezes, &c. Some of the sepulchral monuments, including the small mausolea in stone, are interesting. The principal necropolis, which contains numerous inscribed monuments, is to the N.W., but there are other tombs—one with the façade of a tetrastyle temple—near the S.E. gate.

The celebrated springs rise in a deep pool above the gymnasium. Their waters, once confined within proper bounds and channels, have for centuries spread over the terrace, and fallen over the cliff in front in a series of cascades. They are remarkable for their calcareous deposits, which have in places raised the level of the terrace from 15 to 20 ft., and partially covered many of the buildings. The deposits are of snowy whiteness, and the stalactite formations in front of the cliff present the appearance of frozen cascades. The water now runs over and amidst the deposits, and, where it falls over the cliff, it forms a series of beautiful basins, from the lips of which hang brilliantly white stalactites. New basins are continually forming, and where the water comes in contact with twigs and branches, it quickly incrusts them. At one point a natural bridge has been formed by the deposits. The water in the innumerable little basins, seen under a brilliant sun, has a lovely *can de nil* colour, and the whole effect is most striking. The water, which is tepid and not unpleasant to the taste was, according to Strabo, much used for dyeing. The springs are slightly sulphurous, and the large escape of gas explains the phenomena of the Plutonium. The Plutonium was below the theatre and its mouth, which has since disappeared, was seen by Cockrell, as he fancied, A.D. 1812, between the theatre and the springs. But Ammianus says it could no longer be seen in the 4th century, and it was

probably covered up by the Christians after A.D. 320. The waters are still resorted to by the natives for rheumatism. In a deep gorge 2 or 3 m. N. of Mandama, a village about 4 m. N.W. of Hierapolis, is a rude cave, the sanctuary of Leto, on the roof and sides of which are many graffiti.

From Gonjeli the railway continues the ascent of the Lycus valley, past Euren Keui and Ak-khân, to Bujali (161½ m.), whence the site of Colossae (3 m.) can be reached. The road runs past the railway bridge and up the narrow gorge, *Kessen Boyhas*, "cloven gorge," through which the united waters of the *Churuk Su*, *Ak Su*, and *Khonas Su* find their way. The gorge is 2½ m. long, with cliffs from 50 to 60 ft. high, and the river runs in places in a narrow cleft about 8 ft. wide. Here and there the water from the irrigation canals, falling over the cliffs, forms beautiful stalactites; and at one point the stream runs underground for a few yards. The *Ak Su*, which covers everything with calcareous deposit, is the river that according to Pliny would "convert brick into stone."

Colossae was situated at the head of the gorge, a little below the junction of the three streams. On the left bank of the river are the hill of the acropolis in which is the hollow cavea of a theatre; large blocks of stone and foundations; fragments of columns and pottery; and traces of the wall. On the right bank is the necropolis which contains some curiously shaped tombstones;—one is to be seen at Appa Station further on. Colossae is mentioned by Herodotus as a great city of Phrygia. Xerxes halted there on his march to Sardis, B.C. 481; and when Cyrus the Younger marched through it, B.C. 401, the city was large and prosperous. It was celebrated for its wool, and the Colossians derived great profit from their skill in dyeing it. Colossae was the seat of an early Christian Church, to which St. Paul sent an Epistle, but it does not appear that the Church was founded by the Apostle himself. Philemon and his

slave Onesimus, Archippus, and Epaphras, were dwellers in Colossae, and it has been inferred from Col. i. 7, iv. 12, that Epaphras was the founder of the Church. Pliny classes Colossae among "famous cities," and for some centuries after the Christian era it continued to prosper. It then rapidly declined, and was apparently deserted between 692–787, when its name was supplanted by that of Khonae, an important fortress on a high precipitous hill to the south.

The statement of Herodotus that the Lycus at Colossae enters a rift in the earth within the very city, and reappears at a distance of five stadia, has been explained on the supposition that the two cliffs of the gorge were once connected over the stream, and that the crust was subsequently broken by an earthquake. The existence of ancient tombs in the N. wall of the gorge shows, however, that this theory is wrong; and it seems probable that Herodotus has inaccurately described the present gorge from hearsay. Prof. Ramsay considers that he has confused the gorge and the connection of the Lycus with Lake Anava.

The worship of angels, against which S. Paul warned the Colossians (ii. 18), reappears in the worship of S. Michael, to whom, at a later period, the people attributed their deliverance from an inundation. A Church, in honour of the Archangel, which existed till its destruction by the Turks in the 12th century, was built on the rt. bank of the Lycus, and its ruins may still be seen E. of Colossae. Even when the centre of population was moved to Khonae, the miracle-legend and the Church continued to exist on the old site till the 12th centy.

Khonae, now *Khonas*, is 3 m. S. of Colossae, on a steep spur of *Mt. Cadmus*, and the road to it lies through a succession of vineyards. It was probably founded by Justinian as part of his general defensive scheme of roads and forts; and it is often mentioned as a strong fortress in the wars between the Byzantines and the Turks. It became an archbishopric

about 858; and was the birthplace of the historian Nicetas Choniates. The ruins of the castle are on a rocky platform above the village in which stands the Church of S. Michael.

After leaving Bujali the line crosses the Lycus by a fine iron bridge and then enters the celebrated *Pass of Chardak*,—the only one that affords easy access to the upper plateau of A. Minor. Through this pass Xerxes and Cyrus the Younger, Byzantine Emperors, Seljuk Sultans, and Crusaders have marched; and during the Roman period great part of the commerce of A. Minor passed through it. Possibly its importance may again be restored by the railway. The ascent is easy to Khoja Bash (170 m.) and Kaklik (176 m.), shortly before reaching which there are deposits (rt.) similar to those at Hierapolis. The line soon afterwards emerges from the hills, and crosses the plain to Chardak (191½ m.) near the W. end of the salt lake *Aji-tuz Geul*, anct. *Lake Anava*, alt. 2600 ft. A little E. of the village is a fine *Seljuk Khan*, with an inscription and rude representations of a lion. The salt left by the evaporation of the water of the lake in summer and autumn is collected by the people of Chardak. Beyond the village the line runs between the lofty precipitous cliffs at the foot of *Besh-parmak Dagh*, "Five finger mountain," and the N. shore of the lake to

Appa (203½ m.). Here the line turns N. and, leaving the old road to Apamea to the right, crosses the bare plateau, *Tas Kiri*, that separates Lake Anava from the valley of the Maeander. There is an easy ascent past *Bolali* (l.) to *Evjiler* (213½ m.), and the ground then falls to *Sutlej* (221½ m.), whence a branch line runs across the broad valley of the Maeander—the plain of *Peltas* and *Eumeneia*—by *Sondurlu* (9½ m.), with its rock-hewn bas-relief, and *Inje Keni* (14½ m.) to

Chivril (19 m.), where there is a stele with a Christian inscription dated 249. From this place a visit

should be paid to Ishekli, *Eumeneia*, on sloping ground at the foot of a conical hill, about 3 m. to the E. The town was a Pergamenian colony, and named after Eumenes II., and was a seat of the worship of Isis. A stream, the *Cladrus* of Pliny, formed by springs within the ancient city, runs off to join the Maeander. In the cliff above the stream there are caves, or excavations, and in the town there are *inscriptions*, and fragments of ancient buildings, columns, &c. The villages round Ishekli are full of inscriptions, some of which show strong traces of Christian influence in the third century. W. of Ishekli is the river *Glaucus*; and in the plain between Kara-agachlar and Yaka Koni was *Peltæ*.

The main line, after leaving Sütley, makes a bend to the S.E., and ascends the Maeander valley to

Dineir (234 m.), or Geyiklar, "Place of Stags," *Celaenae-Apamea-Cibotus*, alt. 2845 ft., at the mouth of a glen, from which a fine stream issues. The position, commanding the great road from the Lycus valley to the interior, is one of much importance; and the view over the plain to the low white hills that mark the line of the ancient road to Colossæ, and down the broad valley of the Maeander, is of great interest. There are an hotel, a well-frequented market every Monday; and numerous flour mills.

Celaenae was a town of great size and importance. The *acropolis* was on a lofty precipitous hill, and considered by Alexander to be impregnable. Beneath it were the palace built by Xerxes, and the *agora*. In or near the latter was the great cavern in which Apollo hung up the skin of Marsyas after the celebrated contest in the valley of Auloerene now *Dombai Ovasi*, and whence the *Marsyas* issued to rush down, a turbulent, noisy stream, to the Maeander, a circumstance to which it owed its name *Catarrhactes*. According to Xenophon, Cyrus had a palace at *Celaenae*, and a large park full of

wild animals; the *Maeander* flowed through the park, and also through the city, its source being in the palace. It would appear from Strabo that the joint source of the Maeander, and *Marsyas* was a Lake Auloerene (now *Bânar-bashi*), which gave its name to the plain (p. 147).

Xerxes, Cyrus, and Alexander marched by *Celaenae*, and its importance grew with the development of the eastern trade route. The site had been selected for its safety and military strength, but, during the centuries that followed the death of Alexander, ease of access and commercial convenience became important considerations. The town was deserted, and *Apamea* was founded near it by Antiochus Soter as a centre of civilisation. The site selected was on lower ground, at the exit of the *Marsyas* from the hills, and the new town was named after *Apamea* the mother of the founder. It became a seat of Seleucid power, from which roads radiated in every direction; and a chief centre of Græco-Roman civilisation and commerce. There Antiochus the Great fled after the battle of Magnesia and made his treaty with the Romans. For a long time it was one of the greatest cities of A. Minor, but, after the foundation of Constantinople diverted the trade routes, it rapidly decayed. The town suffered greatly from earthquakes before the Mithradatic war, and also in the reign of Claudius, when changes are said to have taken place in the lakes, streams, and springs. Possibly the spring *Hudavardi*, which burst forth about 50 years ago, had its origin in an earthquake. At the commencement of the Christian era there was a tradition that the mountain, at the foot of which the *Marsyas* rises, was *Ararat*, and coins of Severus, Macrinus, and Phillip have representations of the ark with Noah and his wife. The tradition may perhaps be attributed to the name *Cibotus* (ark), which *Apamea* bore as early as the time of Strabo.

Dineir is built out of the ruins of *Apamea*; everywhere, in the walls of houses and gardens, blocks of marble and sculpture attest the grandeur of the ancient city. On the hill N. of the village is the cavea of a *theatre*, but few buildings can be traced. Many *inscriptions* have been found. On the top of the hill, above the source of the *Marsyas*, are the remains of a very *early church*, which has been connected with the belief that Noah's ark rested on the hill of *Celaenae*. The church was built with large well-cut blocks of stone, without mortar, on which are numerous crosses.

The most striking feature of *Dineir* is the group of springs that form the *headwaters of the Maeander*. A coin of *Apamea* shows the four streams *Maeander*, *Marsyas*, *Orgas*, and *Therma* grouped round the patron goddess of *Apamea* (a deity of the *Ephesian Artemis* type). The *Marsyas*, famous in mythology and poetry, is the stream that rushes through the village. Its source, *Süyün Bashi*, is about a mile distant, at the foot of a cliff where there appears to have been a large cavern. The stream bursts forth full-grown, and runs down the rocky glen turning several mills in its course. The *Maeander* rises a mile to the S. in a lake full of reeds called *Menderes Duden*; and is joined, near an ancient bridge on the *Kechiborlu* road, by the *Injerli Su*. The *Orgas*, *Sheikh Arab Chai*, is separated from the *Marsyas* by a hill. The springs rise quietly in many heads amidst reeds and small stones at the foot of the rocky hills, and the water, after forming a small marsh, runs off a copious stream to the *Maeander*. Above the springs is an isolated rock with two cells, on one of which is inscribed *Nikodemos M(onachos)*. The *Therma*, *Ilifa Su*, is a small stream formed by tepid springs, that bubble out of a flat tract at the foot of a naked slope. After irrigating some gardens, it joins the *Maeander* near the railway bridge.

ROUTE 35.

TOUR OF THE SEVEN CHURCHES.

All the seven churches, except *Pergamum*, are easily accessible by rail. *Pergamum* can be reached from *Smyrna* either by steamer to *Dikeli* and thence by horse or carriage (p. 88), or by rail to *Soma*, and thence by horse or carriage (Rte. 31). A tour of the seven churches takes at least 10 or 11 days, but for travellers not pressed for time a more extended tour, 17 days, including a visit to *Magnesia ad Maeandrum*, the fine ruins of *Aphrodisias*, and the elevated plain of *Tabae*, is recommended. The latter is given here.

1. *Smyrna* to *Ephesus* by rail. Sleep at *Ayasoluk* or *Azizieh* (Rte. 34). 2. To *Balachik* by rail; visit ruins of *Magnesia ad Maeandrum*, and continue by rail to *Aidin* and *Nazli* (Rte. 34). 3, 4 and 5. To *Aphrodisias* and *Denizli* on horseback (Rte. 41). 6. To *Gonjeli*, and visit ruins of *Laodicea* and *Colossae*; sleep at *Gonjeli* (Rte. 34).

7. On horseback (7½ hrs.). *Gonjeli* to *Hierapolis* (2 hrs., see Rte. 34). From *Hierapolis* follow the side of the hill to *Cherkes K.* (1 hr.); then cross the valley to the bridge, *Ak Keupri*, over the *Maeander* (3 hrs.), and on to *Yeni K.* (1½ hrs.), one mile from the ruins of *Tripolis*, near the gorge from which the river issues from the mountains. *Tripolis*, also called *Antoninopolis*, was on the great road from *Sardis* to *Laodicea*, and is said to have been visited by *St. Philip* and *Bartholomew*. It was founded by the *Pergamenian* kings to counterbalance the *Seleucid* proclivities of *Laodicea*. Most of the buildings have disappeared, but the

sites of the *theatre*, *stadium*, and *gymnasium* can be distinguished; and there are portions of the city walls. There are large numbers of *rock-hewn tombs*, and *sarcophagi*. Near the town is a hot *ferruginous spring* still much used by the natives. From the bridge a direct road leads to *Buladan*, anct. *Apollonos-Hieron* (3 hrs.), in the midst of fine scenery and a better resting-place than *Yeni K.*

8. On horseback (8 hrs.). Ascend through a pretty country to a *guard house* (1½ hrs.) and thence to the broad saddle, covered with pines, which separates the waters of the *Maeandor* from those of the *Hermus* (1½ hrs.), alt. 1950 ft. Descend a narrow valley by *Derbend* (1½ hrs.) to *Ine-geul* (4 hrs.) in the valley of the *Cogamus*. Here there are a few *sarcophagi*. From *Buladan* to *Ine-geul* is 7½ hrs.

9. On horseback along the foot of *Mt. Tmolus* to *Ala-shchr*, anct. *Philadelphia* (4 hrs., see p. 83). 10. By rail to *Sardis*; visit the *Acropolis* and *tombs of the Lydian Kings* (Rte. 30). 11. To *Munisa* by rail; visit *Niobe* and *Mt. Sipylus* (Rte. 30). 12. To *Thyateira* by rail (Rte. 31). 13. To *Soma* by rail, and *Kinik* on horseback (Rte. 31). 14. To *Pergamum* on horseback. 15. *Pergamum*. 16. 17. On horseback to *Ali Agha*, *Menemen*, and *Smyrna* (Rte. 31).

ROUTE 36.

SMYRNA—TEOS—LEBEDUS—
SMYRNA.

	hrs.
Halki	6
Sivri-hissar	3½
Sighajik (Teos)	1
Xingi (Lebedus)	3½
Notium	9
Deveti Keul	5½
Smyrna, by Rail.	

Teos may be reached from Smyrna by two Routes.

1. *By Sivri-hissar*.—The road follows the coast through *Kara-tash*, and past the fort *Sanjak Kaleni* (rt.), the hot springs of *Itija* (l.), called the "Baths of Agamemnon" to *Kilisman*, about ¼ hour from the shore; it then runs inland to *Halki* (6 hrs.), a small Moslem village on the hill-side. From this point the road runs for 1 hr. through wooded country, and then crosses a barren plateau to

Sivri-hissar (3½ hrs.), a town with a mixed population, in which there are many sculptured blocks brought from *Teos*. The road now passes an isolated hill, near a small lake, at the foot of which are *marble quarries*. Many partly hewn blocks with short inscriptions remain on the ground. *Sighajik* (1 hr.) is a walled town at the head of a small, but safe harbour, much frequented by coasting craft. The walls are almost entirely built of marble blocks (on many of which are inscriptions), brought from the ruins of *Teos* which lie on a peninsula 1½ m. to the south.

2. *By Furla*.—From *Smyrna* to *Furla Iskelesi*, by steamer. On a small island, adjoining the scale, now connected with the mainland by a sandy isthmus, was *Clazomenus*, one of the principal towns of *Ionia*. Nothing remains, the stones having been carried to *Smyrna* for building

purposes, but a partly submerged causeway. The fine bay of Vurla has often been the rendezvous of the British and other fleets. From the scala the way lies through cultivated fields and vineyards to

Vurla (1 hr.), a prosperous town built partly on a hill and inhabited chiefly by Greeks. [From Vurla an excursion may be made to Ritri, *Erythras* (7 hrs.), on a land-locked harbour, at the W. end of the peninsula. The *Hellenic walls* with their gateways are very interesting; the *Acropolis*, a mass of red trachyte near the sea-shore, is a remarkable feature; at the springs, near the E. gate, are many remains of aqueducts, walls, terraces, and foundations of buildings, of which one perhaps marks the site of the *temple of Hercules*; there are also a *theatre* and many *inscriptions*. The return journey may be made by *Baliklava* (2½ hrs.), and *Gül-baghche* (8 hrs.) to Vurla (2½ hrs.), following a picturesque road that skirts the Gulf of Smyrna. From Vurla to *Cheshme* (p. 170), is 9½ hrs.] The road from Vurla to *Sighajik* (3½ hrs.) runs over cultivated ground, and low hills covered with brushwood.

Teos, originally a Carian town, was afterwards colonised by Athenians and Boeotians. When attacked by the Persians the Teians abandoned their city and removed to Thrace. At a later date it became a flourishing commercial town, and was noted for its fêtes in honour of Bacchus. In a naval action off Teos the fleet of Antiochus the Great was defeated by the combined Roman and Rhodian fleet. The ruins of the city occupy an isthmus, about 2½ m. broad, connecting a rocky peninsula of no great extent with the mainland. The walls, which can be traced for the greater part of their extent, are from 3 to 4 m. in circuit, and are built of large blocks set without mortar. The foundations of the *cella* of a *Corinthian Temple*, probably that of Bacchus, are visible; and near it stand coupled

columns, apparently marking the site of an *agora*. Of the *theatre* the vomitories alone remain.

Outside the walls, near the S.E. corner, there are the remains of a small *Roman temple*. N. of this ruin there is some marshy ground on which the *via sacra* can be traced by the lines of lids and other portions of sarcophagi. In the middle of the marsh, near the bank of a small stream, are the ruins of a square building, apparently a *mausoleum*, which stood within a peribolus formed by pilasters of grey marble with engaged columns at the sides. N. of the walls are remains of other tombs. Leaving Teos the shore is followed past some *tumuli* to *Hypsilé* (2 hrs.), where the road turns to the left and descends to the hot springs, *Ilíja*; here are a modern bath-house, and the well-preserved ruins of a Roman bath. About ½ m. nearer the sea are the foundations of a Greek building.

Xingi, *Lebedus* (1½ hrs.). The ruins consist of masses of stone and brickwork, the basement of a small temple, and some Doric columns. Lebedus was an Ionian city, which owed its prosperity to its trade, its fertile territory, and the hot mineral springs in its neighbourhood. It was nearly destroyed by Lysimachus, who transplanted the population to Ephesus. In Roman times the actors of all Ionia had an annual meeting at Lebedus, at which games were celebrated in honour of Dionysus. The road onward leaves *Megala Kimituria* to the left, and crosses the *Devlikçi Chai* to *Micra Kimituria* (2 hrs.). It then runs over cultivated ground, and passes some Hellenic ruins on a hill 1 hr. before reaching Christian or *Giaour K.* (6½). On a hill near the sea, about 2 m. from Christian K., are the ruins of

Notium, or *Nea Colophon*, the port of Colophon, which was some distance from the coast. Here Mr. Pullan's excavations brought to light a draped colossal statue, much mutilated, a

figure of a Roman Emperor, a rude group representing a lion devouring a bull, and some large figures in high relief, apparently belonging to a frieze. The site of the *theatre* and part of the *town wall* may still be seen. Near Notium was *Clarus*, where there was a temple of Apollo, and an oracle of high antiquity, which, when consulted by Germanicus, foretold his speedy death. The site is placed by Ohandler at *Zille*, $\frac{1}{2}$ hr. from Christian K., on the road which runs past *Tracha* (old *Colophon* or *Tratsa*) and *Malkajik*, a farm belonging to Mr Van Lennep, the Norwegian Consul at Smyrna, to

Devoli K. ($5\frac{1}{2}$ hrs.), on the Smyrna-Aidin Railway (Rte. 34).

ROUTE 37.

SMYRNA—PRIENE—BRANCHIDÆ— IASSUS—BUDRUM.

	MRS.
Sokia, by Rail.	
Samsûn Kalesi (<i>Priene</i>) . . .	2½
Palatia (<i>Miletus</i>) . . .	3
Hieronda (<i>Branchidæ</i>) . . .	4
Aidin Kalesi (<i>Iassus</i>) . . .	4½
Geuverjina for <i>Bargylia</i> . . .	5
Budrum (<i>Halicarnassus</i>) . . .	5

From Smyrna to Balaclik by Rte. 34, and thence by branch line to *Morali*, close to the ruins of *Magnesia ad Macandrum* (p. 100), *Komer*, and

Sokia, a flourishing town which derives its Turkish name *So'uk K.* from the cool north wind which blows down the valley behind it, and makes it one of the wealthiest places in the

district, which is partly fertile to the foot of the high rocky ridge, *Mycale*, that forms the N. boundary of the broad plain of the *Macander*, as the "Five Fingers," *Besh Parmak*, of Mt. *Iatmus* do its southern boundary. In the neighbourhood are mines of *lignite* coal, which is used in the liquorice works, of *emery*, and of *lead*. There are also some very fine fig orchards. There are good *khâns* and *kahvehs*, but travellers should, if possible, obtain introductions to the representatives of the English firms. *Scala Nova* can be reached in 3 hrs. by a path over the hills. From *Sokia* the road onward follows the foot of the hill, past the Greek village *Kelchesh*, to

Samsûn Kalesi, *Priene* (2½ hrs.).

Priene was one of the twelve Ionian cities, and took a prominent part in the religious solemnities at the *Panionia*. It was the birthplace of *Bias*, one of the seven sages, and was visited by *Alexander*, who, according to an inscription, founded the temple of *Athene Polias*.

The ruins of the ancient city rise terrace above terrace on the steep hillside. The old road to the *Acropolis* is now almost impracticable, and the ascent is usually made by a path that leads through the city walls to an *Agora*, surrounded by drums of *Doric columns*, at the side of which is a massive platform of masonry. Here stand the ruins of the *Temple of Minerva Polias*, excavated by Mr. Pullan for the *Dilettanti Society* in 1869. The excavations laid bare the pavement and the walls of the *cella*, which were found standing in some places to a height of 6 ft. The *plinths* of the columns of the *peristyle* were found for the most part *in situ*, and the columns of the *posticum* were standing to a height of 13 or 14 ft. The style is *Doric* of the finest character, and the execution so perfect that the joints of the stones are hardly perceptible. Some fragments of the colossal statue of *Minerva* mentioned by *Pausanias*, a fine head in the highest style of Greek art, several interesting fragments of sculpture,

and many valuable inscriptions which were uncovered by the excavations, are now in the British Museum. The other ruins are those of the *city walls*, the *baths*, and, on a lower level near the plain, the foundations of a *stadium*, and *gymnasium*. It is an hour's climb to the top of the *Acropolis*, whence there is a magnificent view, embracing Mt. Latmus, the sea of Baf, the ruins of Miletus, and the islands of Calymnos, Patmos, Nicaria, and part of Samos.

The sea washed the walls of Priene in the days of its prosperity, forming a bay which extended as far as the Sea of Baf (p. 115); but, during successive centuries, the deposit brought down by the Maeander has silted up the bay, and the site is now 8 m. from the shore. [From Priene it is 2 hrs. by a rough mountain path over Mycale, to *Chanli*, the site of the *Panionium*, and thence 3½ hrs. to Scala Nova.] A ride of 2 hrs. from Priene, across the plain, in the direction of the great theatre of Miletus, which is visible to the naked eye, will bring the traveller to a ferry over the Maeander, and after crossing the river he will soon reach

Palatia, *Miletus* (3 hrs.), a fever-stricken spot which should on no account be selected as a sleeping-place. *Miletus*, originally a Carian town, became, after the arrival of the Ionians, the most powerful maritime and commercial city of Ionia. Its ships sailed to every part of the Mediterranean, and on the shores of the Euxine it founded over 75 colonies. Its most prosperous period was prior to its conquest by the Persians (B.C. 494). After the failure of the Ionian revolt, and the defeat of the Ionians in the naval action off the island of *Lade*, now a mound in the plain 2 m. W. of Palatia, the city was plundered, and its inhabitants expatriated. After the battle of Mycale, the town joined the Athenian confederacy, but towards the close of the Peloponnesian war it threw off the yoke of Athens, and defeated the Athenian fleet in an action fought under its walls. After

its capture by Alexander, the importance of Miletus declined; but, when visited by S. Paul (Acts xx. 17), it enjoyed some prosperity, and it continued to exist for several centuries after the Christian era.

The deposits of the Maeander have filled up the four ancient harbours, and turned the *Tragasæan Islands*, which protected them, into mounds in a swampy plain. The plan of the old city cannot now be distinguished; excepting a few fragments, nothing is visible but the *theatre*—the largest in A. Minor—which, contrary to the usual practice of the Greeks, stands free, and is not cut in the side of a hill. E. of the theatre are the remains of a *tomb*, which, like that at Onidus, was surmounted by a lion, now much mutilated and lying on the ground. From Palatia the road leads to *Ak Keui* (Greek); and thence southwards to

Hieronda, or Ierontâ (4 hrs.), some time before reaching which the stately Ionic columns of the *Temple of Apollo Branchidae*, the largest in A. Minor, are visible. Here was the most celebrated oracle of Apollo in Asia. The history of its origin is obscure, but its reputation was so wide-spread in the 7th century B.C. that Pharaoh Necho sent it rich offerings; Oræsus also sent gifts as magnificent as those he offered at the sister shrine at Delphi. After the burning of the temple by Darius it appears to have been partly rebuilt, but its destruction was completed by Xerxes. It was subsequently reconstructed with greater splendour, and Strabo says that on account of its great size it had no roof.

The *temple* was apparently overthrown by an earthquake. It was decastyle and peripteral, and had a double row of columns round it. On the N. side, two of the outer row are standing, surmounted by their architrave; on the S. side one of the inner row is unfluted. The columns are 60 ft. in height, but are now buried for one-third of their height. Upon the site of the *pronaos* a windmill is

built upon a mass of fallen stones. At the other end the bases of several columns are *in situ*. Within the cella, the walls of which have fallen, is a stone with a winged figure and foliage sculptured on it, of the highest style of art, and on the N. side are several beautiful capitals. Several of these are engraved in the *Ionian Antiquities* of the Dilettanti Society. From the temple to the sea, a distance of about 2 m., there was a *via sacra*, bordered on either side by seated figures and other sculptures, which was excavated by Sir C. Newton in 1859. The best preserved of the figures are now in the British Museum, and they show the connection between early Greek and Egyptian art.

From Hieronda the line of coast, which is barren but picturesque, is followed to *Akbu Keui* (4½ hrs.), where there is a *kahveh*; and thence a rough mountain path leads to

Asin-kalesi (4½ hrs.), a small village where shelter for the night can be obtained. A mile from the village are the ruins of *Iassus*, a town of Caria, which occupied the whole of a small island now connected with the mainland. It was founded by Argive colonists, and acquired great wealth from its fisheries and trade in fish. During the Peloponnesian war it was taken by the Lacedæmonians, and it was afterwards besieged by Philip V. of Macedon. The walls, partly ancient, partly mediæval, are standing in places. The best preserved building is the *theatre*, the seats of which, ornamented with lion's paws, are almost all in place. One of the side walls is Hellenic, and is pierced by a door similar to that at *Assos* (p. 66); the other appears to be a reconstruction of later date. There are numerous inscriptions and remains of Hellenic buildings, but the ground is so covered with brushwood that exploration is difficult. On the mainland is an extensive *Necropolis*, which contains Roman, Greek, and earlier tombs; and near it is a massive defensive wall, built of large stones, the object of which is not clear. The mountains

near *Iassus* furnished beautiful marbles, of a blood red, and livid white colour, which were in great request for ornamental purposes. The red marble was used in decorating the Church of S. Sophia at Constantinople.

From *Asin-kalesi* the road winds round the head of the *Gulf of Mendelia*, and crosses the *Sari Ohai* before reaching *Tekirhambar* (2½ hrs.)—a feverish place, apparently *Passala*, the port of *Mylasa* (p. 115). 1 hr. from the village are the ruins of a *Greek temple* on a small eminence. The road continues through *Sertmash* to *Geuverjinli* (8½ hrs.), which is 2 hrs. S. of

Assarlik, *Bargylia*, on a peninsula jutting out into a shallow salt lake that was once an arm of the sea. The ruins include a small temple, a small odeum, a Doric portico, and a temple on the shore. At *Bargylia* was a statue of *Artemis Cindysa*, upon which it was said neither snow nor rain ever fell. The site may also be visited from *Sertmash*. From *Geuverjinli* the route partly follows the line of the old paved road to

Budrâm, *Hallourmassus* (5 hrs.), beautifully situated on the shore of a small bay, divided into equal parts by a promontory on which stands the *Castle of S. Peter*. On the W. of the castle lies the *Turkish town*, consisting of detached houses in the midst of gardens and a small bazar on the sea-shore. On the E. side is the *Greek town*, following the line of the beach.

The site combines great beauty with other natural advantages. The climate is one of the best in the Levant—subject to no extremes of heat or cold. The harbour, when protected by its mole, must have been a secure one, and it is still much frequented in winter. In the bay E. of the castle there is anchorage for men-of-war, protected by the island *Orak Ada* (*Arconnesus*). In the gardens along the shore the fig, almond, lemon, orange, and olive trees grow

in great luxuriance. The *inhabitants*, chiefly Moslems, are remarkable for their orderly and industrious habits, and for their courtesy to travellers. There is a fair *khân*.

Halicarnassus was one of the six towns constituting the Doric Hexapolis in A. Minor, and was the largest and strongest city in Caria. It submitted to Persia, but does not seem to have lost its Greek character. Under Persian rule there was a dynasty of Carian princes, founded by Lygdamis, and these vassal kings resided at Halicarnassus. Queen Artemisia fought at Salamis with the fleet of Xerxes. The most celebrated of the family are Mausolus, and his wife and sister Artemisia, who, on the death of Mausolus, erected in his honour a monument, the Mausoleum, which was one of the Seven Wonders of the ancient world. Alexander destroyed the city, but could not take the acropolis, Salmacis, and from this blow it never recovered. Halicarnassus was the birthplace of the historians Herodotus and Dionysius.

Vitruvius describes the *topography* of the city with great accuracy. The site, he says, is in form like a theatre, bounded on either side by a horn (promontory) jutting out into the sea. In the centre, on the shore, is the *Agora*, overlooking which, half way up the curve, is the *Mausoleum*, and between the fortified heights above, the *Temple of Mars*. On the right horn is the *Temple of Venus and Mercury*, on the left the *Palace of Mausolus*, overlooking a closed port for triremes, and an arsenal.

The *harbour* bends round in a curve, terminating on one side in a promontory, and on the other in a rock connected with the mainland by a sandy isthmus. These two headlands are the "horns" of Vitruvius. Along the shore of the harbour lies a narrow strip of fertile ground sloping gradually upward to the foot of steep rocky heights, which shut in the view northward and form the natural defence on the land side.

The form and extent of the ancient city are defined by the *walls*, which
[Turkey.]

are in fine preservation throughout the greater part of their circuit. That part of the E. wall near the sea was used by the Knights of S. John in the construction of the castle. The flanking towers of the gate on the W., leading towards Myndus, now *Yemişlu*, are in good condition. As these walls must have been built by Mausolus when he enlarged the city, they are valuable as a specimen of Hellenic fortifications of about B.C. 360.

On the E. side of the harbour, the ruins of an *ancient mole* mark the position of the small closed port mentioned by Vitruvius. As the *Palace of Mausolus* stood on the left horn, overlooking this port, it probably occupied an eminence, immediately E. of the Turkish cemetery on the isthmus, where the rock has been levelled to receive foundations. The *arsenal* probably extended from the port to the cemetery. The rocky peninsula now occupied by the Castle of S. Peter was apparently the *fortress in the island* mentioned by Arrian in his account of the siege of Halicarnassus by Alexander the Great. Probably the fortress was once separated from the mainland by a canal, and connected with the palace and arsenal by a drawbridge. The position of the Palace of Mausolus being fixed, the site of the Temple of Venus and Mercury must be looked for on or near the opposite point, *Kaplan-kalesi*. No trace of the temple has yet been found, nor has the *fountain Salmacis*, near which it was situated, been identified. The *fortress Salmacis*, mentioned by Arrian, probably stood on *Kaplan-kalesi*.

The central positions in the description of Vitruvius are fixed by Sir C. Newton's discovery of the *site of the Mausoleum* immediately N. of the Konak. The site of the tomb itself is marked by a small mound raised during the excavations. Several Turkish houses still occupy the platform, and in their walls may be seen fragments of marble from the Mausoleum. A little N. of the site is a

large platform which occupies a commanding position, corresponding to that assigned by Vitruvius to the *Temple of Mars*. Here Sir C. Newton uncovered the foundations of a large Ionic temple, probably erected by Mausolus, as it seems to be of the same period as the tomb.

A little to the N of the Mausoleum is a *theatre* in which may have been recited that tragedy by Theodectes, and that oration by Theopompus to which, respectively, were adjudged prizes at the funeral games instituted by Artemisia in honour of Mausolus. To the E. of the Mausoleum is a *Doric Colonnade*, of the Roman period, half buried in the soil. On one side of these columns, which perhaps formed part of a stoa or portico, a coarse tessellated pavement was found.

The picturesque *Castle of S. Peter* was built by the Knights of Rhodes. It was commenced in 1404 when de Naillac was Grand Master, and, from the natural advantages of its site, its massive walls and its large fossé, was a place of great strength. In the walls are the shields of nearly all the Grand Masters from de Naillac to Caretto (1513-21), and with them are associated the shield of the Order, and the shield of the Captain of the Castle for the time being. The tower at the S E angle containing the *Refectory* was built by Englishmen. High up on the W. wall are the arms of England, and over the doorway on the N side is a fine display of English heraldry. The central shield contains the arms of Henry IV.; and of the 22 shields beneath, 17 are those of Knights of the Garter, 6 bear the arms of Plantagenet, and 16 the arms of well known soldiers of distinction. In the outer Bayle is a small chapel, now a mosque. The castle was partly built out of the ruins of the Mausoleum, and part of the frieze (12 slabs), which had been inserted as ornaments in the walls, were obtained for the British Museum by Lord Stratford de Redcliffe. Six colossal lions' heads, in Parian marble, which had also been inserted in the walls, were re-

moved to England in 1857 by Sir C. Newton's expedition.

Outside the gate on the E. which led to Mylasa, the ancient road is marked by tombs, several of which were opened by Sir C. Newton. On the W., outside the gate leading to Myndus, the ancient road was bordered by tombs and massive sarcophagi, and cippi of the Roman period.

According to Pliny the *Mausoleum* was 140 ft. high, and 411 ft. in circumference. A peripteral building or *Pteron*, surrounded by 36 columns and surmounted by a pyramid, formed the principal feature in the design. Above the pyramid was a colossal group of a chariot with four horses, executed by Pythias. The height of the *Pteron* was equal to that of the pyramid with the chariot, each being 37½ ft. This gives 75 ft., and leaves 65 ft. for a lofty basement. The sculpture was executed in Parian marble, and was esteemed of the highest merit. The excavations carried out by Sir C. Newton in 1857-58 brought to light four slabs of the frieze, a colossal equestrian figure, several lions, the entire order of the *Pteron*, two colossal figures in several pieces, the halves of two horses on the same scale, and fragments of a chariot wheel. These sculptures, which formed part of the chariot group, are now in the British Museum.

The results of the excavations are embodied in the restoration of the Mausoleum made by Mr. Pullan, and may be briefly summarised. The Mausoleum stood on a lofty basement of green rag-stone. The order of the *Pteron* was Ionic, and its height was found by measurement to be very nearly that given by Pliny. Every detail of the architecture was executed with the utmost refinement, and set off by red and blue colour, which, on many fragments, was quite fresh on their first discovery. The frieze, of which four slabs were discovered, was the external frieze of the *Pteron*; but portions of two other friezes were found. The lions were evidently numerous, and were probably placed

in the inter-columniations of the *Pteron*.

Budrām can be reached by boat from Kos, which is about 15 m. S.W.

ROUTE 38.

SMYRNA—MILĀS—MAKRI.

	HRs.
Sokia, by Rail.	
Sekiz-burnu (<i>Pyrrha</i> ?)	6
Baſi	6
Milās (<i>Mylasa</i>)	6½
Eski-hissar (<i>Stratonicea</i>)	6½
Māghla (<i>Mobolla</i>)	6
Kenjes	12½
Dalaman	6
Makri (<i>Telmessus</i>)	10

From Smyrna to Sokia by Rte. 37. Thence for 4½ hrs. over the plain of the Maeander, passing near a mound *Euz-bashi* (l.), to *Sari-kemer*, a bridge over the river, built chiefly of old material. The left bank of the Maeander is now followed down to

Sekiz-burnu, *Pyrrha*? (6 hrs.), which is 1 hr. from Miletus (p. 111). The road now lies partly over wooded hills that fall steeply to the S. shore of the *Baſi Denizi*, "Sea of Baſi," anct. *Latmicus Sinus*, a deep bay that has been turned into an inland lake by the deposits of the Maeander. On the N. shore of the lake is *Besh Parmak D.* (*Mt. Latmus*), celebrated in Greek mythology as the place where Artemis kissed the sleeping Endymion. Here there are mines of hematite iron ore of the finest quality which have been worked from the earliest periods, but always in a rude way.

Baſi (6 hrs.), a small village among

wooded hills. About 2 hrs. from Baſi are the ruins of *Heracleia ad Latmum*, beautifully situated, on the shore of the lake at the foot of Latmus. Here are the cella of a small Doric temple, an *agora*, and several houses of late Roman or Byzantine times. A cave near the town was shown as the grave of *Endymion*. The way now lies for 3½ hrs. over the spurs of the *Kasikli D.*, and through a well-wooded pass to *Mendelia*—a picturesque village with an ancient gate, whence it is 6 hrs. to *Tekirhambar* (p. 112). Half an hour beyond *Mendelia* is *Yakli*, near which are the ruins of *Euromus*, consisting of a beautiful Corinthian temple, standing in a recess in the hills, and the foundations of other buildings.

Milās, *Mylasa* (6½ hrs.), a place of considerable importance, situated in a fertile plain, at the foot of a steep overhanging mountain, partly composed of white marble. It has fine lemon and orange groves, and a large mosque, built out of the ruins of the Temple of Augustus and Rome. *Mylasa* was a very ancient Carian city, and the residence of the Carian princes before they moved to *Halicarnassus*. It was noted for the number and beauty of its temples, but of these little is left. Every house and wall, however, is built with the stones of the old town, of which some walls, a beautiful Corinthian arched gateway, and a single fluted column, remain standing. The great temple of Zeus Carius is supposed to have been on the *acropolis*. A little outside of the town there is a *mausoleum*, which stands on a high, square basement. The upper part terminated in a pyramid, the lower steps of which still remain. [From *Milās* to *Budrām* by *Geuverjinli* (Rte. 37) is 11 hrs.] After crossing the plain the road runs over broken ground to

Eski-hissar, *Stratonicea* (6½ hrs.), a small village, in and around which are the ruins of the town founded by Antiochus Soter, and named after his wife *Stratonice*. Near it was the

Temple of Zeus Chrysaoreus, at which the confederate towns of Caria held their meetings. The ancient city covered a large area. One cella of a temple stands in the centre of the town, and on its walls are many inscriptions. There are also the remains of other temples, and of a theatre, in which are the inscribed pedestals of several statues. All the buildings appear to have been of white marble. Many broken columns, and 2 or 3 fine arches and doorways, are still standing. From Eski-hissar the road lies up the valley of the Gümüş Chai, and over the slope of the hills on which stands

Mughla, Mobolla (6 hrs.), alt. 2000 ft., a large Moslem town with fine vineyards and fig-orchards. About 1 m. to the N.E. is a steep rock, apparently the acropolis, from the summit of which there is an extensive view. The approach to it is marked by square niches and grottoes which have been cut in the rock. On leaving Mughla the road runs over the plain and crosses a ridge to Ula (8½ hrs.). It then passes through a fine forest district, and over several mountain spurs to the valley of the Namlan Chai, which it follows, partly over a swampy plain, to the Kenjer Göl. On the shores of the lake are Yangi and

Kenjer (9 hrs.). The road now crosses a high ridge, from which good views of the lake are obtained, to the valley of the Dalaman Chai, anct. Indus, and, after fording the river, runs on to Dalaman (6 hrs.). From this point it is 4 hrs. by a rough road over wooded hills to Geujek, a store-house on the coast, near which several rock hewn tombs and niches, some of much beauty, are passed. The route onward, one of the most picturesque in A Minor, passes over wooded hills, and descends to the coast plain 1 hr. before reaching

Makri, Telmessus (10 hrs.), charmingly situated on an almost land-locked harbour. The place is very

unhealthy on account of the marshes on the plain, and in summer it is almost forsaken by its inhabitants. Telmessus, one of the most ancient towns of Caria, was celebrated for the skill of its diviners, who were consulted by Croesus and Alexander. There is no Hellenic masonry on the acropolis; the walls are mediaeval, but contain some inscriptions. There are traces of rock-hewn houses similar to those in the Phrygian towns. The theatre is in good preservation; but the sarcophagi of Lycian type, and the remarkable rock-hewn tombs, are the principal objects of interest. The most important tomb has an Ionic portico. Drawings of some of the tombs and sarcophagi are given by Fellows (A. Minor). On the W. side of the Gulf, on the promontory that ends in Cape Suvla, Mr. Theodore Bent discovered the ruins of Lydas (a temple, tombs, and two well-preserved heroa).

ROUTE 39.

AIDIN—ALABANDA—MUGHLA— MARMARICE.

	hrs.
Arab-hissar (Alabanda) . . .	6
Helna (Lagina) . . .	7
Mughla (Mobolla) . . .	8
Geuk-abad (Idyma) . . .	4
Marmarice (I'hyecus) . . .	7

After leaving Aidin the road crosses the Maeander and runs up the valley of the Chima Chai, anct. Marryas, to

Arab-hissar, Alabanda (8 hrs.). The ruins occupy an area 1 m. long and ½ m. wide; and all the walls are of granite. The roads to the gateways are marked by lines of *soroi*, some of them bearing inscriptions. There are the remains of a theatre,

and near it a fine oblong structure, with a cornice 80 ft. above the ground, and above that the bases of pilasters. The interior is a mass of ruin, and affords no clue to the former use of the building. The Ionic Order alone seems to have been employed in the town.

[*Arab-hissar to Milas* (13½ hrs.). The road runs by the large village of *Karpuzu* to *Demirji-deresi*, *Alinda* (4½ hrs.). The ruins of the old town, which was one of the strongest places in Caria, are picturesque and interesting. Its situation on a steep granite crag is perfectly Greek. In places wide flights of rock-hewn steps give access to the city. A wide paved road lined with *soroi* leads to the main gate. Near this there is a terrace wall 330 ft. long, beyond it a series of square rooms, and above them a row of square pilasters, with a half Doric column on each side of them. Adjoining it is the *theatre*: most of the seats and a great part of the enclosing wall remain. There are many other ruins of large buildings. Above all is the *acropolis*, which consists of a tower and walls of excellent Greek masonry; some of the stones are 14 ft. long.

From *Alinda* the road ascends through forests of pine and picturesque scenery to the head of the pass over the range of Mt. *Latmus* (4½ hrs.), whence there is a good view over the valley of the *Sari Chai*. In descending, the cella of a *temple* with columns in *antis*, and lighted by windows, is passed about 12 m. from *Milas* (5 hrs.). See Rte. 38.]

The *Mughla* road runs over the hills to the small village of

Ileina, *Lagina* (7 hrs.), in which is a *mosque* built with old material. About 1 hr. distant are the ruins of the *Temple of Hecate*, which was apparently overthrown by an earthquake. There are many *inscriptions*. The road now runs over the spurs of the hills to *Eski-hissar* (2 hrs.), whence Rte. 38 is followed to *Mughla*

(6 hrs.). Some hilly ground is now crossed and there is then a sharp descent to the coast. An old *castle*, which was perhaps a Greek *acropolis*, is passed about ½ hr. before reaching

Geuk-abad, or *Giova*, *Idyma* (5 hrs.), a feverish place with a good anchorage. The hills behind the village rise to a height of 2600 ft. The road now lies over rough ground to

Marmarice, *Phycus* (7 hrs.). The beautiful land-locked harbour of *Marmarice* has frequently been the station of the British fleet during troubles in the Levant, and Nelson anchored in it shortly before the Battle of the Nile. The *village* is a wretched place with bad water. It is opposite *Rhodes* (80 m. distant), and was defended by a castle built by the Knights. At *Assarlik*, about ½ m. off, are remains of Hellenic walls, and of a mediæval castle.

ROUTE 40.

CNIDUS.

This place is reached with difficulty. It is situated at the extremity of a peninsula 90 miles long, which has but few villages, and which contains no other object of interest. Few travellers would willingly encounter the tedious journey necessary to approach it by land. It can, however, be reached by *katk* from *Budrum* in about 8 hrs., or from the island of *Kos* in 3 hrs. Its modern name is *Kavo Krio*.

Cnidus covered a great extent of ground, partly on the mainland and partly on the *Triopian* promontory, a bold headland, once an island, united to the peninsula by a narrow isthmus

There was a port on each side of the isthmus; the piers and sea-walls still remain. The *acropolis* stood on a precipitous mountain on the W. of the town, and below it on ground descending to the harbour are numerous terraces on which the chief structures of the city were placed. Cnidus possessed several temples, but it was chiefly renowned for the *Shrine of Venus* and for the statue of the goddess by Praxiteles. The sites of these temples and their enclosures are clearly marked, and the whole plan of the city can be traced by any spectator who looks down upon it from the *acropolis* or from the top of the promontory.

In 1857-58 Sir O. Newton excavated a *temenos* dedicated to Demeter and Persephone, and found there the fine seated figure of the former, which is now in the British Museum. On a promontory about 3 m. from Cnidus was discovered the enormous Cnidian lion now in the British Museum. The lion stood upon a lofty tomb of the Doric order.

Cnidus was the chief city of the Dorian Hexapolis, and here were celebrated the *Triopian games*. There were two *theatres* and an *odeum* here, the last is in very perfect condition. The *necropolis* extends for several miles outside the city to the E. Here may be seen tombs of all shapes and dates. Almost all of them have been rifled years ago.

The nearest village, *Yasi Kesi*, is 6 m. from the ruins. It lies in a small plain surrounded by mountains. The chief village on the peninsula is *Datça*, 4 hrs. from Cnidus.

ROUTE 41.

SMYRNA—NAZLI—APHRODISIAS—DENIZLI.

	hrs.
Nazli, by Rail.	
Kara-su	7½
Geira (Aphrodisias)	2
Kara-hisar	8
Denizli	9

From Smyrna to Nazli, by Rte. 34. About 1½ hrs. after leaving Nazli, the Maeander is crossed by a wooden bridge, and the road then runs up the l. bank of the river to the valley of the *Kara Su*, anct. *Morsynus*, from the mouth of which there is a fine view of the range of Messogis behind Nazli and Aidin. Here the road turns to the rt., leaving *Antiochia ad Mæandrum* (*acropolis* walls, stadium, and small theatre) to the left, and ascends the pretty valley of the *Kara Su* to *Alt-aga Chiftlik*, *Yenije* (1½ hrs.), and *Kara-su* (3½ hrs.), a village, noted for its pottery, which stands on the hill-side above the valley.

Geira, *Aphrodisias* (2 hrs.), alt. 2000 ft., on level ground at the foot of *Baba D.*, anct. *Mt. Sallacus*. *Aphrodisias* was a town of Caria, and a place of old foundation. One of its privileges, confirmed by Caesar, was the right of asylum. About the end of the 4th century it was made a bishopric, metropolis of *Eparchia Carias*, and from the last word comes its present name. The name was also changed to *Stauropolis*, to avoid speaking of *Aphrodisias*. It was a bishopric as late as 1450.

The ruins are amongst the best preserved in A. Minor. The *city walls*, rebuilt in the 3rd or 4th century, on old foundations, with material from earlier buildings, are interesting. Broken capitals, architraves, friezes, columns, &c., of various dates, have been used, and on many of the blocks are *inscriptions*. Four of the gates are

in a fair state of preservation. The principal ruin is that of the *Temple of Venus*, Aphrodite, from whom the town took its name. It was of the Ionic Order, octastyle, and dipteral. 16 Ionic columns, some bearing inscriptions, are standing, but of the cella nothing remains, as the temple was turned into a church, on the ruins of which Christian emblems and inscriptions may be seen. Within the temenos, which was richly decorated, are some small buildings—one of them of the Corinthian Order, possibly a *heroon*. Two of the spiral columns of the façade are still standing. The *stadium*, on the N.W., has 26 rows of seats, and is well preserved; there is also a *theatre*. Near the village are the ruins of a Corinthian building, perhaps an *agora*. The whole ground is covered with prostrate columns of marble and granite; and there are many tombs and sarcophagi, some of the latter finely sculptured, in the fields and gardens. Drawings of the ruins were made many years ago for the Dilettanti Society.

[There is a direct but difficult road from Geira to Denizli (about 15 hrs.), by Assar (*Attuda*) and Kadik (*Trapezopolis*), on the N. slope of Baba D.]

On leaving Geira the road runs over fairly level ground past *Emir K.* and *Tekke K.*, and there is then a long, but not steep ascent to the head of the pass, *Cham Bel* (5½ hrs.), alt. 3800 ft. On the way up there are constantly changing views of snow-capped *Salbacus*, and on reaching the summit there is a grand view over the upland plain *Davas Ovasi*, to *Khonas D.* (*Mt. Cadmus*), and the lofty range of the *Boz D.* The descent to *Kara-hissar* (2½ hrs.) on the plain, alt. 3300 ft., is easy. From this point it is 4 hrs. to *Davas*, anct. *Tabae*, on the S. side of the plain, where there are remains of the old town.

[A road runs, from *Kara-hissar*, across the plain to *Usun-bunar* (8 hrs.), and *Kizilja* (1 hr.), where some scattered masses of stone mark the

site of *Sebastopolis*. From *Kizilja* the road crosses a low, easy pass, *Domon Bel*, to *Aji Payam* (5 hrs.), prettily situated at the S.W. end of the great plain of *Kara-cuyuk-bazar* (p. 120). Thence the road runs along the S. end of the plain, and crossing the *Gerfinis Chai*, anct. *Indus*, to *Beder Bey* (2 hrs.), keeps up the valley to *Khorzum*, anct. *Cibyra* (5 hrs.). See Rte. 42.]

The *Denizli* road runs E. to *Vakıf*, *Heraclia ad Salbacum* (¼ hr.), where are the remains of a temple, an *amphitheatre*, and an *acropolis*. The large size of some of the stones is remarkable. It then continues over the plain to *Kilija-boluk* (1½ hrs.), whence it is 6 hrs. to *Kara-cuyuk-bazar*, by *Kara Ova* and *Kizil-hissar*. At *Kilija-boluk* the road turns N. and crosses *Mt. Salbacus* by the *Bedra Pass*; it passes through some very fine mountain scenery, at times running at the edge of precipices from 800 to 900 ft. high, and at others through magnificent forests. There is a steady ascent of 2½ hrs. to the head of the pass, 4100 ft., and then a rapid descent of 4½ hrs. to

Denizli (7½ hrs.), see Rte 34.

ROUTE 42.

SMYRNA—DENIZLI—ELMALI—ADALIA.

	hrs.
Denizli, by Rail.	
Kara-cuyuk-bazar (<i>Thamisonium</i>)	9½
Khorzum (<i>Cibyra</i>)	9
Stigit	7½
Elmalı	9
Yeniye Kahveh (<i>Termessus</i>)	13½
Adalia (<i>Attalia</i>)	6

From Smyrna to Denizli, by rail (Rte. 34). The road from Denizli runs up the glen of the *Chukur Su*,

and over the pass, *Kasik Bel*, 3800 ft., between the *Baba D.* (*Salbacus*), and the *Khonas D.* (*Cadmus*) to *Kizil-bissar* (7½ hrs.). The scenery is fine, and the path near the head of the pass, on both sides, is steep and rough.

Kara-cuyuk-bazâr, *Themisonium* (2 hrs.), alt. 2650 ft., in a large upland plain which, in spring, is in places an almost impassable morass. Beside the village is a large tumulus, and through the plain runs the river *Casanes*, a tributary of the *Indus*.

[**Kara-cuyuk-bazâr to Dincir** (24½ hrs.). The road runs by the *Saldâ Geul*, anct. *Aulindenus laous* to *Kaya-dibi*, *Diocaesarea - Cerebapa* (4 hrs.), which lies under the shadow of a lofty peak; and then on to *Yarashil*, *Tukina* (5½ hrs.)—sarcophagi and inscriptions. It then follows the N. shore of the *Buldur Geul*, *Ascania Limne* (p. 150), to *Kilij* (9 hrs.), and runs on to *Kechi-bortu* (p. 149), and *Dincir* (6½ hrs.), see Rte. 34.]

Two routes may be followed from *Kara-cuyuk-bazâr* to *Adalia*.

(1.) **By Tefenni and Istanos** (34½ hrs.). The road lies along the plain at the foot of the eastern hills to *Kâm-afshar* (5 hrs.), passing (1.) the site of *Eriza*, near *Dere K*, beside which is a market in the plain, *Ishlian Bazâr*, and that of *Phylacæum*, near *Idulurga*, in a fertile valley. 1 hr. beyond the village it turns to the l., and crosses the wooded hills to

Tefenni (6½ hrs.), a small Moslem village, with a fine spring, near which was the Imperial estate of the *Ormeleis*. At *Tefenni*, and also at *Yuvulik*, 1½ hr. distant, are rude reliefs cut in the rock which, from the Greek inscriptions, appear to be connected with the worship of the Phrygian "Saviour God," *Sozon* or *Sabazius*. After crossing the *Tefenni* plain by *Eyuk*, there is a slight ascent to

Hassan Pasha K (3 hrs.), whence

it is 2½ hrs. N.E. to the ruins of *Olbasa*, on a hill commanding the plain. The road now crosses the lower spurs of the *Kara-kaya D.*, and ascends the valley of the *Ghout Chai*, anct. *Lysis*, to a low col (4 hrs.), 5200 ft., beyond which lies *Barsak Yailast*. After a sharp descent through a narrow rocky ravine (*Salamurt Boghaz*), to *Sirlekler*, the valley of the *Istanos Chai*, anct. *Colobatus*, is followed to

Istanos, Isinda (4 hrs.), a large village on the rt. bank of the river with small bazâr, and good gardens. The modern name is from *eis ta Ixerd*. [Another road from *Kâm-afshar* is along the N. side of the *Sûgut Geul* (*Caralitis P.*), S. of *Rahat D.*, and then either by *Ali Fakhr-ed-din Yaila* (*Lagbe*) to *Barsak Yailasi* (by which route the Romans under *Manlius* marched in a.o. 189), or, keeping by the lake, past *Manas* direct to *Istanos*.] The road now runs E., and, after fording the *Istanos Chai*, crosses the broad valley to *Keklije Kahveh* (2½ hrs.), alt. 3000 ft., at the mouth of the rocky glen, up which lies the way to *Injerlik Kahveh* and *Yenije Kahveh*, (3½ hrs.), alt. 1300 ft. The pass is rough and impracticable for wheeled transport, which has to follow the road down the *Istanos Chai* to *Kizil-kapu*. Close to *Yenije Kahveh* are the ruins of

Termessus, a Pisidian town noted for the natural strength of its position, and for its formidable fortifications. Alexander the Great forced the defile, but made no attempt to storm the town. *Manlius*, after relieving *Isinda*, approached *Termessus*, and obliged the people to pay 50 talents; he then continued his march down the valley of the *Istanos Chai*, anct. *Taurus*. The ruins cover a large area, and, the site never having been occupied in Moslem times, they are most interesting. The path leads up the steep mountain side, and in ½ hr. an ancient guard house is passed; from this a paved road lined with sarcophagi leads to a second guard house, with two arched gateways 20 min.

higher up. In another 20 min. the path passes through the *first wall* and enters a narrow ravine on the l. which is shut in by lofty precipices. Here is a confused heap of limestone blocks; on the l. are many *tombs* and *sarcophagi*, and on the rt. a large gateway belonging to a *temple*. About half-way up the ravine is a fine *spring*, and a little further the *second wall*, extending from cliff to cliff across the ravine. Above this is a second *spring*, near which are the remains of large buildings; and at the head of the ravine, the *third wall*, which barred all access from the valley below. On a spacious terrace beyond this wall, and only approached by a long flight of steps, was the upper city. Here were a grand *portico*, the pedestals of which are *in situ*; an *agora* with buildings round it, and large cisterns under its pavement; a Doric building, and two small *temples* near it; a well-preserved *theatre* to which a street of columns led from the *agora*; and on the N.W. and N. many *sarcophagi* and rock-hewn tombs. The only Christian building is a *monastery* with church attached. The walls, which are very perfect, are Greek; the other buildings are principally Roman.

From Yenije Kahveh the road continues down the pass, in which are many ancient cisterns, and reaches its mouth in about 1½ hrs.; it then runs over a plateau for 2 hrs., and descending to a stony plain, covered with brushwood, crosses it to Adalia (6 hrs.).

(2.) *By Cibra and Elmali* (45 hrs.). The traveller can follow the E. or W. side of the broad valley to Khorzum; the distance is the same in either case. In the former the road passes through *Kâm-afshar* and *Cham K.* (*inscriptions*). In the latter, it runs to Beder Bey (4 hrs.). Here the two branches of the Indus, both flowing through wide fertile valleys—one from the N., the other from the S.—unite before running off southward, as the *Gereniz*, and lower down the *Dalaman Chai*, to the sea W. of Makri. The village of *Yusuji* is passed 1 hr. before reaching

Khorzum (5 hrs.), a village with orchards and fine walnut-trees at the edge of the great plain. The ruins of *Cibra* are 500 ft. above the plain, and the way to them lies up a ravine in the chalk hills. At the head of the ascent, on the l., is the stadium, partly excavated in the hill-side, and higher up, to the N.W., is the theatre. S. of the theatre is a well-preserved *Odeum*. A paved road bordered by tombs and sarcophagi leads to one of the gates.

Cibra was the chief town of a tetropolis, the other three towns being Bubon, Balbura, and Oenoanda. It was under tyrants and became so powerful that it could put 80,000 foot and 2000 cavalry into the field. It was noted for its good laws and the skill of its people as workers in iron. Manlius, on his march to Galatia, compelled Moagetes the tyrant to pay 100 talents and 10,000 medimmi of wheat. The last tyrant, also a Moagetes, was deposed by Murena B.C. 84. During the Roman period it was a place of great trade in iron obtained from mines in the neighbourhood, in wheat, and in wool. A road ran from Cibra through the Ormeleis (*Tefenni*), Tymbrianassus (*Einesh*), and by the shore of the Ascania Limne (*Buldur Geul*) to Apamea (*Dineir*).

After leaving Khorzum, the river is forded, and the road runs over the plain passing, in 2½ hrs., *Geul-kissar* (rt.), on a rocky islet, in a lake, connected with the mainland by a causeway. 2½ hrs. further is *Baindir*, on a large stream, and then, after crossing some grass-covered hills, the *Sügüt Geul*, anot. *Caralit's Palus*, on the S. side of which is

Sügüt (7½ hrs.). The lake is a large gloomy sheet of water, half covered with a thick growth of reeds and cane. It has no outlet, and partially dries up in summer. On the N. shore rises the high range of *Rahat D.*, at the foot of which is the road used by Manlius. [From Sügüt it is 8 hrs. to *Istanos* by the S. side of the lake; and 11 hrs. to *Keklije Kahveh* (p. 120) by Illa.] The Elmali road crosses

the hills to *Choban-laa*, and 3 hrs. further enters

Elmalı (9 hrs.), "place of apples," a large town in a recess in the hills, which rise closely round it on every side except the S.W. On this side there is a broad opening, filled with orchards and gardens, to a wide plain, at the lower end of which is the lake *Avlan Gölü*. There is a large mosque with a fine court, but the chief interest lies in the people, who have little Turkish blood in their veins, and whose costume is picturesque and varied.

[Two roads, both passing through lovely mountain scenery, lead in 3 days from *Elmalı* to *Makri* (p. 116). The first runs through *Eski-hissar* (ruins), and over the *Kuyali Bel*, 6300 ft., to *Scidilur Yayla*, and on by *Oenoanda* (*Inje-alilar*), and *Araxu* (*Euren*) on the *Xanthus*, to *Telmessus* (*Makri*). The second runs S. of the *Al D.*, anct. *Massicytus*, about 10,000 ft., and passes through *Komba* (*Geumba*) and *Arsada* (*Aras*) to the *Xanthus* valley S. of *Tlos* (Rte. 43). An interesting route runs in 3 days from *Elmalı* to *Fincha* (p. 125), it crosses the plain to *Podalia*, anct. *Podalia*, and passing round the *Avlan Gölü* runs over the hills to the valley of the *Bash-keuz Chai*, anct. *Arycandus*, in which lie the ruins of *Arycanda*, and much lower down, those of *Limyra* (p. 124).]

From *Elmalı* it is 9 hrs. to *Istanos* and thence 12 hrs. to *Adalia*; but a shorter route runs, through an uninteresting district, direct to *Kekliße Kahveh* (10 hrs.), and thence (see above) to *Yenije Kahveh* and

Adalia, or *Antalia*, *Attalia* (9½ hrs.), one of the most interesting towns on the S. coast of A. Minor

Attalia, the *Satalia* of the Middle Ages, was founded by *Attalus Phila-*
... and came into possession of
... under the will of the
... no king. It was an im-

portant sea-port town, and from it *St. Paul* and *Barnabas* sailed to *Antioch* (Acts xiv. 25). It was afterwards metropolis of Pamphylia. In 1148 it gave shelter to the harassed troops of Louis VII., who sailed thence to Syria. After its capture by *Ghiyas-ed-din I.* (1203-10), it was retaken by the king of Cyprus, but was recaptured in 1214 by the *Seljuks*, who restored the walls and erected many fine public buildings. After the fall of the *Seljuks* it formed part of *Kerminu*, and was later, alternately in the hands of the *Venetians*, *Osmans*, *Mongols*, and *Genoese*, until it was finally conquered (1432) by *Murad II.* In 1472 it was ineffectually attacked by the fleet of *Pietro Mocenigo*. During the reign of *Mahmud II.*, the town, then in the hands of the rebel *Dere Bey*, *Tekke Oghlu*, was besieged and taken (1812) by the Imperial troops. For a short time (1832) it was occupied by the Egyptians.

Adalia is situated at a re-entering angle in a flat limestone terrace, which terminates seaward in a cliff about 120 ft. high. A small recess in the cliff constitutes the inner harbour, beyond which there was an outer harbour formed by a strong wall with flanking towers, of which there are several picturesque remains. The entrance was closed by a chain. A large spring wells up beneath the salt water in the harbour, and makes it almost sweet. The town, which rises up from the harbour, and spreads over the terrace above, lies partly within, and partly without, the old walls. There are two approaches from the sea; one by a grand flight of steps, said to be Venetian, which leads to a water-gate, the other by a remarkable cutting in the rock.

The outer wall, which has five square flanking towers, and is protected by a ditch, is of various dates. From the water-gate it runs S. to a fine round tower which appears to be Pergametan, and then sweeps round to the N. side of the harbour. Between the tower and the first gate the wall is built out of the remains of ancient buildings. The next section,

in which is a modern gate, contains many ancient tombstones with *inscriptions*, and extends to a fine three-arched *gateway* erected by Hadrian. This gate, through which ran the road to Pergé, is richly ornamented, and on its architrave there was an inscription in large bronze-gilt letters. On either side is a *tower*; one, built by the Empress Julia, is still perfect, the other was partly rebuilt by the Seljûks. Close by, the *aqueduct*, through which the troops of Mahmûd II. entered the town, runs beneath the wall. Beyond Hadrian's gate the wall extends, past a fourth entrance, to the *main gate*, restored by Mahmûd II., through which most of the traffic now enters the town. Outside this section are a cemetery, the *bazârs*, and an aqueduct with quaint stalactitic piers. Further W. are the *konak*, and prison, outside a well-preserved portion of the wall in which are a small gate leading to the Top-khâneh terrace, and a long Greek *inscription*. Beyond the Top-khâneh gate, the wall, which here has a deep rock-hewn ditch, turns N. and descends to the harbour. A *rampart*, which runs round the inside of the wall and forms a pleasant walk, gives access to the towers, in one of which, near the *bazârs*, is the coat of arms of a Venetian or Genoese knight. According to inscriptions the wall was largely rebuilt by Ghiyas-ed-din II., and partly by the Emir of Kermian.

The town is divided into *Quarters* by walls which formerly separated, and, to some extent, still separate the different communities. The *Christians* live in the S. part of the town, and here are several Greek churches, and a *mosque*, which is, in part, an old church. The *Moslems* occupy the N. quarter of the town; and outside the walls, near the *konak*, are colonies of Morcotes, whose fathers left Greece after the revolution, and of liberated slaves. In the Moslem Quarter are a *Medresse* of Ala-ed-din I., a *mosque* and medresse of Ghiyas-ed-din II., and other mosques, medresses, tombs, and fountains of the Seljûk period. The ornamentation of some of the door-

ways is very beautiful, and one of the mosques has a fine minaret of red and blue glazed brick. The *tekke* of the Dancing Dervishes, an octagonal *tomb*, with pyramidal roof, and a large *sarcophagus*, deserve notice. At the entrance to the *Top-khâneh*, is a fragment of an arch, apparently of the same date as Hadrian's Gate; and here tradition places the palace. Amongst the people, the *Greeks* are the most interesting from their preservation of many ancient habits and customs, and the Jewish character of the dress worn by the women. The town is surrounded by magnificent *gardens*; and it exports large quantities of corn, timber, pine bark, liquorice root, cotton, valonea, &c. There is a *British Vice-Consul*, and the Ottoman Bank has a branch.

Adalia is well supplied with water by aqueducts from the *Duden Su*, anct. *Catarrhactes*, which, after running underground from Kirk-geuz Khân (p. 153), reappears about 1½ hrs. from the town, and flows at the bottom of a deep cleft in the limestone terrace. A shaft leads down from the terrace to a chamber immediately above the point at which the river flows noiselessly from the rock, and near its mouth are some shapeless ruins and rock-hewn tombs. The river now falls from the cliff to the sea in a series of cataracts, but at one time it apparently ran in a deep ravine W. of the town.

1½ hrs. W. of Adalia, at Papas Oghlu's farm, is an *Ayasma*, or sacred spring, in which the face of the Virgin is said to have been seen. It is believed by Moslems and Christians to have wonderful healing properties, and is much visited by both.

ROUTE 43.

ADALIA—LIMYRA—MYRA—PATARA—
XANTHUS—MAKRI.

	hrs.
Tekir-ova (<i>Phaselis</i>), by Sea . . .	5
Delik-tash (<i>Olympus</i>), by Sea . . .	3
Ak-tash (<i>Gagae</i>), by Land . . .	
Fincka, <i>via</i> Limyra . . .	6
Deubre (<i>Myra</i>) . . .	9
Anditilo (<i>Antiphellus</i>) . . .	11½
Ruins of Patara . . .	11
Gantik (<i>Xanthus</i>) . . .	3
Duver (<i>Thos</i>) . . .	4
Minara (<i>Pinara</i>) . . .	3½
Makri (<i>Thmesus</i>) . . .	41

The path from Adalia up the valley of the *Chandir Chai*, and over a pass 4400 ft. high to *Kasarasi*, and thence by *Kemer* to *Phaselis*, is long and difficult. Travellers consequently find it more convenient to go by sea to

Tekir-ova, *Phaselis* (5 hrs. by boat), on a headland at the foot of the *Takhtali D.*, ant. *Solyma*. *Phaselis* was a Dorian colony and rose to some importance as an independent state. During the Roman period it became the haunt of pirates, and was taken by *Servilius Isauricus*. From this disaster it never recovered. It had 3 small ports, of which there are interesting remains, and it was famous for its *altar of roses*, and its *Temple of Athene*, in which was preserved the spear of *Achilles*. There are the ruins of a theatre, a stadium, and a temple; and many fine sarcophagi of white marble.

Delik-tash, *Olympus* (3 hrs. by boat), derives its name from a natural bridge of rock which connects the ancient city with the coast. The town was rich and flourishing when taken by *Servilius*, who carried away many of the statues to grace his triumph at Rome. The ruins are Greek in character, and include those of a theatre, several temples, porticoes, and tombs. Amongst the inscriptions is one containing the name, *Olympus*. The

surrounding hills are covered with the ruins of houses erected by the Venetians.

About ½ hr. from *Delik-tash*—first over a small plain, and then up a wooded glen—is the *Yanar*, famous as the *Chimæra* of the ancients. It is a jet of inflammable gas, which issues from a crevice in the rock, and burns unceasingly with a small but steady light. The place was called *Hephæstion*, and near it was a temple of *Vulcan*.

From *Delik-tash* a path leads in 8 hrs. to *Atrasan*, and thence to *Ak-tash*, *Gagae* (6 hrs.), near *Yenije K.* The ruins here are extensive, but of no great interest. The road now lies partly over the plain, passing some distance to the S. of the sites of *Corydalla* and *Rhodapolis*, and partly over rising ground. On the way are clusters of tombs with Lycian inscriptions. One inscription is Græco-Phoenician with the Greek letters red and the Phoenician blue. In 4½ hrs. the ruins of

Limyra are reached. Here there are hundreds of sarcophagi and rock-tombs. One large sarcophagus bears the first Græco-Lycian inscription published by Cockerell. Two of the rock-tombs have façades with Ionic pilasters. The inscriptions are chiefly Lycian, deeply cut, and in many cases richly coloured—the letters being alternately red and blue, or in others green, yellow, and red. The few Greek inscriptions are merely scratched on the surface. There are a long wall with towers, and a pretty theatre. Near the latter, a little higher up the hill, is a fine sarcophagus. On the side of the arched lid is a chariot and horses, and beneath an egg-moulding of pure Greek style is a series of bas-reliefs, very much injured, to the S. a priest holding a sacrificial vase, and a youth grasping the horns and muzzle of an ox; W. an old man, and naked youth; E. a sitting figure. In the valley of the *Arycandus*, about 1 hr. from the ruins, there are large numbers

of rock-tombs. The road from Limyra, after crossing the Arycandus, and other streams by bridges, enters

Fineka (6 hrs.), a small village on a navigable river 2 m. from the sea. There are many palms, from which the place takes its name. [From *Fineka* it is 5 hrs. by boat to the harbour of *Kek-ova*, anct. *Aperlas* (temple, odeum hewn out of the rock, tombs, and inscriptions), in front of which lies the long rocky island of *Kek-ova*, anct. *Dolichiste*.] A steep and difficult mountain track, from which there are fine views E. of Cape *Khelidonia* (*Prom. Sacrum*), is now followed. It passes over high ground, 4800 ft., where there are sarcophagi, old walls, and square Greek towers, and descending to the valley of the *Dembre Chai*, anct. *Myrus*, crosses the river to

Dembre, Myra (9 hrs.). The hill of *Myra* is at the angle between two valleys, that of the *Myrus*, and that of the *Andrace*, and the old town stood partly on the hill, and partly at its foot. It would appear, from walls constructed with the debris of ancient buildings, that during the late Byzantine period the town extended into the plain. S. Paul touched at *Myra* (Acts xxvii. 5), or its port, on his way to Rome; and at a later date *Theodosius II.* made it the capital of *Lycia*. In 808 it was taken by the troops of *Harûn er-Rashîd*.

On the W. stands a fine old *konak* with chimneys and ceilings elaborately carved and painted. The *theatre*, with its enormous corridors and double galleries, is one of the most imposing in A. Minor. It has a broad diazoma separating the two tiers of seats. The scene was decorated with columns of the Composite Order, and one with the adjoining pilaster still supports the entablature. Some of the decorative details are elaborate and beautiful — wild animals, graceful foliage, tragic masks, &c. Above and round the theatre is a remarkable group of rock-tombs; some entirely detached from the surrounding rock, and bearing Lycian inscriptions. Here there are

also good *bas-reliefs* representing funeral ceremonies. On the heights above are the remains of recent fortifications. On the E. side of the hill, facing the *Dembre Chai*, is another group of rock-tombs. The rock rises perpendicularly, and the general view is finer than that of the celebrated necropolis at *Petra*. The tombs are reached by crossing a Turkish cemetery in which are remains of Greek sculpture and inscriptions. The principal tomb is approached by a long flight of steps; a series of statues, life size, adorns the sides of the façade. The inner front of the tomb is so far set back as to leave a square chamber, with open framework in front; and the two side walls are enriched with good sculpture of domestic groups, life size, which, being protected from the weather, retain their original colours. Copies of these are in the British Museum. On the plain to the S. are several tombs of the Roman period, one of which has the form of a small temple.

On the road to *Andrace* (*Andrakî*), the port of *Myra*, is the *Monastery of S. Nicholas*, with an old Byzantine Church similar in style to that at *Dere-aghasi*, but smaller. A little modern church has been built in the centre of the older one. Good quarters can be obtained in the monastery. S. Nicholas, who was born at *Patara* in the 3rd cent., became bishop of *Myra*, and was buried in the church. His relics are said to have been removed to *Bari* in 1087. Beyond the monastery is the head of the *Andrakî Su*, where are the remains of an old bath. On the banks are many sarcophagi; and on the N. side of the entrance is a granary, erected, according to an inscription, by *Hadrian*, A.D. 119. A bar has now formed across the mouth of the river. It was here that the fleet of *Brutus* and *Lentulus* anchored during the campaign against *Lycia*, and that S. Paul was put on board a ship of *Alexandria*. 1½ hrs. from the monastery are the ruins of *Sura* (sarcophagi and Lycian inscriptions).

[About 3½ hrs., nearly due W. of Myra, is Geul-bashi, Trysa, where is the heroon from which the Austrian Government obtained the remarkable reliefs now in the Vienna Museum. Geul-bashi has an altitude of 2475 ft., and can be reached by rough mountain paths from Myra or Kek-ova. There are ruins of the acropolis and of the old town. The heroon stands on the rocky ridge of the acropolis, and consists of a peribolus wall 60 ft. by 72 ft., within which rises the tomb, hewn out of the living rock. The reliefs which decorated the peribolus wall are amongst the most interesting and beautiful remains of pure Greek art.]

Following the gorge of the Dembre Chai for 6 hrs. the traveller reaches *Dere-aghazi*, where there is a side valley and a conical hill rising steeply from the river. The hill is crowned by the walls of an old Christian town, and at the mouth of the valley is a large and well preserved *Byzantine Church*, apparently of the 8th century. It has a narthex, an exo-narthex, and a dome over the transept. To the rt. and l. are circular buildings—the baptistery and the sacristy. In the vicinity are Lycian tombs. Here the Myrus makes a sharp bend, and the road runs S. up the broad valley to

Kassaba (7 hrs.), a modern village surrounded by trees and gardens. The ascent of the valley is continued for 2½ hrs., through magnificent mountain scenery, to *Bunar-bashi*, whence it is an hour's climb through forest to the ruins of *Phellus*, now *Filo*. There are massive terrace walls, Cyclopean masonry, monolithic tombs, and Lycian sarcophagi. The latter part of the descent to

Andifilo, *Antiphellus* (4½ hrs.), is by a good road. Portions of the walls of the old town remain, the theatre is small, and its proscenium has disappeared; the agora was on a terrace at the foot of the acropolis hill; on one of the lower terraces is a circular church. Many of the tombs are remarkable; one of them, isolated

from the surrounding rock like the tombs at *Amasia* (p. 39), is pure Doric. A large number of the sarcophagi are Roman imitations of those of Lycia with their peculiar arched lids. There are many Græco-Lycian and Roman inscriptions. In front of *Andifilo* is the island of *Castalorio* (Sect. IV.), with which there is constant traffic. A steep ascent leads to *Sûret* (3½ hrs.), where there are rock-tombs, sarcophagi, and old walls; and the route then lies through grand mountain scenery to *Bazargian Yaila* (3½ hrs.), and *Furnas*, about 2 hrs. from the ruins of

Patara (4 hrs.), which lie on the sea-shore a little E. of the mouth of the *Xanthus*. *Patara* was a flourishing commercial city of Lycia, and was famous for its temple and oracle of Apollo. *Ptolemy Philadelphus* enlarged the city and gave it the name of *Aranoo*, but this never supplanted the ancient name. The walls can easily be traced, as well as the situation of a castle that commanded the harbour, and of several of the flanking towers. Within the walls are the remains of temples, altars, pedestals, &c. A large *triumphal arch*, with three gates, bears the inscription, "*Patara, the metropolis of the Lycian nation*." The *thermae*, according to an inscription, were built by *Vespasian*. The *theatre*, which is excavated in the N. side of a small hill, is 265 ft. in diameter. It has a *diazoma* dividing the tiers of seats, and a broader *diazoma* between the lower seat of the cavea and the orchestra. The proscenium with the adjoining rooms is very complete. An inscription shows that it was built by *Qu. Volus Titianus* and dedicated by his daughter *Velia Procla* (A.D. 145). A small ruined temple stands on the side of the same hill, and close by, but nearer the summit, is a deep circular pit with a flight of steps leading to the bottom, conjectured by *Beaufort* to be the seat of the oracle. Outside the walls are large numbers of sarcophagi, many of which bear inscriptions. In a wood E. of the city

is a *rock-tomb*, with Greek inscription, which appears to have been occupied by early Christians. One of the most remarkable remains is the *aqueduct*, which at one point takes the form of an inverted stone syphon. The situation of the *harbour* is clear, but it is now a swamp, and choked up with sand and bushes. From Patara there is a road over the plain, partly skirting a large swamp to Gunik (3 hrs.), whence it is 2 m. to the ruins of

Xanthus, which lie on the E. bank of the *Eshen Chai*, anct. *Xanthus*. The city was one of the greatest and most celebrated in Lycia. In the reign of Cyrus it was taken by a Persian army under Harpagus. Herodotus relates that the Xanthians set fire to the acropolis, in which they had placed their wives, children, and property, and then, sallying out, perished sword in hand. During the civil war that followed the murder of Cæsar, Brutus took it by storm, and on this occasion also the people preferred death to submission. The principal buildings were the temples of Sarpedon and of the Lycian Apollo. The river is mentioned by Homer.

One of the most conspicuous monuments is a square *stèle*, about 16 ft. high, which stands on the E. slope of the rocky heights above the city. The white Parian marble slabs, let into the upper part, are visible from the sea, shining like a star against the deep blue sky. Immediately below and E. of this is the base of the celebrated *Patara tomb*, now in the British Museum. When perfect it formed a beautiful feature in the landscape, breaking the monotony of the aspect as the eye wandered along the "*Lyciae dumeta*," and contrasting with the view looking to the river, the calm sea, and the sacred hill of Patara. Behind the rocky heights to the N., in a thicket of oak, lies the sarcophagus of the "*Chimaera tomb*," of which the lid is in the British Museum. On this side there are many Lycian *rock-tombs*, several still very perfect. Below the site of the *Patara tomb* are traces of polygonal

masonry, and a gateway with enormous sideposts. Near this stood the "*Lion tomb*," now in the British Museum.

The principal path, leading up in the direction we have followed, passes a well-built wall, with columns and pedestals, which may have been the *Sarpedonium*. Above this, at the foot of the heights, S. side, is a handsome sarcophagus with a Lycian inscription. On the top of the heights are ruins of *Christian buildings*, apparently a monastery, which are interesting from their arrangement, the very hard stucco on the walls, and the colouring. The apse of the Church remains, and at the W. end is a large square court with a well in the centre. The cloister was paved with small red tiles. Below, and to the E. of the *Sarpedonium*, was another Church.

On the plain is a city *gateway*, erected, according to an inscription, in the reign of Vespasian. The metopes were ornamented with busts of Diana, which are now in the British Museum. E. of this gateway is an earlier one bearing traces of an interesting Greek inscription. Above, and immediately N. of the gateway, rises a cliff on which is the base of the *Ionio monument* now in the British Museum. This monument, from its lofty position over the plain, must have commanded the admiration of every approaching traveller. From the gateway a road led direct to the *theatre* which faced N. The *proscenium* has disappeared, but the seats and some separate stone chairs are very perfect. N. of the site of the *proscenium* are a large Lycian *monument* representing a wooden building; and a broken *stèle*, which is closely covered on four sides with Lycian characters; the inscription on one side begins with a line from Simonides. On the W. side of the theatre, the curve of the seats was broken so as not to disturb two tombs. One of these is the famous "*Harpy tomb*," of which the frieze, representing the harpies carrying off the daughters of King Pandarus, is now in the British

Museum. The other is a sarcophagus, with arched lid, on a large square pedestal. Beyond these monuments W. is the brink of a cliff overhanging the river; and from this spot there is a beautiful view looking up the stream to the snowy heights of the coast range. The walls of the *acropolis* are of various dates. From the S. wall some of the finest early Lycian sculptures in the British Museum, which had been used in its construction, were obtained. On the E. side of the *acropolis* a Roman house was discovered, with a fine mosaic of Leda and the swan, in colours. Some of the polygonal masonry on this side is very fine. Across the river are remains of an old Turkish fort. The fig and pomegranate grow well, and the dense vegetation in some parts of the valley is very beautiful.

[Near the village of *Dodurga*, about 3½ hrs. W. from *Gunik*, are the small but interesting and well-preserved ruins of *Sidyra*. They consist of temples, a theatre, an agora, tombs, &c.; and are situated on a spur of Mt. *Oragus*, at an alt. of about 2500 ft.]

From *Xanthus* the road lies up the picturesque valley of the same name, and, 4 m. N. of the ruins, passes a defensive wall that stretches across the valley.

Duvar (6 hrs.), near the fine ruins of *Tlos*, one of the six cities forming the Lycian confederacy. The town was situated on a spur of *Massicytus*, and it is more than an hour's climb to the *acropolis*, whence there is a grand view of the surrounding mountains and of the *Xanthus* valley as far as the sea. The lofty, precipitous rock of the *acropolis* is honeycombed with tombs of various dates, some like those at *Telmessus*, others with Greek inscriptions, one of which mentions the senate and people of *Tlos*. One tomb with a curious portico is ornamented with a bas-relief of *Bellerophon*

mounted on *Pegasus*. Near the tomb is a large Lycian inscription. On the plain is a pedestal with a representation of the siege of *Tlos*. The theatre was large and elaborately finished, and the mouldings of the seats are supported by lion's paws. Near the theatre are remains of large Roman buildings. From *Duvar* the road, at first, lies down the valley and then, crossing the *Xanthus*, ascends the hills on the rt. bank to

Minara (3½ hrs.), which preserves, almost unchanged, the name of *Pinara*, one of the largest cities of Lycia, in which the Lycian hero *Pandarus* was worshipped. The ruins, which were discovered by Sir O. Fellows, are at the foot of *Antieragus*, and are about 1 m. from the village. The *acropolis* hill—a singular round rocky cliff (the *pinara* of the Lycians)—rises in the midst of the ancient city, and is perforated with countless tombs. The theatre is very perfect, and its substructure of Cyclopean masonry is interesting. Some of the tombs are richly decorated with sculpture and have Lycian or Greek inscriptions. From *Minara* a rough rocky road runs over a pass, 4000 ft., between the lofty *Baba D.*, anot. *Antieragus* (6800 ft.), and the *Mendus D.* (5150 ft.) to

Makri, Telmessus (4½ hrs.), Rte. 38.

ROUTE 44.

SMYRNA—USHAK—AFIÛM KARA-
HISSAR—KONIA.

	HRS.
Ala-shehr (by Rail).	
Kula (<i>Opsikion</i>)	5
Ushak (<i>Temenothyras</i>)	14
Abat Keul (<i>Akmonia</i>)	6
Islam Keul (<i>Keramon Agora</i>)	2
Duzagach	8
Afiûm Kara-hissar (<i>Acroenus</i>)	7
Chal (<i>Ipsus</i>)	9
Ak-shehr (<i>Philomelium</i>)	9
Ilghin (<i>Tyriacum</i>)	9
Kadin Khân (<i>Sinethandus</i>)	4
Yorgan Ladik (<i>Laodicea Combusta</i>)	6
Konia (<i>Iconium</i>)	9

Smyrna to Ala-shehr by rail (Rte. 30). From Ala-shehr the road crosses the *Valley of the Cogamus*; reaches the foot of the hills in 2 hrs.; then ascends rapidly for 2 hrs., during which there are grand views down the *Valley of the Hermus* and of the *Boz Dagh* on the opposite side; and in another hour reaches Kula. [A road, once very important, leaves the railway at Salikli, crosses the valley to *Darasali* at the foot of the hills, and, after a long ascent to an old guard-house, passes over the plateau to Kula (10½ hrs.).]

Kula (5 hrs.), alt. 2260 ft. (*Inscriptions*), mentioned by this name in late Byzantine times, is probably the Byzantine fortress (*Kaleh*) *Opsikion*. It is the chief city of the ancient *Katakekaumene*, and is famous for its manufacture of rugs, its fine air and water, and the beauty of its women. The town is situated in a volcanic district not unlike parts of central France, and near it is a large volcanic cone, with water in the crater, to which the Greek residents go in procession every January. The houses of Kula are of black and red stone; and the black dogs harmonise well with the ruddy black colour of the surrounding country. Ice and [Turkey.]

snow are preserved for summer use by covering them with pumice stone. The *inscriptions* have been brought from various ancient cities, *Maeonia*, &c., and especially from *Sandal* (anct. *Satala*), one hr. N.W. of Kula, the seat of a cultus of a goddess *Artemis-Anaitis-Leto*, which appears to have been the chief religion of the *Katakekaumene*.

[A road runs from Kula to *Adala* on the *Hermus*, 8 hrs.; and thence across the valley in 9 hrs. to *Sardis*.]

The road now descends over undulating ground to the *Hermus* (2½ hrs.), and, crossing to the right bank by a ford, near a spot where the softer rock underneath the basalt is weathered into quaint columnar shapes which rise tier above tier to a height of 600 ft., enters a gorge (*boghas*). Close by are the ruins of a Roman bridge and *Davala* (anct. *Tabala*). The river is again crossed by a bridge (3 hrs.) partly of Roman construction; and the road then crosses a high spur (from the top of which there is a good view over the volcanic district round Kula), to *Yeni-shehr*, a small vill. (2 hrs.), with two deserted mosques. Thence it follows the valley to *Kureh* (2½ hrs.), and afterwards crosses to Ushak on a tributary of the *Maeander*.

Ushak (4 hrs.), alt. 3160 ft. (*Inscriptions*), probably the anct. *Temenothyras*, has several mosques with metal-tipped minarets, and is prettily situated in a rich country which, with its red earth, green vegetation, fields, and hedges, is not unlike parts of Devonshire. It is in the centre of the *valonea* district, and large quantities of barley, wheat, and opium are grown in the vicinity. But it is chiefly famous as the head-quarters of the manufacture of the heavy pile carpets, *Khali*, known to us as "Turkey carpets," and in France as "tapis de Smyrne."

There are about 2000 looms, and the industry employs some 3500 women and girls, and 500 men. The women,

who are chiefly Moslems, weave the carpets; the men wash and dye the wool, which is purchased from the nomad tribes in the interior. The carpets are made in private houses, and the process is simple and easy. A wooden cylinder, over which the web is passed, is fixed in the upper part of a large frame, whilst in the lower part is another wooden cylinder which receives the carpet as it is woven. The workers, from one to six or seven, according to the size of the carpet, are seated in a row in front of the frame with the dyed wools, spun into yarns, hanging above them. To form the design each woman breaks off a couple of inches of yarn and knots it on to one of the threads of the web; the wool is then combed out, cut level with large shears, and beaten down with a comb-shaped hammer. The work is done with great precision and dexterity, and each woman weaves about 10 inches of a carpet 2 ft. wide in a day. The foundation of the best carpets is of inferior wool, but it is often made from the hemp and flax of old bags. The colours, originally, were, for the most part, produced from madder root (*rubia tinctorum*), which gives the fine old "Turkey red", indigo, brought from England or India; and the seeds of *Rhamnus alaternus*, which give the yellows. Cochineal was brought into use in 1856; and at a later date the adoption of aniline dyes introduced brilliant, startling colours, with a falling off in quality and solidity. The great demand for Turkey carpets has had the effect of largely replacing the inimitable free Turkish designs by stiff modern patterns. Carpets of any size are now made to order, and the patterns are frequently supplied from France.

In buying carpets care should be taken to select those in which the old vegetable dyes have been used for dying the wool, in preference to those dyed with the more fugitive aniline colours. The smaller rugs, or "prayer carpets," *ajadeh*; the "cushion carpets," *Yasadik-yuzu*, and the "corner

carpets," *Kenche-khalisi*, are made principally at Gurdiz (p. 85). The well-known oblong carpets, *Kilim*, sometimes called Karamanian, are often made by Greek women, but the best are produced in the tents of the nomad Yuruks and Turkomans. Even in these the dearth of the best dye-stuffs has led to the extensive use of aniline dyes, and it is becoming increasingly difficult to obtain really good carpets.

The *Inscriptions* are on stones built into the principal mosque, the fountain, several houses, and in the Armenian Cemetery. At *Giaour-cureh*, 2 hrs. E.N.E. of Ushak, are the ruins of *Trajanopolis-Grinenothyrae*, with rock-tombs in the hills to the N.

[Much of the trade from Ushak to Smyrna is carried direct to Ala-shehr. There are two routes: (1) in 21 hrs. by Takmak, a small vill., which is half way. The road is rugged and uninteresting; 7 to 8 hrs. from Ushak are extensive ruins, but with no striking features, on the N. side of the road. Takmak is 6 hrs. from Kula, and the road (via *Ak-tash*) traverses a dreary and rough country. Soon after leaving Takmak the road to Ala-shehr begins a long steep winding descent, which lasts several hours, to the Cogamus valley. (2) The other route, 22 hrs., by Ineh, is much easier. The road leaves *Geubek* (6 hrs.) (*Inser*) to the l., and reaches Ineh (*Inser*; anc. *Nais*) in 7 hrs. Thence it traverses a rather difficult country to Yuruk Keui, 7 hrs. Two hours further on is a *kahveh*, at the summit of a very steep descent to a little stream, in a glen which opens on the Cogamus valley at another *kahveh*, 4 hrs. Hence 4 hrs. across the plain to Ala-shehr.

2 hrs. 8 from Geubek and from Ineh is *Suleimanli*, with the interesting ruins of *Blauvulus* (acropolis, aqueduct, &c.), on the river *Hippourius*, a tributary of the *Banuz Chai* (*Senarus*). The rivers in the southern part of the great plain, called *Banuz Ova*, which stretches from Murad Dagh to Chal Dagh, and from

Yuruk Keui to Sivasli, run in very deep cañons, which become deeper and deeper as one goes S., till at last the river Maeander, south of Geuneh, flows through a wonderful and most picturesque gorge, 1000 to 2000 ft. deep, to the Lycus valley. A great deal of the Ushak trade is now carried by a good carriage-road to *Chivril*.]

From Ushak the road runs along the foot of the *Murad D.* (alt. 7000 ft.), through a rich undulating country dotted with villages, and fine groves of valonea oak to *Ahat Keui*, *Acmonia* (6 hrs.). There are here the remains of two theatres, two temples, an acropolis, &c. Hence in 2 hrs. to *Islâm Keui*, *Keramon Agora* (*Inscr.*), traversed by Xenophon during the Anabasis. It is a miserable village, with one or two shops, and a small wretched *khân*. It is unhealthy in summer. All the villages as far as *Aghar-hissar* to the E. are full of ancient fragments.

[An araba-road leads due S. from *Islâm K.* to *Chivril*, the terminus of a branch of the Ottoman Railway (10 hrs.). The road keeps up on the hills E. of the Banaz Chai, and is rather difficult to find for the first 4 hrs. Then it reaches a large plateau, entirely covered by a forest of valonea oak, and in 2 hrs. more reaches *Sivasli*, *Sebaste Phrygiae*, a very rich village, with two mosques and fine *odas*. It is full of ancient remains, the most notable being a long inscription, built into a fountain in the main street, and recording the formation of a "Gerusia" in the Roman period. The road continues over the plateau, but the forest ceases 2 hrs. beyond *Sivasli*, and at 3 hrs. the crest of the ridge is reached and the *Ishekli* plain seen below. Thence a descent of 1 hr. brings the traveller to *Chivril* (p. 105), where there is now a considerable bazâr, and a fine *khân*, built for the Ushak traffic.]

From *Islâm K.* the road runs up a well watered and prettily wooded valley to *Irâk Bunar*, a cold healing

spring (1 hr.); it then ascends to the water-parting between the Maeander and Sangarius, and continues over undulating ground to *Dusagach* (8 hrs.), a pretty, hospitable village, with a few Byzantine remains, which lies well out on the plateau of A. Minor. The great mountain upon the left is the *Murad Dag*, the ancient *Mt. Dindymus*, famous for the worship of Cybele. Just beyond *Keuprîlu* (4 hrs.) the road crosses a low range and descends by *Nar* into the plain of *Afiûm Kara-hissar*; in the pass it is very rough, but elsewhere good. Below *Nar* it strikes into the post-road from *Kutaya*, which may be followed to the town past some striking rock scenery; or a short cut may be made in summer across the marsh, passing rt. of *Chorja*, to a point $\frac{1}{2}$ hr. from

Afiûm Kara-hissar (3 hrs., alt. 3500 ft.), whose extraordinary citadel, rising 800 ft. out of the plain, was the Byzantine fortress of *Acroenus*. *Afiûm Kara-hissar* is now a place of great importance on the road from Constantinople to *Konia*; the *bazâr* is one of the largest and best supplied in Anatolia; there are several *khâns*, but none are good. The large Armenian quarter is the best built and cleanest part of the town. To get a view of the characteristic town, of the strange rock formation near it, of the marshes, and the distant Phrygian mountains, the *citadel* should be ascended. On its summit are mediaeval Turkish fortifications; the approach is by a stairway cut in the rock. *Acroenus* is first mentioned as a fortress in A.D. 740, when the Arabs, under Sid el-Battal el-Ghazi (p. 144), were defeated near it. The fortress passed into the hands of the Seljûks at the end of the 12th century. There is a large and wealthy Armenian population, descended, according to tradition, from a colony transplanted from Persia by one of the Seljûk Sultans. The Armenians have a church, in which are several Greek inscriptions, and schools in which more than 600 boys and girls are educated. The A. cemetery also contains

inscriptions. There are numerous Mosques, but uninteresting, a *Tekke* of *Mevlevi*, "Dancing," Dervishes, and several Moslem schools. A *Karahissar* is the centre of the opium (*Aflum*) district, and has a large trade in opium, wool, yellow berries, beeswax, cereals, &c. It was formerly the gathering point for caravans from the interior to Smyrna, but the opening of the railway to Dineir has led to a diversion of the traffic to that place by way of *Chai*,—another instance of the tendency of trade to resume its old course. If the Ry is further extended to *Konia* a branch line to A. *Karahissar* is projected. From A. *Karahissar* the post-road runs over the plain to *Chai*, passing, $1\frac{1}{2}$ hr after starting, the site of *Prymnessus* at *Soulun*.

[An alternative route is by *Bollivadın*, *Polybotus* (9 hrs.), where *Alexius Comnenus* defeated the *Seljuk*, *Saisan*, in 1115. Here there is a small *bazâr* and *khân*, but nothing of interest. Thence to *Chai* ($2\frac{1}{2}$ hrs.), partly by a raised causeway across the marshes at the N.W. end of the *Eber Göl*.]

Chai (9 hrs.) is a small well-watered town with a few shops and a good *khân* (Armenian). It lies near, but lower down than, the site of *Ipsus*, famous for the great battle B.C. 301, in which *Seleucus I* and *Lysimachus* defeated *Antigonus the One-eyed*, and his son *Demetrius*. The former pair came respectively from *Cappadocia* and northern *Phrygia*, and, forming a junction, met at the head of the *Paroreus Valley* their opponents, who had marched up from *Synnada*. The battle must have been fought in the plain near *Chai*, and possibly the tumuli, seen there now, commemorate it. Near this place was *Cayatri Pedium*, where *Xenophon* relates that the army of *Cyrus the Younger* halted for 5 days in B.C. 401, and mutinied to gain an increase of pay. From *Karahissar* to *Konia* the traveller follows the march of this famous expedition. The post-road continues along the valley, having the *Sultan*

Dagh, rt., and the *Emir Daglı*, l. For some distance the track in use avoids the macadamised road. *Ishaklı* (*Kahveks*), half-way, stands on the site of *Julia*, which in Christian times supplanted *Ipsus*; two or three *inscriptions*, &c, remain. No other villages are actually on the road, but *Yasurın* (*Xenophon's Fount of Midas*) is close to it l., $2\frac{1}{2}$ hrs. from

Ak-shehr (9 hrs.), a large town at the foot of the mountains. The *bazâr* (Thursday) is not very good; nor are the *khâns*. The Armenian one is the best. It is surrounded by pleasant gardens, but the streets are narrow and dirty, and encumbered with ruined mosques and houses. At a short distance from the western entrance of the town is the sepulchre of *Nureddin Khoja*, a Turkish saint, whose tomb is the object of Mussulman pilgrimage. It is a stone monument of the usual form, surrounded by an open colonnade supporting a roof, the columns have been taken from some ancient Greek building. The burying-ground is full of remains of Greek architecture converted into Turkish tombstones. These are relics of *Philomelium*, a Pergamemon foundation on this spot. The place was visited by *Cicero* when proconsul of Cilicia, and to the *Philomelians* the inhabitants of *Smyrna* wrote the letter which describes the martyrdom of *Polycarp*. Later it was one of the great cities of *Hamid*. The lake of *Ak-shehr*, sometimes called that of the "Forty Martyrs," is 6 m. from the town.

[*Ak-shehr to Konia, by Chigil*.—A direct road, practicable in great part of the distance for wheels, goes from *Ak-shehr* to *Konia* (22 hrs.), passing by *Aghart*, $2\frac{1}{2}$ hrs. (mentioned as *Agait* by Byzantine historians in the twelfth century), *Egri gent*, 3 hrs. (the city named *Thymbria*, and afterwards *Hadrianopolis*, was situated near), *Daghan hissar*, 6 hrs., *Rus*, $7\frac{1}{2}$ hrs., *Chigil*, 11 hrs. (*Kabala*, with *inscriptions*), *Dervent Keui*, 13 hrs., then over a pass and down a stream which

flows to the Konia plain. The road from Yalovach, Kara-agach, and Kizil-euren, crosses the stream by a bridge, and joins this road at *Kavaklu*, about 5 hrs. from Konia.]

Passing *Tepe Keui* (2 hrs.) and *Arkhat Khân* (5 hrs., *Inscr.*), where are two *Kahvehs*, Ilghin is reached in 9 hrs. from Ak-shehr. Here are a wretched bazâr, a fine mosque, and one of the largest *khâns* in Turkey. It retains a few traces of the ancient *Tyriacum*, where Cyrus reviewed his troops. [A *bridle-road* runs from Ilghin direct to Konia in 16 hrs., viâ *Osmanjik* (4½ hrs.) and *Kunderaz* (6 hrs.), at both of which are *inscriptions*. 20 min. beyond the latter, l. of road, is a graveyard containing many *inscriptions*, one in the unknown Phrygian dialect. The road now ascends a high pass, and after descending the course of a stream for 1½ hrs., leaves it and winds over the hills l. to *Tat Keui* (7 hrs. from Kunderaz). A guide is essential for the latter part of the road. Thence viâ *Silleh* to Konia (3 hrs.)] We cross the *Khoja Chai* (anct. *Karmei*) by a bridge, and reach *Kadin Khân*, *Sinethandus* (4 hrs.), 2 *khâns*. The bazâr is miserable (*Inscr.*). Left of the road, 2½ hrs. from Ilghin, a "Hittite" inscription is lying on a part of the rampart of a fortified camp.

Yorgan Ladik (6 hrs.) (*Inscr.*), a large place, famous for its manufacture of carpets. Here are to be seen many marbles, altars, columns, friezes, cornices, &c., the remains of *Laodicea Combusta* (*κατακεκαυμένη*), anciently the most considerable city in this part of the country. At less than an hour's distance from the town, on the way to Konia, are a still greater number of remains of the same kind. Soon after, the road ascends a ridge, whence is a view of Konia and the lake which occupies the centre of the plain. This lake only exists during the winter inundations. E. are the lofty summits of *Hassan D.* At the S.E. extremity of the plain is a

remarkable isolated mountain, called *Kara D.* (Black Mountain), about 60 m. distant; and beyond it, are seen the summits of the *Karaman* range, at the distance of 90 m.

Konia, *Iconium* (9 hrs.), alt. 3320 ft., is the capital of a *Vilâyet*. The circumference of the walls is between 2 and 3 m., beyond which are suburbs not much less populous than the town itself. The *walls*, once strong and lofty, and flanked by square massive towers, which at the gates were built close together, are of the time of the *Seljûk* Sultans, who seem to have taken considerable pains to exhibit the Greek inscriptions and the remains of architecture and sculpture belonging to the ancient *Iconium*, which they made use of in building their walls. The latter are now ruinous; in many places the mud core bears faithful impressions of ancient inscriptions and reliefs, which had been inserted face inwards. The visible remains, however, of Greek or Roman *Iconium* are few and trivial. The palace of the *Seljûk* Sultans of *Rûm* is on a low but conspicuous mound. Its ruins, and a mosque built among them, contain some few remains of Roman columns and massive and elegant *Seljûk* architecture. One gate of inlaid marbles, and another near it of white marble, are fine specimens of the latter style. Near the palace are the mosque and tomb of *Ala-ed-dîn* with some good tiles. Within and around the city are the ruins of numerous *Seljûk* mosques, tombs, and *imârets*; they show unmistakable signs of Persian influence, especially in the use that has been made of representations of animals, in some cases, for the decorative details; and of blue tiles in the minarets.

No visitor to Konia should miss seeing the *Tekke* of the *Mevlevi* Dervishes and the great *Türbe*, which contains the tomb of *Hazret Meviana*, founder of the Order, and of his successors. The beautiful courtyard, the carpets and hanging lamps in the interior, and the tombs them-

selves, are well worth seeing. No difficulty is made about Europeans entering, provided they take off their boots. The *bazârs* are not very good, and the houses have little to recommend them to notice, but the new *Konak*, built by Said Pasha in 1887, is one of the finest in Turkey. The Greek community lives at *Silleh* (2 hrs N). At its head is a metropolitan, but the Greek language has only recently been used in the church service. Prayers are printed in Turkish. The Greeks and Armenians have each a church in the city. The gardens round *Konia*, especially about *Meram*, abound in fruit-trees, and the country supplies grain and flax in abundance. Carpets are manufactured, and blue and yellow leather prepared here. Good embroideries may also be procured. Cotton, wool and hides are sent to the nearest station on the *Sinynra* Railway by *arabas* and camels.

Iconium is a very old city, and, according to one myth, was the first place to emerge after the Deluge. It is spoken of by *Xenophon* as a town of *Phrygia*, near the eastern border of that province. In Roman times it was the capital of *Lycania*. Its chief importance lay in its central position, being on one of the great lines of communication between *Ephesus* and the western coast on the one side and *Tarsus* on the other. Several leading Roman roads intersected each other at this point. *Iconium* was therefore a well-chosen place for apostolic missionary operations. *S. Paul* first visited it in company with *Barnabas*, coming from *Antioch* of *Pisidia* (*Acts* xiv 1). His preaching was successful, but the enmity of the Jews forced him to leave the city. He returned again to *Iconium* (xiv. 21). He came again to it on his second great missionary journey, and here he seems to have attached to him his cherished disciple *Timothy* (*Acts* xvi. 2). *Iconium* was the scene of the curious apocryphal legend of *S. Thecla*. The city became a Roman colony in the reign of *Hadrian*. In 1039 the *Seljuk* Sultans of *Rum* made

it their residence, and rebuilt and embellished the city. It was subsequently taken by assault by *Froderic Barbarossa*, on whose death the Sultans re-entered their capital, where they reigned in splendour till the irruption of *Jenghiz Khan* broke the power of the *Seljuks*. On the death of the last Sultan (1307) it passed into the hands of the Emir of *Karamania*, and finally, after a long struggle, was added to the *Osmanli* Empire.

ROUTE 45.

SMYRNA TO CONSTANTINOPLE, BY THE PHRYGIAN MONUMENTS.

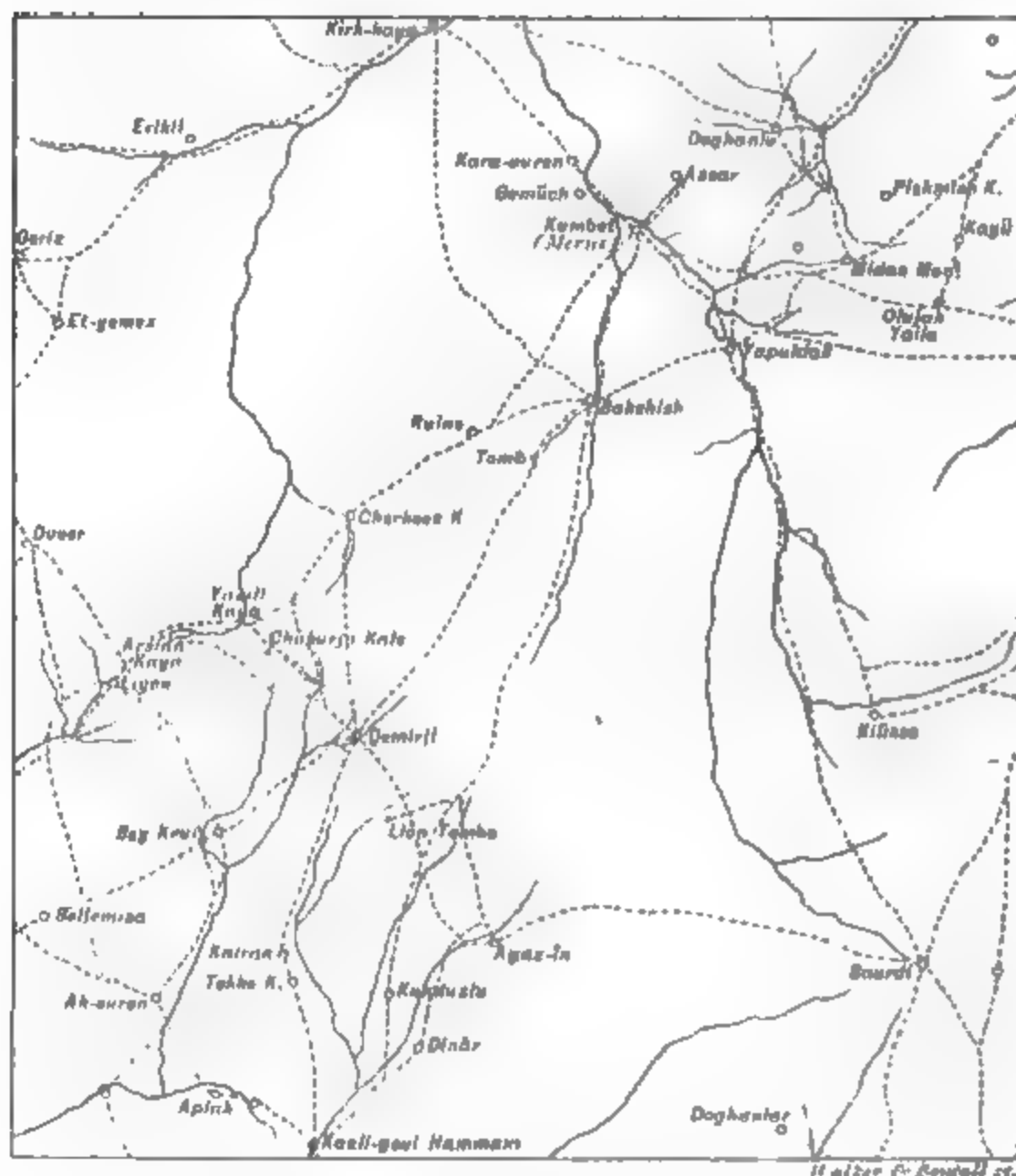
A visit to the Phrygian monuments is one of the most interesting and delightful tours that can be made in *A. Minor* during the summer months. The pine forests and the keen invigorating atmosphere of the hills, in which the monuments are situated, make the district a perfect *sanatorium*; while the artistic and antiquarian interest is very great, and an observant traveller may probably make important discoveries.

The monuments may be approached from *Sinynra* by 3 routes. The direct roads are given here; but it is expedient in each case to pass through *Afium Kara hissar* to call on the *Mutessarif*, and make arrangements with the Government officials. If this be not done, the traveller's presence will soon be reported at headquarters, and *zaptiehs* will be sent out to bring him to *Kara-hissar*.

(1.) By *Ala-shehr* to *Bay K* (Rail, 1 day; horseback, 39 hrs.). By rail to *Ala-shehr* (Rte. 30), and thence by Rte. 44 to *Islâm K.* (27 hrs.). From this point the road to *A. Kara-hissar*

(p. 181) is followed for 3 hrs. to the water-parting between the Maeander (*Hammam Su*) and the Tembrogius (*Pureak Su*), where there is a high tumulus, crowned by a half-ruined Turbe, which is visible from a great

distance. Here the road to the monuments turns off to the l., through *Tunlu-bunar*, and *Arsalanlar* (4½ hrs.), (where the road to *Abia*, anot *Appia*, diverges to the l.) to *Öal K.*, and thence through a hilly, picturesque



SKETCH OF PHRYGIAN MONUMENT COUNTRY.

district to *Beah-kariash-euyuk* (3½ hrs.), where the water of the hill region finds its way to the open plain of *Altin-tash*. Near the village, at the mouth of the glen, is a large mound. Hence the traveller can make a detour of 1½ hrs. to *Altin-tash* (p. 58), or go

straight across the valley to *Bay K.* (4 hrs.) where the region of the monuments begins. One mile S. of *Bay K.*, at the entrance to the glen is a tumulus, in which a large block of limestone, with a "Hittite" inscription, discovered and copied in 1884, is buried.

(2.) *By Chivril to Bey K.* (Rail, 1 day; horseback, 22 hrs.). By rail to Chivril (Rte. 34); thence, after visiting the remains of Eumeneia (p. 106), follow the *araba-road* (p. 131), through Sivasi (*Sebaste*) to Islâm K. (10 hrs.); and thence by (1) to Bey K. (12 hrs.).

(3.) *By Dineir to Bey K.* (Rail, 1 day; horseback, 24 hrs.). By rail to Dineir (Rte. 34); thence by Rte. 46 to Afiân Kara-hissar (18 hrs.), and thence by Rte. 23 to Bey K. (6 hrs.).

The Phrygian monuments are in two groups, one between Ayaz İn and Liyen, the other about 4 hrs. N.N.W. in the vicinity of Kumbet. The first group is connected with the ancient Metropolis, "City of the Northern Goddess"; the other with a city which had disappeared from memory even in the Roman times, being replaced by Merus, a village that became in Byzantine times a bishopric.

Travellers wishing to visit all the monuments are recommended to take the following route from A Kara-hissar to Eski-shehr:—Kazlıgöl Hamman (by Rte. 23, 4 hrs.), Ayaz İn (2 hrs.; from this place it is 4 hrs. by the direct road to Bakshish, or Yapuldak), Demirlî (2 hrs.), Boy K. (1 hr.); Liyen (1 hr.), Çerkes K. (2 hrs.), Bakshish (2 hrs.), Yapuldak (1½ hrs.); Kumbet (1½ hrs.); Midas-monument (1½ hrs.); Bardaklı (3 hrs.), Seidi Ghazi (4 hrs.); Eski-shehr (8 hrs.). An alternative route may be followed from A. Kara-hissar by Docimium and the famous quarries to Ayaz İn. (see below). Travellers intending to make a longer stay to study the monuments will find Demirlî a convenient camping-place for the first group, and Kumbet or the vicinity of the Midas-monument for the second.

First Group—At Ayaz İn, "Caves of Hoarfrost," the monuments are cut in the whitish cliffs of a soft crumbling volcanic stone. They are for the most part sepulchral chambers, with a façade supported by columns, which

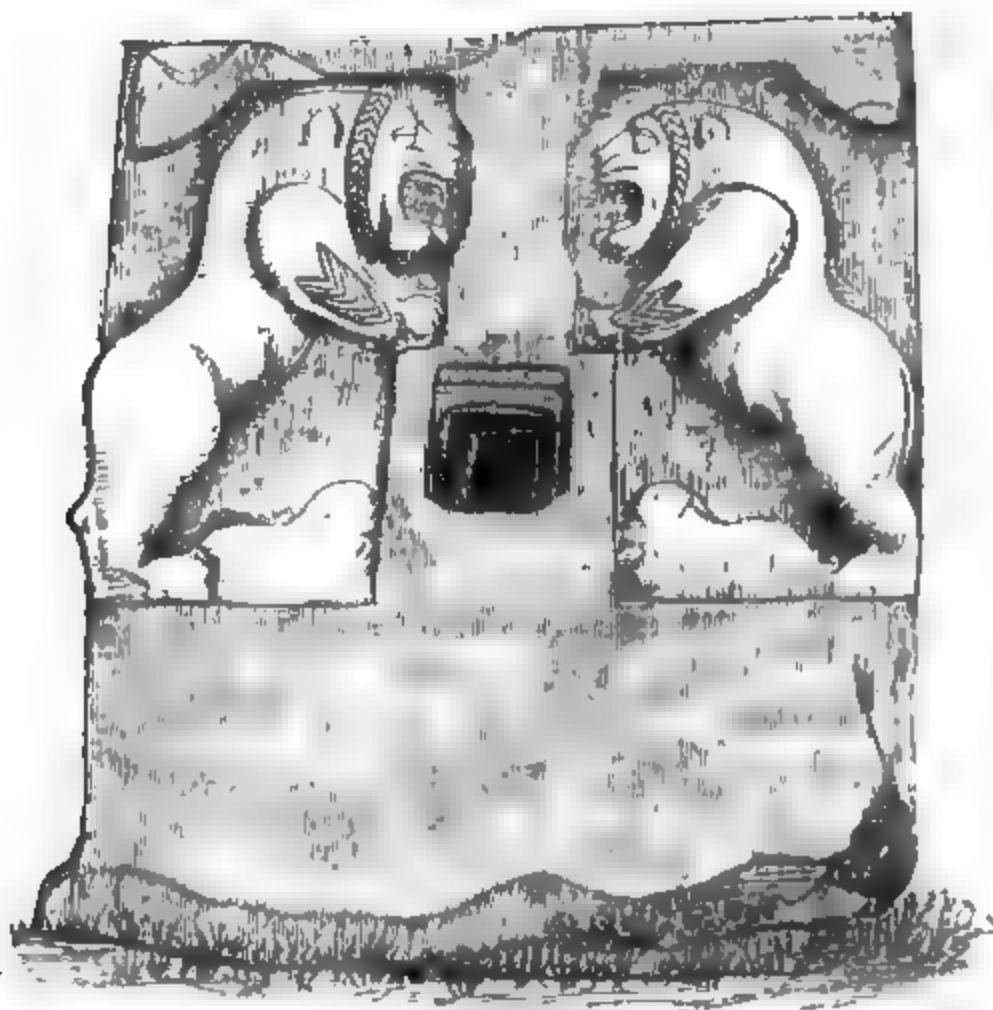
being of the friable rock, are generally much worn, and the ornamentation has sometimes entirely disappeared. Some of these monuments are very interesting as specimens of later Phrygian pre-Hellenic work; the period to which they probably belong is, as a whole, that of the Persian domination in A. Minor, although some are older. The view from the opposite side of the valley towards the village, and the background of cliffs honey-combed with tombs, is very picturesque. The façades with relief representing a pair of lions facing each other are especially to be noticed; and in the village travellers ought to inquire for small antiques, in the hope of finding something of an early period.

Many of the sepulchral chambers have been used again in the Christian period. Several which lie E. and W. have been remodelled into small churches. In at least two cases there are small chambers, which appear to have been originally cut as churches. One, a little S.W. from the village, has an inscription round the apse in letters not earlier than the 6th or 7th cent. A.D. Another, which is situated at the extreme S.W. point to which the rock cuttings extend, is larger, more elaborate, and would well repay careful examination by an architect: it contains a dome, is very complex, and highly ornate.

About 1½ hrs. N.N.W. of Ayaz İn are the most interesting monuments of this group; the path turns off from the Ayaz İn valley, close by the domed rock church, passes a fountain (½ hr.), then a small rock tomb (1.), then a mill and a stream flowing S.W., beyond which are low rocks. Numerous rock-hewn monuments are found in these rocks—around the head waters of another tiny stream which flows away S.W., and the path leads straight past them to Demirlî, ½ hr. further on. The most striking of all these monuments is represented in the accompanying figure. It is certainly among the

oldest of the Phrygian monuments, and can hardly be later than the ninth century B.C. The resemblance of the device to that of the Lion-Gate of Mycenae is very striking, though the art which carved these heavy thickset animals is very different from that of the slender active-looking animals at Mycenae. The Phrygian device is employed at Mycenae, but the

Phrygian art is not imitated. The device may be, and probably is, much older than the 9th cent. B.C.; it was employed in Phrygia at all times, and examples of it can be seen in the country dating from all periods, down at least to the 8th cent. A.D. In this case (and probably also at Mycenae) the animals are lionesses, for their cubs lie beneath them. They



LION-TOMB.

are represented in very high relief, probably as high as 15 inches, facing each other, with their paws resting on the frame of the small door that leads into the rude sepulchre, about 17 ft. above the ground. The door is cut in the base of a curiously shaped pilaster, approximating to the outline of a primitive Doric column, which supports a very heavy plain cornice. The pilaster forms a line of

separation between the lionesses, and the cornice frames them above. The marking of the hair round the neck and on the legs, the eyes, the teeth, the small triangular ears, can all be distinguished on a careful survey. The entire monument forms a cube of about 37 ft., projecting from the main mass of the rocky hillside. It was discovered in 1881 by Prof. Ramsay; but ten years before Prof.

Ernst Curtius had expressed the belief that some future traveller would discover in Phrygia the prototype of the Mycenaean gateway.

Opposite the Lion-tomb, and about 120 yards distant, is an isolated mass of rock with perpendicular walls. It can be ascended only by a staircase which leads up from a cave on the eastern side. This place has been used as a fortress in a primitive time, and a breastwork cut from the rock probably surrounded it on every side. But owing to the disintegrating process, by which large fragments of this friable volcanic rock are from time to time detached from the main mass, only a small part of the parapet is now remaining. On one of these fallen fragments, on the west side,



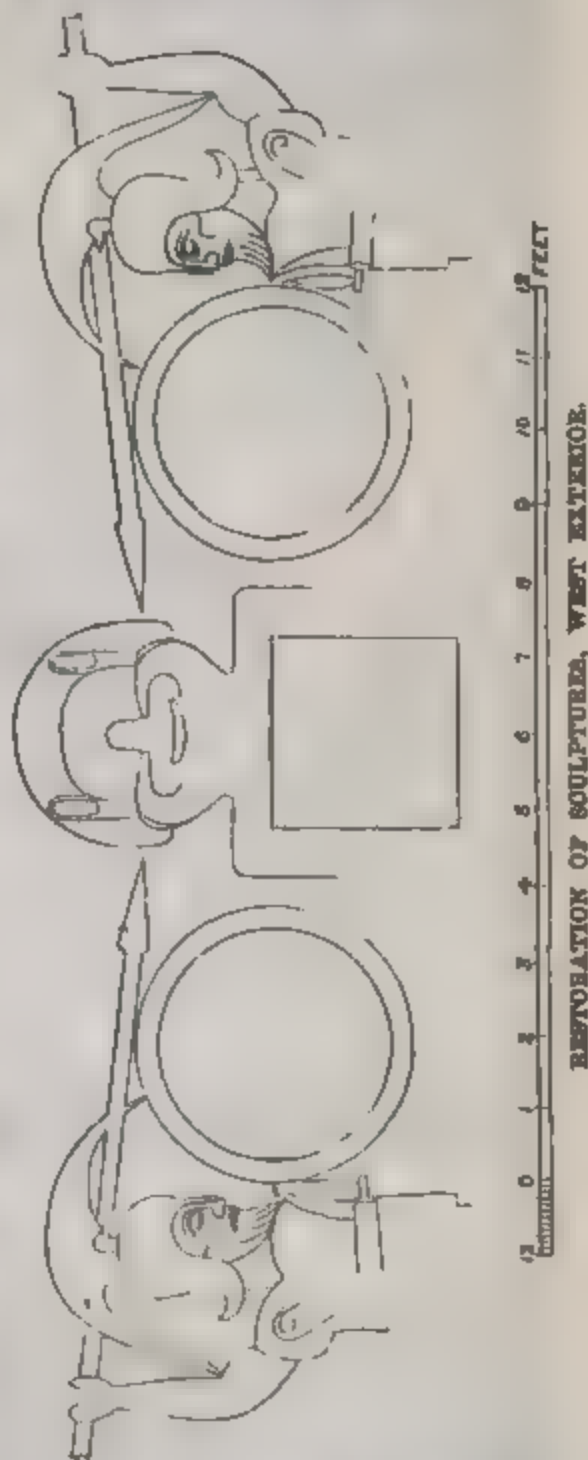
LION'S HEAD.

traces of work can now be seen, proving that there was a chamber, probably sepulchral, in the rock on this side.

About $\frac{1}{2}$ mile N on the opposite side of a little stream which, like the others, flows to the S W, is an interesting monument, a *rock altar*, on the other side of a hill, with an inscription in early Phrygian characters over it, obviously an invocation to the deity who was worshipped there. It begins, "Matar Kubile"; but only these words and the last ten letters now remain, owing to the surface that contained the middle of the inscription having scaled away. The inscription was in two lines, written boustro-

phedon, and the top line was written from right to left.

About 100 yards from the Lion-tomb, round the corner from it, are the remains of another, which has



unfortunately fallen in. Both in respect of size and of sculptural decoration this monument must have been the most striking in Phrygia. Large masses of stone lie scattered

on the hill side. One contains a lion's head in high relief (about 18 in.); it measures $7\frac{1}{2}$ ft. from the nose to the back of the head. Though the detail, especially the rendering of the hair and the marking of the muscles, is conventional in style, and though the injuries to the tip of the nose and to the teeth somewhat detract from the effect, yet this head is among the most remarkable works of primitive sculpture, full of life and vigour. Beside it is another immense block containing the front paws of two other lions, belonging to the same face, viz., that which looked

nearly S. Two fragments of the sculpture that adorned the adjoining face, looking W., are on the under side of two other blocks, which lie close by. The subject was two fully-armed warriors, on the right and on the left, with round shields and large crested helmets, pointing their spears at a hideous grotesque figure in the centre. The door of the sepulchral chamber was in the breast of this last figure. The chamber must have been of great size, probably 30 to 40 ft. in length, while the breadth was certainly 24 ft. Along one of the long sides there was a gallery,



0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 FEET

ELEVATION OF WEST INTERIOR, SHOWING RELATIVE POSITION OF EXTERIOR SCULPTURE.

supported by columns with very remarkable capitals, one of which is still standing.

Two hundred yards further down is another tomb, also presenting some remarkable features. The face of the monument is adorned with a geometrical pattern, of style similar to that of the Tomb of Midas, described below. The pediment is plain, but supported by a pilaster in relief, similar to those in the pediments on the end walls of the chamber in the Broken Tomb. A short inscription in archaic letters is written on the left side of the sculptured face. Im-

mediately behind, some accident has disclosed the grave, which is at the bottom of a deep well, originally hidden by a closely-fitting stone inserted at the level of the surface of the rock. This grave is an important argument for the view that several similar sculptured faces, which have no visible grave beside them, are really sepulchral, but that the grave has been so cleverly concealed as to have escaped detection. This monument is now called *Mal-task*, "the Stone of Treasure;" and the traveller may be entertained by listening to tales about the amount of treasure which was

found and carried away by previous travellers who made an excavation in front of the monument.

Close to *Bey Keui*, 1 hr. W. of the *Lion-tombs*, there are some *rock-tombs*, one of considerable interest, with a short *dromos* cut in the rock, leading up to a sepulchral chamber, the entrance to which is flanked by columns. In the high pointed pediment over the outer doorway is a much defaced relief, showing two sitting animals—probably lions—facing each other, each placing its forepaw on a small object, like a flower or vase, between them. One hr. N. of *Bey K.* is *Liyen*, on the old araba-road from *Kutaya* to *Kara-hissar* (Rte. 23). 1 m. N.E. from *Liyen* is a monument called *Arsalan Kaya*, carved in a conical rock about 60 ft. high, consisting of a similar kind of soft volcanic stone to that which is found in the whole of the monument country, but there is a horizontal stratum, about 2 ft. thick, of a different stone, near the base. The southern side of this rock has been given a smooth surface, covered with geometric pattern (now defaced), surmounted by a low pediment, and having in its lower part a doorway. The central *acroterion* over the pediment obviously represents two snakes, and in the pediment is a relief representing two winged sphinxes, of archaic type, marching towards each other. There was probably an inscription immediately below the pediment, but the letters are hopelessly defaced by the action of the weather. In this monument the door is represented as open, the two *valvae* being thrown back against the walls of the small *cella* into which the door gives access. The *valvae* are an imitation of wooden doors (probably covered with bronze) studded with metal nails, and having a lock or other means of fastening them. On the back wall of the small *cella* is a remarkable relief, about 5 ft. high. The goddess—obviously *Cybele*—stands in the centre, her hands, which are barely discernible, being laid on her breast. The

lower part of her figure is not worked into human form, so that she resembles one of those primitive terra-cotta idols in which the upper part of human type surmounts a cylindrical lower part. On each side of this goddess a lion (or lioness) stands on its hind legs, and rests its forepaws on the shoulders of the goddess. On the W. face of the rock is a griffin, marching to the left, and on the E. face is a very tall lion (not a lioness), which rests its forepaws on the corner of the pediment. The back of the rock was originally left plain; but in Christian times a hermit of the *Stylite* order made a sort of ladder of holes by which he could ascend to a considerable height; there he cut out for himself a tiny chapel, in which he probably lived.

A little to the S. of this monument is a small *Turbe*, past which a road leads direct to *Demirli*, 1½ hrs. It is also worth note that both at *Takke Keui*, 1 hr. S.S.W. from the *Lion-tombs*, and at *Karaja Ahmed*, 1 hr. S.W. from *Liyen* (as well as at *Altin-hish*), there are religious establishments of much interest, having local legends and miraculous tales connected with them. These are probably survivals of local pre-Muhammadan religion, which doubtless had an origin before even Christianity was introduced, and which took upon them a Christian and afterwards a Muhammadan character to suit the dominant religion. In many cases the "Dede," or "saint," may be considered as originally a deified ancestor, whose worship has been perpetuated in varying forms through countless generations.

About a mile from *Arsalan Kaya*, and some distance to the E. of the direct road to *Demirli*, is a monument of very similar type to *Arsalan Kaya*, but of simpler character; the pediment, with sphinxes, is its chief feature, but it is very much decayed. Immediately S. of this is a conical hill, rising to a height of about 500 ft. above the surrounding country, and forming a very prominent object. The rocky summit has been partly cut,

partly built upon, so as to form a very strong castle. This castle, *Chukurja Kaleh*, belongs to the period of the Arab wars, when the predatory incursions of the Saracens led to the construction of a vast number of similar forts all over the exposed parts of Anatolia, to serve as temporary refuges and strongholds. In this, as in many other cases, it would be impossible to provision the fort against a long siege; but the Arabs could not in their desultory forays lay regular siege to any place.

There are many paths leading across the central ridge of the Phrygian mountains from the district we have just been describing to the other group of monuments. If we are right in supposing that the "Royal Road," from the Aegean coast to Susa, the Persian capital, entered the hill country at *Bey K.*, it must have ascended the *Bey K.* stream to its source, and on the other side have descended by the monument of *Kurtkoja Dere*, near the small village of *Bakshish*; a second path runs from *Liye*n, past *Arslan Kaya* and *Cherkes K.*, and on the opposite side descends past some late Roman and Byzantine ruins; a third leads from *Ayaz İn* to *Yapuldak* (4 hrs.), or *Bakshish* (4 hrs.); and a fourth from *Demirli* to *Bakshish* (3 hrs.). These mountains need further exploration. But the most probable direction in which other monuments may yet be discovered is in the district straight north from *Liye*n and *Duver*. Tombs are reported in that district, but all those yet examined, though not a few in number, have been of a late period and devoid of special interest.

The second group of Phrygian monuments lies in the country round the villages of *Bakshish*, *Yapuldak*, and *Kumbet*, all of which are on the upper waters of the river *Parthenius*, which flows by *Nacolia* to the *Sangarius*. But the chief ruins are on the crest of the watershed between the *Parthenius* and another tributary of the *Sangarius*, which flows towards

Chifteler and joins the main river immediately below the great fountains in which it rises. This second tributary may perhaps be the *Xorabates* of pseudo-Plutarch *de Fluvii*.

The beautiful tomb in the *Kurtkoja Dere*, near the village of *Bakshish*, appears to belong to the old Phrygian kingdom which perished about B.C. 675. It marks a new departure in style, and is separated by an interval from the older *Midas*, and *Arezastis* monuments (see below).

At *Yapuldak* there are remains of a small rock-fortress with walls, gate, houses, and a secret entrance by a subterranean staircase, which can be descended for a short distance. In the highest rock, about 100 ft. above the plain, is a tomb with a phallic emblem, which originally consisted of two chambers, but which was, in Christian times, enlarged and turned into a rude church. On the walls are Christian graffiti. Another interesting tomb is a small chamber with arcosolia, and ornament of an architectural type round the door both inside and out. In the interior are several sculptured *gorgoneia* which Prof. Ramsay holds to be "free Phrygian developments of a Greek type."

The village of *Kumbet*, *Merus*, stands on a rocky hill in a level plain. The hill rises highest at the N. end, where the rock is precipitous, and it was occupied by a fortress similar in character to that at *Yapuldak*. The most interesting remain is at the N. end, where the rock has been cut away so as to form a house with several chambers. The rock-walls are still 8 to 10 ft. high, and there are two curious fire-places of the same date as the house. A few yards to the S. is a pre-Greek tomb with a *gorgoneion*; and there is also a later tomb with two lions facing a vase, and other ornament. In the rocks on the other side of the Valley are several tombs, but none of great importance.

The most famous and the most beautiful of all the Phrygian monuments is the Tomb of Midas, *Yasili Kaya*, "the Written Rock," discovered by Colonel Leake in 1800. This is a perpendicular rock surface, 54 ft. 9 in. by 50 ft., covered with ornaments in a complicated rectangular pattern (containing meander, crosses, squares, &c.). Over this is a low pediment, surmounted by a central *acroterion*, which is unfortunately much injured by a break in the rock. Over this on the left side is an inscription which can be translated with much probability: "Ates Arkinevats, son of Akenanolas, erected (this monument) to Midas Lavalas the King." We have here in the name *Midas* "Avaş" either the historical original or a namesake of the king Midas, famous in Greek mythology and legend, as having the ears of an ass, which he vainly tried to conceal from human knowledge, and known also to history as having married a daughter of Agamemnon, king of Oynne in Aœolis, and as having committed suicide by drinking bull's blood (an impossible method of attaining his end) after his defeat by the Cimmerians about 675 B.C. But as it is recorded that the name Midas was borne by several kings of the dynasty, it is possible that the Midas of this monument was an older king. Another inscription is engraved on the right side of the monument. It is to be observed that both these and other inscriptions in this group are almost exclusively written from left to right, whereas in the other group the inscriptions were written from right to left. This is one of many criteria which agree in marking the northern group as later than the southern. The greater complexity and delicacy of the pattern, the elaborate use of curves in the *acroterion*, and perhaps the greater skill with which the grave was concealed, mark the Midas monument as later than the one called *Mal-tash* in the southern group. Prof. Ramsay still holds to the opinion, which is not accepted by Monsieur Perrot in his *Histoire de l'Art dans l'Antiquité*, that the Midas-

monument is really a large gravestone. The grave was probably concealed in a small cell with an inscription, on the left side of the monument, which in 1887 had been taken as a store-house for one of the Circassian households which in 1885 settled by force immediately in front of the monument. In 1884 a little digging disclosed the whole depth of this cave, but the disintegration of the soft volcanic rock had made it impossible to assert that a grave had ever existed in it. This cave was once probably completely hidden and approached by a small (and probably secret) entrance: for examination of the surface and of the inscription shows that the side walls of the cave were once longer than they are now, and that therefore a fragment of the rock has fallen away from the front.

The Midas-monument is carved on the extreme northern rock of a small plateau elongated from N to S, about 2 miles in circuit, which was at one time, partly by scarping the rock, partly by natural cleavage, partly by building (of which no stones remain in position, but only numerous cuttings to receive the stones), formed into a fortress of extraordinary strength, presenting on all sides perpendicular walls varying in height from 100 to 300 feet. It is an interesting study to walk round the fortifications and observe the precautions taken at several of the entrances which can still be seen in good preservation, in some few parts the line of defence has almost entirely disappeared, and must have been chiefly or entirely artificial. On the E. side, about the middle of the long side, where the circuit is pinched in—as if the hill had once had two peaks and a central depression *inter duos lucos*—is the chief gateway, by which alone carriages could enter the city. Parts of the cutting to receive the wheels can still be seen on the road which leads up the slope beneath the rock-walls. On the vertical rock surface, to the right of the road, were sculptured a series of figures in low relief, which diminish in height from about 10 ft. as one ascends. At

last, just in front of the place where the gate must have been, is an altar on the right, beside which is a relief representing the small figure of a priest or god, about 8 ft. in height. Opposite, and at a lower level, on the left side of the road, is an inscription, which is identical, except in one word, with the inscription on the right of the Midas-tomb.

Within the city, about 100 yards from the gate, is another altar with inscription and a quaint representation in incised lines; and numerous cisterns and other rock-cuttings can be seen all over the plateau. Flint chips are numerous—some have evidently been worked; but the majority may be nothing more than fragments used in threshing-sledges. No fragments of pottery which could give any indication of character and civilization have yet been found. Another very small *inscribed monument* has been found beneath the walls on the S. side; and a very beautiful un-inscribed monument, of later date, much smaller size, but more delicate type than the Midas-tomb, may be seen under the walls about 300 yards S.W. from the latter.

Opposite the Midas-tomb, about a mile E. across the valley, is the remarkable early fort now called Pishmish Kalesi. A round hill, on the slopes of which may be seen several early tombs (the most remarkable being published by M. Perrot, *Explor. Archæol.*, p. 146) and the line of an old roadway cut in the rock, is crowned with a fortress partly cut in the rock, and partly built. There is an interesting gate cut in the rock on the E. side, and also a subterranean approach on the W. side by a staircase cut in the rock. This castle, which is much better preserved than the city over the Midas-tomb, is a very interesting example of primitive fortification, and is well worth careful and minute examination.

From Yasili Kaya and Pishmish Kalesi, a winding glen, bounded by hills rising 100 to 500 ft. above it,

extends in a northern direction, and in it rise several branches of the Xerabates (?); while feeders of the Parthenius rise in the sides of the Midas city. About $\frac{1}{2}$ m. N.N.W. from Pishmish Kalesi, on the opposite side of the valley, is a *monument*, the tomb of Arezastis, distinguished beyond all others in the district by the length of the inscriptions upon and beside it. The complex ornament on it, especially the *acrotærian*, is a curious study in geometric pattern. A little further N. the glen opens in four directions, forming a little valley nearly a mile in width; the water goes off towards the E. On the N.W. side of this valley a *monument* at once catches the eye by its Doric façade, once supported by columns, the shafts of which have now fallen. The façade surmounts a small portico cut out of the rock; and two sepulchral chambers in the rock at the back open on to this portico. The monument has been drawn very inaccurately by Texier; and some difficulties in regard to the chronology of Phrygian art would probably be cleared up by a careful architectural survey of it. It probably belongs to the period when Greek influence was beginning to affect Phrygia, in the 4th cent. B.C.

About 150 yds. N.N.E. of this tomb is another cut in the face of an isolated rock. It consists of a sepulchral chamber with a small door, beneath which is some much worn sculpture representing two horses and a human figure. Inside the tomb are Christian *graffiti*. Further N. is the curious rock *Daghan Kalesi*. It rises from an elevation in the valley, and is about 70 ft. high. The rock is honeycombed with chambers, which were reached by steps now worn away, but they contain nothing important.

The *writing* used on these monuments in Phrygia is Greek, i.e. derived from a Greek alphabet. As Greek kings of Aeolic Oyme were in communication with the kings of Lydia and Phrygia during the 8th cent. B.C., it is natural and probable that the Phrygians adopted the

Cymæan method of writing at that time instead of the "Hittite" hieroglyphics which they had previously used.

From Midas-monument there is an easy road to Bardakchi, *Santabaris* (3 hrs.), where are extensive Byzantine remains, and thence the foot of the hills is skirted to

Seidi Ghazi, Nacolia (4 hrs.), alt. 8150 ft. There are also a direct *bridle-path* from the monuments by *Tashlik* in 4 hrs., and a longer road by *Kumbet* in 7½ hrs. Little is known of *Nacolia* excepting that it was the place where the Emperor *Valens* defeated the usurper *Procopius*; and that during the reign of *Arcadius* it was occupied by a Gothic garrison which revolted against the Emperor. It must have been an important place when the road which ran through it from *Dorylaeum* (*Eski-shehr*) to *Santabaris*, *Caccabo Come* (*Khosrev Pasha Khân*), and *Iconium* (*Konia*) was in use. Soon after 787 it became an archbishopric. During the reign of *Ala-ed-din*, 1237-57, it was discovered, by revelation, that the famous Arab warrior *Sid el-Battal el-Ghazi* died and was buried here, and a *Tekke* was founded which became a noted place of pilgrimage.

Seidi Ghazi is built in a semi-circular recess in the hills, at one end of which is a tumulus. Above the town is the *Tekke* with the mosque and tomb of *Sid el-Ghazi*; and to the L is the site of *Nacolia*, with remains of the walls before which, according to local tradition, the hero was slain. The *Tekke* consists of a large pile of brick buildings with domed roofs, and a high square minaret. The site was originally occupied by a Byzantine monastery and church, and much of the existing structure once formed part of the monastery. There is a short, steep ascent to the entrance, whence a passage, in which are 4 inscriptions, leads rt. to an open court where are a fountain and several fragments of

the church. On the right side of the court are large domed chambers with enormous fire-places, and on the left are the mosque and several tomb chambers. The door of the mosque is elaborately carved with arabesques, and the metal-work is richly chased. On the floor is a very old carpet said to have been a gift of the mother of *Ala-ed-din*. On the rt. a door, plated with gold and silver, leads to the tomb-chamber of *Sid el-Ghazi*. The tomb is 30 ft. long and covered with the usual carpets, &c. At the top is a fine head-dress, and at the foot is a beautiful metal cup, with raised figures of Christian design, which was possibly a chalice from the old church. There are other finely worked metal vessels in the chamber which are apparently Persian, or of Persian design. Beside the tomb of the *Sid* is that of the *Kral Kiz*, an infidel princess, his reputed wife. The historical *Sid el-Battal el-Ghazi*, the fame of whose exploits has filled many volumes of Moslem romance, and furnished some of the tales that have adorned the memory of the later *Cid* of Spain, perished on the field of *Acroenus* (*Astun Kara-hissar*) in 739, when the Arabs were defeated by *Leo the Isaurian*.

On the plain near *Seidi Ghazi* are two *tekkes*, a tumulus, and the ruins of a church; and 2½ hrs. N.E. is *Arab-euren*, where are ruins and inscriptions. There is a good *arab-road* partly over undulating country, partly over level plain to

Eski-shehr, Dorylaeum (8 hrs.), on the *Lamid-Angora Rly* (Rte. 22).

Alternative route from Astun Kara-hissar to the Monuments. The road crosses the river by a bridge where is a Roman mile-stone, and runs down the valley to *Surmene, Augustopolis* (2½ hrs.),—a few inscriptions, and traces of antiquity, and close by two tumuli. Turning now to the L, and entering the hills, the quarries from which the celebrated marble, called *Mygdonian, Docimian, Synnadic*, and *Phrygian*, was obtained are reached in 2½ hrs. They are on the L. bank

of the stream, and the marble forms a striking contrast to the adjoining volcanic rocks. Some of the marble is yellowish white, and has all the qualities requisite for statuary, whilst some has those rich purple veins in which the poets saw the blood of Atys. In the quarries are some rude Christian and other sculptures.

Ichje Kara-hissar, Docimium (3½ hrs.), is curiously situated on some basalt rocks, and in a gorge which the stream has cut through them. There are several inscriptions, including interesting quarry marks; broken columns and other unimportant remains.

Seidilar (1½ hrs.); the soft volcanic rock has here been weathered into quaint forms; and near the village, small chapels, chambers, and tombs have been excavated in isolated rocks. The village is built on the slope of a picturesque rock, which was apparently a fortress of the Phrygian type; in the lower part are many tombs. There are here the ruins of a church, some inscriptions, a mosque, and a tekke. Some of the old Moslem tombs are interesting. ¾ hr. from Seidilar is **Kirk-in**, a large isolated rock, in a pretty glen, which appears to have been a monastery. There are three stories of rock-hewn chambers in which the cross has been freely used for decorative purposes. In the lower story was the chapel. From this place a rough mountain track may be followed by **Baurdi** to **Ayaz-in** (7½ hrs.), see p. 136.

From Seidilar there is an *araba-road* by **Guz-in** (rock-hewn, chambers, &c.) to **Beyat** (3½ hrs.), near which are the ruins of **Assar Kalesi**, probably *Cedrea*; and **Khosrev Pasha Khân**, **Caccabo Come** (4 hrs.)—a miserable village, in the cemetery of which are several inscriptions. The large khân from which the place takes its name is almost entirely built out of the ruins of a large Byzantine church, and the cross and other Christian emblems are [Turkey.]

visible in several places. From the khân to the *Midas-monument* (3 hrs.).

ROUTE 46.

DINEIR TO AFIÛM KARA-HISSAR.

(1.) *By Sandukli* (18 hrs.). This route follows the line of the Roman road from Apamea to Dorylaeum as far as Oidyessus. On leaving Dineir (*Apamea*) the path runs up the glen in which is one of the sources of the Maeander, and in ¾ hr. crosses a rocky ridge, where traces of the Roman road are visible, to the *Dombai Ovasi*, anct. *plain of Aulocrens*. The plain is enclosed on all sides by hills, and has no visible outlet. Turning N. by *Dombai*, the village of Afshar is reached in 3 hrs.; and soon afterwards some low hills are crossed to a broad open valley, down which the road runs past several villages, on the hills rt. and l., to *Kusura*, and thence, passing *Ilja* (hot springs and baths which are a great medicinal resort) to

Sandukli (9 hrs.), alt. 3640 ft., a town of mediaeval growth, and seat of a kaimakam. It is situated on the E. side of a broad rich valley, through which run the upper waters of the *Glaucus*, a tributary of the Maeander. In this valley lay the cities of the *Phrygian Pentapolis*, of which the sites were unknown until Prof. Ramsay's researches under the auspices of the Asia Minor Exploration Fund. The chief city *Hieropolis* was at *Koch-hissar*, where there are considerable ruins that require excavation. The other cities were *Otrus*, now *Chor-hissar*; *Eucarpia*, now *Emir-hissar*, where are remains of the walls, and

1 m. N.E. a row of tumuli on a hill; *Brouzus*, now *Kara-sandukli*; and *Stectorium*, near *Ile Mejid*, where are ruins and a small theatre. From *Emir-hissar* an easy *araba-road* runs up the valley of the *Aram Chai*, and down the *Ahat K* stream to *Acemonia*.

[*Sandukli* is connected with *Kassaba* (see below), 6 hrs. distant by a road which crosses a ridge 6200 ft. high and descends by *Bash-euren* and *Aidin* (rock-chambers). In the other direction a road runs W. across the plain to *Koch-hissar* and *Kızıltja K*, and then over a rough mountain district in 9 hrs. to *Ishekli* (*Eumeneia*).]

Proceeding N from *Sandukli*, the village of *Hayan* is reached in 2 hrs.; and the road then crosses the hills to the *Sichanli Ova* either by the *Hassan Bel* to *Pasha K* and *Geukche Euyuk*, anct. *Calyceus*, or, leaving *Savran* to the rt., to *Senir K*. From the *Sichanli Ova* a ridge of rugged trachyte hills is crossed to *A Kara-hissar* (9 hrs.).

(2.) By *Kassaba* (19 hrs.). This route follows the line of the Roman road from *Apamea* to *Docimium* and *Amorium*. The path crosses as before to the *Dombai Ovasi*, and, running N.E. over the plain, reaches *Alche K* in 2 hrs. It then follows the line of the old road over the hills to the rich plain of the *Chul Ova*, in which are *Alp Arslan* (6 hrs.) and other villages—some as *Khoru*, and *Tutarli* having inscriptions. This plain is the *Metropolitanus Campus* in which *Manlius* halted on his march from *Sagalassus* to *Synnada*, and in it lay the city of *Metropolis*.

Two roads led northwards from the plain. One singularly easy, and still practicable for *arabas* throughout, follows the line of the ancient road from *Ephesus* through *Apamea* to the East. It runs N.E. from *Alp Arslan* to *Tutarli*, *Kara-dilli*, *Geneli*, whence there is an easy road, perhaps that followed by *Manlius*, to *Kassaba*, *Karaja-euren* and *Chai*, on the road to *Konia* (Rte. 44). The other road runs due N. over the plain for 2 hrs.,

and then crosses a bare lofty ridge, on the slopes of which the cuttings and curves of the finely-engineered Roman road are visible, to the plain of *Kassaba*. Over this road, which passed *Baljik-hissar*, perhaps *Melissa*, where *Alcibiades* was killed, the enormous monolithic columns of *Docimian* marble were transported to the coast. After crossing the ridge, the way lies for 2 hrs. over the plain, past *Mahmud K.* to

Chifüt Kassaba, *Synnada* (7½ hrs.), alt. 3780 ft., a wretched village in the centre of the plain, and seat of a *mudir*. There are large numbers of inscriptions in the cemetery, the fountains, the bridge, and in the houses, which are chiefly built out of the ruins of the ancient city; but there are no remains of importance. *Synnada* is first mentioned before the battle of *Ipsus*, B.C. 301, and in the march of *Manlius* against the Gauls. *Cicero* mentions that he passed through it on his way to *Cilicia*. The marble from the quarries of *Docimium* was called *Synnadic*, probably, as *Prof. Ramsay* suggests (*A M* 170), because the central office for managing the quarries was at *Synnada*.

For 1 hr. after leaving *Kassaba* the road lies over the plain. It then crosses the hills by an easy pass to the valley of the *Alkar Chai*, and, afterwards, runs past *Salar K* and *Seulun*, where are a theatre, and many traces of the anct. *Prymnessus*, to

Afüm Kara-hissar (5½ hrs.). See Rte. 44.

ROUTE 47.

DINEIR—YALOVACH—KONIA.

	HRS.
Olu-borlu (<i>Sozopolis</i>) . . .	7
Yalovach (<i>Antioch</i>) . . .	13½
Kara-agach (<i>Neapolis</i>) . . .	5½
Selki-serai by Iflatun Bunar . . .	8
Konia (<i>Iconium</i>) . . .	14

The road runs over the pass to the *Dombai Ovasi* (p. 145), and then crosses the plain to

Bunar-bashi, *Rhotrini Fontes* (2 hrs.), alt. 3290 ft., where Seleucus came, from Apamea, to meet Manlius. The water issues from the rock in numberless tiny rills, and flows off to a lake or reedy marsh in the plain where it disappears, to come to light again as one of the head waters of the Maeander. Hardly in Greece itself is there a place more sacred with legend than this beautiful spring. "Here Athene threw aside her flute, and Marsyas picked it up; here Marsyas contended with Apollo, and on the plane-tree beside the fountain he was hung up to be flayed. In the plain below Lityerses was slain in the harvest-field by the sickles of the reapers."

[From Bunarbashi there are an easy road by *Inje-su* to *Kechi-borlu* (2½ hrs.); and a bridle-path to *Alp Arslan* (p. 146) in the *Chul Ova* (3½ hrs.).]

Soon after leaving the spring, a low spur, on which are traces of the Roman road, is crossed; and beyond *Chaparli* there is a steep ascent of 20 min. At the head of the pass, 4070 ft., is a fallen pillar, with an inscription dated A.D. 135, which marks the boundary of the Roman Province of Asia. 1 hr. further an easy road leads L. to the *Chul Ova*; and in another hour, after passing *Nei*, whence a good road runs off rt. to *Kechi-borlu*, a rocky ravine,

in which the Roman road is visible is followed to the rich, fertile plain of

Olu-borlu, *Apollonia-Sozopolis* (5 hrs.), alt. 3880 ft. The town is the seat of a *Katmakam*, is prettily situated on the hill-side, and has good fruit orchards. In the old citadel, built on a remarkable rock that stands out from the hills, are the houses of the Greek portion of the population. A bridle-path runs over the hills to *Geunen*, anct. *Konana*, and *Isbarta* (p. 150). *Apollonia* was an important city, probably founded by the Pergamene Kings. Prof. Ramsay suggests (*A. M.*, p. 401), that it was situated at *Olukman* in the plain, and that when it was deserted in the 4th cent. *Sozopolis* was founded on the site occupied by Olu-borlu. *Sozopolis* was a place of pilgrimage in Byzantine times. It had a church and a statue of the Virgin, from which oil exuded. The church was founded, according to tradition, by Mark, the cousin of S. Barnabas, and it has preserved an unbroken continuance to the present day. *Sozopolis* passed into the hands of the Seljûks, by agreement with Michael VII., in 1074; was recaptured by John Comnenus in 1120; was unsuccessfully besieged by the Seljûks in 1142; and was finally taken by them in 1180.

On leaving Olu-borlu, the road runs down the valley at the foot of the *Borlu D.* to *Senirgent*, a large village with two mosques and five gardens, and *Yassi-euren*, *Tymandus-Talbonda* (2½ hrs.), where there are a mosque, a tekke, and several inscriptions. In the hill, ¼ hr. S.E., is a fine spring called *Ayasman* (*ἀγλασμα*), to which the Greeks of Olu-borlu make a pilgrimage in August; it was dedicated, in pagan times, to Hercules Restitutor. Below *Beuyûk Kabaja*, the valley becomes a wide plain extending to *Yeniye* (3½ hrs.) on the shore of the *Hotran Göl*, alt. 3030 ft.,—the northern of the double lake, "*Limnae*." From *Yeniye* the shore of the lake is followed, past *Dashgesti Devrend*, for 2 hrs., to the swamp at its head, and

the road then runs over the *Kasiri Ova* to *Gondâna, Ganzâna* (4½ hrs.). Here, in a cemetery by the road-side, is an interesting inscription, giving a list of persons with their abode, and the amount of their subscriptions for the purchase of certain articles employed in the worship of *Artemis Limnatis*. In Christian times the cultus of the Virgin Mother of the Lakes succeeded to that of *Artemis*, the Virgin of the Lakes; and at the present day there is a shrine of the Virgin at *Ghasiri*, 2 hrs. S. on the lake shore, which is an object of pilgrimage for all the Christians in *Pisidia* and *Lycaonia*. Hence over undulating ground to

Yalovach, Antioch (3½ hrs.), alt. 3460 ft., a purely Moslem town, with fine gardens and good water; it is the seat of a *kaimakam*. *Antioch* is said to have been founded by a colony from *Magnesia ad Maeandrum*, and to have been one of the 16 towns named by *Seleucus* after his father *Antiochus*. After the defeat of *Antiochus* the Great, at *Magnesia*, it was added to the kingdom of *Pergamum*. Later it was made a Roman colony with the title of *Cæsarea*. It was connected with *Lysra* by the "Royal Road" made by *Augustus*. Under *Claudius* (A.D. 41-54), when it was visited by *Paul* and *Barnabas* (*Acts* xiii 14), *Antioch* was at the acme of its importance as the governing and military centres of the S. half of *Galatia*. It was called "*Pisidian Antioch*," to distinguish it from the Great Syrian city of the same name; and later it became the *Metropolis* of *Pisidia*. It was at *Antioch* that *S. Thecla*, a convert of *S. Paul's*, was exposed in the arena. During the first crusade, A.D. 1097, the armies of *Bohemond* and *Tancred*, exhausted by their march after the battle of *Dorylaeum*, found welcome rest and shelter within the walls of *Antioch*.

The ruins of the old city are on the rt. bank of the river *Anthius*, about 1½ m. above the modern town. The fragments of the walls, and their position, show that *Antioch* was a

strong fortress of the Hellenistic and Roman type. The whole site is covered with blocks of marble, amidst which are the remains of a theatre, a temple, and a church; and the line of the main street can be traced. At one place there is a remarkable rock-cutting, nearly semicircular in form, with a square mass of rock in the centre, which perhaps marks the site of the temple of *Men Ascaenus*, who was worshipped in the city. There are considerable remains of a fine aqueduct which brought water from the *Sultan D.* There are inscriptions here, and also at *Yalovach*.

[There is a bridle path (6 hrs.) from *Yalovach* to *Ak-shehr* (*Philomelium*). It climbs a steep rugged glen on one side, crosses the *Sultan D.*, about 6000 ft., and descends a similar glen on the other side.]

The road onward runs over undulating ground at the foot of the *Sultan D.*, and in 3½ hrs. the water-parting between the *İğirdir* and *Bey-shehr* lakes is crossed. There is then an easy descent to a plain, with many deep wells, in which lies

Kara-agach, Neapolis (5½ hrs.). It was formerly one of the principal towns of the Seljuk principality of *Hamid*, but is now a miserable town of mud huts surrounded by gardens. It is the seat of a *kaimakam*, and has a good water supply brought by conduit from the hills. There are several inscriptions. In the 1st centy. A.D. *Neapolis* replaced the earlier *Anaboura*, which appears to have been at the deserted site *Enavre*, about 7 m. to the W.

[From *Kara-agach* there is a difficult araba-road (12 hrs.) over the *Sultan D.* to *Ilghin* (*Tyriacum*). It leaves *Charik-serai*, enct. *Pappa*, one of the towns of the *Orondeis*, to the rt., and runs over hilly ground to *Makir-direk*, where it commences a steep ascent to the fine pallas of the *Sultan D.* At *Doyhan-hissar* (7 hrs.), the hill-road from *Ak-shehr* to *Koma*

(p. 132), is crossed, and in a fountain at *Yen-i-shehr*, $\frac{1}{2}$ hr. further, is an inscription. Hence the descent is easy, through *Deli K.* to *Ilghin* (5 hrs.).]

Beyond *Kara-agach* the road crosses a spur of the *Sultan D.*, 4090 ft., on which are traces of the Roman road, before reaching *Kereli* (4 hrs.),—a poor village of mud houses about 1 hr. from *Bey-shehr Geul*, anct. *Carallia*. Here is a milestone on the Roman road, Antioch—Neapolis—Misthia—*Carallia*. Near *Kereli*, possibly at *Monastir*, must have been *Misthia*, the seat of a bishopric, which was taken by the Arabs in 712. Continuing over fertile ground for about 3 hrs. the road passes through *Chukur-gent* and *Yenije* to *Istun Bunar*, "Plato's spring." Here numerous springs rise at the foot of a remarkable monument, and form a large pool whence a stream runs off to the *Bey-shehr Lake*. The monument, which is built of enormous blocks of basalt, consists of an unpierced façade, with part of a wall at right angles to it. From the remains lying about, it has been supposed that there was a roofed chamber behind the façade, with windows and a frieze of animals. The façade is 22 ft. 6 in. long and 12 ft. 8 in. high, and is composed of 14 stones of different size, with well-dressed joints and faces. On the top stone, which is a huge monolith 22 ft. 6 in. long, and 2 ft. 8 in. high, is a winged disc. Beneath this is a stone, 15 ft. 8 in. long, with two winged discs, which forms a sort of entablature supported by two pillars 7 ft. high. On each pillar is a figure with uplifted arms: that on the rt. has a round hat, that on the l. a conical one; both head-dresses resemble those at *Boghaz Keui* (p. 24). Between the pillars are two stones, and on the outer side of each pillar are four more. Each stone has a figure cut on it, those on the two upper corner blocks being best preserved. The figures are of the same type as those at *Boghaz K.*, and the monument may perhaps have been

raised to the God of the springs. The stones of the side wall have a $9\frac{1}{2}$ in. marginal draft and faces projecting one inch. The monument may also be visited from *Bey-shehr* (p. 154), 3 hrs. S.E. The *Konia* road turns N. to

Selki-serai (4 hrs.), and thence follows the line of the Roman road, of which there are many traces. In 4 hrs. the remains of a large church are passed at *Yunuslar*, anct. *Vasada*, and after ascending a narrow valley, between basalt hills, for 2 hrs., the road enters a small plain, on the side of which is *Kizil-euren* ($7\frac{1}{2}$ hrs.). In the plain are an old mosque and khân, and hence there is an araba-road to *Bey-shehr*. After crossing a col, 4960 ft., the road follows a ravine to another old khân, where it is joined by the hill-road from *Ak-shehr*, and from this place it is 3 hrs. over a hill to

Konia ($6\frac{1}{2}$ hrs.). See Rte. 44.

ROUTE 48.

DINEIR—BULDUR—SAGALASSUS— ISBARTA—EGIRDİR—KONIA.

	hrs.
<i>Kechi-borlu</i>	4 $\frac{1}{2}$
<i>Buldur</i>	6
<i>Aghlasin</i> (<i>Sagalassus</i>)	6 $\frac{1}{2}$
<i>Isbarta</i> (<i>Baris</i>)	3 $\frac{1}{2}$
<i>Egirdir</i> (<i>Prostanna</i>)	6
<i>Gelendos</i> (<i>Amblada</i>)	8 $\frac{1}{2}$
<i>Kara-agach</i> (<i>Neapolis</i>)	7
<i>Konia</i> (<i>Iconium</i>)	22

An easy araba-road runs S.E. along the foot of the *Ak. D.* to *Dikiji*, and, over the ridge separating the waters of the *Maeander* from those of the *Buldur Geul* to

Kechi-borlu ($4\frac{1}{2}$ hrs.), a large vil-

lage in the midst of luxuriant orchards of walnut, plum, cherry, and apple trees, which are carefully irrigated. From a rock on one side of the village there is a fine view over the gardens and the plain that stretches down to the lake. By following the *direct road*, which runs through *Paradis*, anct. *Aporidos Come*, and crosses an easy pass to the valley of the Cestrus, Isbarta may be reached in 6 hrs. It is, however, more interesting to proceed to *Kılıj*, anct. *Bindaeus-Eudoxiopolis* (*Inscrips.*), and thence round the N end of the lake to

Buldur (6 hrs.), alt. 3150 ft., the chief town of a Sanjak. It is about 2 m. from the lake, and is called by the Greeks *Polydoron*. Buldur is a large well-paved town, situated in the midst of magnificent gardens, which form a striking contrast to the desert character of the surrounding chalk hills. Tanning and dyeing leather, and weaving and bleaching linen, are the chief industries. The *Buldur Göl*, anct. *Ascania Limne*, is a brackish sheet of water with swampy shores, about 18 m. long and stretching N.E. and S.W. The surrounding hills are in part picturesque, and the colouring in early morning and evening is very beautiful. Large numbers of pelican and wild fowl are generally to be found on the lake. On leaving Buldur the road runs up a valley in the chalk hills to *Kurna*, and then crosses the hills, 4760 ft., to *Bash K.*, where are fine walnut, plum, and oak trees, and

Aghlasün (6½ hrs.), a small village, embedded in rich foliage, at the S. foot of the *Aghlasün D.* From the village, which derives its name from (*Σαγλασσόν*), it is a sharp climb of 40 min. to the ruins of *Sagalassus*, now called *Buldrım*. *Sagalassus*, or *Selgeesus*, was an important *Pandian* town, which was captured by Alexander the Great. Inscriptions show that its territory, partly laid waste by *Manhus*, was of very wide extent. The position of the ancient city is most striking, and the view S. from the theatre is especially 1. The

buildings have apparently been overthrown by earthquakes, and the site is covered with the remains of temples, palaces, porticoes, gymnasia, tombs, &c. On the S. side is an isolated conical hill, with remains of walls, which is apparently the acropolis mentioned by *Arrian*. Above the lowest terrace are the ruins of a fine temple, from which a kind of *via sacra* led to an agora or forum, near the centre of the city, which was surrounded by public buildings. Above is a large theatre, of which the seats and part of the proscenium remain. Near the theatre are large numbers of rock-tombs and sarcophagi; and at the W. end of one terrace is an early Byzantine church.

The road from *Aghlasün*, which runs through the ruins, reaches the head of the pass over the *Aghlasün D.*, 5640 ft., in 1½ hrs. Thence there is a very steep, rocky descent of ½ hr., and afterwards the bed of a narrow valley, through which the infant *Cestrus* flows between blue limestone cliffs, is followed. In the lower part of the valley are the gardens that produce the noted pears of

Isbarta, Baris (3½ hrs.), the chief town of the *Hamid Sanjak*. Isbarta (*els Bâpîda*) is beautifully situated at the N. foot of the *Aghlasün D.* with a rich plain in front, and it is better built than most of the towns in the district. Many of the houses have large gardens, and streams of water run through the streets. At the entrance to the town is a large mosque with a dome which was formerly gilt; and there are about 30 other mosques. There is a small Greek population, whose language is Turkish. *Baris* was an important city, striking coins, and was the seat of a bishopric; but excepting a few inscriptions and large blocks of stone little is left. The road now crosses the fine plain, dotted with walnut and plum trees, and, after a slight ascent, reaches the crest of the ridge connecting the range of *Davras D.* on the S. with that of *Borlu D.* on the N. From this point a pretty view is obtained of the *Egirdir lake*

and its islands; and a sharp descent leads to the picturesque Moslem village of

Egirdir, *Prostanna* (6 hrs.), which is situated partly at the foot of the mountain, and partly on a small rocky spit that juts out into the lake. The *konak*, an old mosque with a fine gateway, and a *khan* are on the narrow part of the spit; on the wider are the walls of the old fortress built by the Byzantines and restored by the Seljûk Sultan Ala-ed-din. There are also the tombs of several sheikhs, including that of Sheikh Musli-ed-din, a celebrated scholar of the 14th century. Near the town are two islands. The nearest, $\frac{1}{2}$ m. from the shore, is covered with vines and gardens; the second, *Nis Adasi*, $\frac{1}{2}$ m. further to the N., has a few trees, and a small Greek population speaking only Turkish. There is an old Byzantine church, with some much discoloured frescoes, and a modern church. It was here that Prof. Hirschfeld found some fragments of the biography of Euthymius. *Prostanna* was the seat of a bishop, who took his title of *Limnae* from the twin lakes. 'Timûr, after destroying Olnborlu, stormed the fortifications of Egirdir (1402), and took the islands by ferrying men over on rafts made of inflated skins.

South of Egirdir rises the steep *Sivri D.*,—the N. termination of the *Davras* range,—on which is said to be a castle taken by Sid el-Battal el-Ghazi, probably the anct. *Viaros* that appears on coins of *Prostanna*. At the S. end of the same range is the lofty snow-capped peak, *Davras D.*, which is mentioned by Hajji Khalfa as *Valessa Feros*. The lake is a fine sheet of water, covering about 54 sq. miles, which is divided into two parts by projecting mountain spurs. The S. part, *Egirdir Geul*, is surrounded by lofty mountains which rise abruptly from the shore, except at the S. end where the *Boghaz Su* runs out through a deep valley. The shore of the N. part, *Hoiran Geul*, is in places flat and swampy, and in places bordered by low hills. The

whole lake was called *Limnae*, and was noted for the abundance and variety of its fish, and for the excellence of the grapes grown on the surrounding hills. In Jan. 1880, it was partially, and occasionally it is completely frozen over. In the 14th cent. numerous boats plied on its surface, but there are now only a few frail flat-bottomed craft. The combination of lake and mountain scenery is very fine, and many a far-famed European lake is inferior in picturesque beauty.

[(i.) *Egirdir to Antioch*, 20 hrs. A rough bridle-path, affording a charming variety of scenery, runs along the W. side of the lake to *Barla* (5 hrs.), *Kaber* (5 hrs.), *Gondane* (6 hrs., p. 148), and *Antioch* (4 hrs.).

(ii.) *Egirdir to Adalia*, 26 $\frac{1}{2}$ hrs. This route, which passes through fine mountain scenery, follows the l. bank of the *Boghaz Su* by a large spring *Bunar-bazâr*, and *Tape K.* (2 $\frac{1}{2}$ hrs.) to the N. end of the *Koghade Geul*. The *Boghaz Su*, a deep, rapid stream, only reaches the *Koghade Geul* in winter and spring. At other seasons it disappears in a series of "dudens" (*Katabothra*)—one of great size, down which the water thunders. The *dudens* of the *Boghaz Su* are perhaps the most important in A. Minor. The road now runs over the hills to a tributary of the *Cestrus*, which rises in the *Geuk Bunar*, a copious spring apparently connected with the *Koghado Geul*. It then crosses a spur, and, passing near a ruined monastery, *Khoja-assar* and *Malek Kalesi*, follows the course of a narrow ravine to *Chandir*, in the *Pambuk Ova* (8 hrs.), whence Rte. 50 is followed to *Adalia* (15 $\frac{1}{2}$ hrs.).]

Leaving Egirdir, the road runs round the S. shore of the lake, and crosses the *Boghaz Su*, near its point of exit, by a bridge. From this point there is a delightful summer road over the *Sorkunji D.* to *Belgeas* on the N.W. shore of the *Bey-shehr* lake. It passes through *Sart-idris*, and a succession of beautiful "alps," the *yailas* of a *Yuruk Bey*. The scenery is in places very fine, and the highest pe

crossed is 2800 ft. above the lake. By this route it is 11 hrs. to Belgeas, and thence 5 hrs. to Kereli, which is 18 hrs. from Konia (Rte. 47).

The lower road, on which are old Seljuk khâns, runs along the E. shore of the lake over the narrow pass *Demir Kapu*. Here the rugged mountains rise abruptly from the water's edge, and the scenery is most picturesque. The road winds in and out with every indentation of the lake, and every projection of the crags, now descending steeply to the water's edge, and now ascending again to hundreds of feet above it. The opposite shore is bordered by lofty mountains and, looking back, the village of Egirdir appears to grow up out of the lake like a miniature Venice. The mountains are broken by the valley of the Antikias about 2 hrs. before reaching

Gelendos (8½ hrs.), a small town on the l. bank of the river, about 5½ hrs. below Antioch. Near it was probably *Amblada*, where many members of the *Xenoi Tekmorchoi*, "the Guest-friends who use the sign,"—a society united in the worship of the Virgin of the Limnae,—resided. From this place the road runs along the foot of the *Sorkunji D.* to

Kara-agach, *Neapolis* (7 hrs.), whence Rte. 47 is followed to Konia (22 hrs., p. 133).

ROUTE 49.

ISBARTA—CREMNA—ADALIA.

	hrs.
Aghlasûn (<i>Sagalassus</i>)	4
Girme (<i>Cremna</i>)	6½
Bujak	3½
Adalia (<i>Adalia</i>)	14½

Isbarta by Rte. 48 to Aghlasûn (4 hrs.). The direct road to Adalia

runs over the pretty little plain *Mamak Ova*, and, crossing two low rocky ridges, enters the Bujak plain at *Injir-basâr Khân*, one of the Seljuk defensible khâns, now in ruins. It has an ornamental doorway, on one side of which are the lion and sun of Sultan Ghiyas-ed-din. Thence the road crosses the plain, leaving Bujak to the l., and in 7 hrs. reaches Kara-bunar (*see below*). The more interesting route runs partly over hilly ground, from Aghlasûn to

Girme, *Cremna* (6½ hrs.), which stands, as its name denotes, on an eminence, a sort of promontory formed by the abrupt termination of a ridge of white marble. From the summit, which is reached after an hour's climb, there is an enchanting view of wild rugged mountains in every direction. The fine ruins have suffered much from exposure, and are scattered over 3 m.—temples, theatre, and other buildings. Most of the temples are Corinthian. Part of the walls are Cyclopean. Cross the hills to

Bujak (8½ hrs.), a large village with good water, and the seat of a mudir. The road now lies over the plain past *Sâsîz* and *Yas Khân*,—another defensible khân in fair preservation, with a fine doorway on either side of which are two winged figures, apparently seraphim, to Kara-bunar (2½ hrs.). Continuing S of the *Kostel Geul*, through a district, anet *Milyas*, which is remarkable for the number of isolated hills that rise like islands out of the plain, we reach *Bosburun Kakech* in 2 hrs. Here the araba-road from Buldur comes in from the rt., and the road enters the hills passing through fine orchards and vineyards.

In 1½ hrs. from the *Kakech* a small upland basin is reached and here one road keeps to the rt. and runs down the *Chibuk Boghaz*, whilst the other runs S E and descends the *Dushme Boghaz*. The distance is the same by both passes. The *Chibuk Boghaz*

is used by pack animals as the gradients are easier, but it is very hot in summer; it is a narrow rocky ravine, in places only a few yards wide, is very winding, and quite unfit for arabas. The road by the *Dushme Boghas*, "paved pass," crosses the plain, and rises slightly to the remains of a gateway in a wall that protected the city of *Oretopolis* from the N. The ruins cover a large area to the l. of the road, but they are not important. There is now a steep descent of 800 ft. over a roughly paved road 8-10 ft. wide. The pass is not a difficult one, but the pavement is slippery and uneven, and there are many sharp turns. At the foot of the pass are extensive but unimportant ruins and sarcophagi. The road, after passing through an opening in some small rocky hills, enters the *Chikin Ora*. This great plain is for the most part covered with thick brushwood, amidst which the track winds. It consists of an upper terrace, from which the mountains rise abruptly, and a lower terrace, which ends in the cliffs of the Gulf of Adalia. From the pass a direct track crosses the plain to Adalia, whilst the usual caravan road keeps to the rt. at the foot of the hills to

Kirk-gous Khân (6½ hrs.), an old Seljûk khân near a fine spring. Soon after leaving the khân we cross the great causeway of 40 arches from which it takes its name. It is about 600 yds. long, and in two sections; the first, 9 ft. wide, crosses running water, the second, 6 ft. wide, crosses a swamp. Not far off the water disappears, to come to the surface again as the *Duden Su* (p. 123). The road, after passing the remains of a deep rock-hewn channel, apparently for irrigation, and two rest-houses, descends to the lower plain, over which it is 2 hrs. to

Adalia (5½ hrs.). See Rte. 42.

ROUTE 50.

KONIA—FASSILER—BEY-SHEHR—
KARA BAULO—ADALIA.

	hrs.
Inilju	9
Fassiler (<i>Dalisandus</i>)	3
Bey-shehr (<i>Carallia</i>)	3
Iskelas	3
Kesme	9
Kara-baulo Yalla, near <i>Adada</i>	10
Baulo	3
Chandir	4
Adalia (<i>Attalia</i>)	15½

The road lies through Meram, the garden-suburb of Konia, in which the Pasha and wealthy Turks reside, and runs up the plain S.W. for 2 hrs.; it then enters the hills and reaches in 1 hr. *Chairbagh*, a straggling village with numerous gardens. 2½ hrs. over bare hills to *Bulumia* (4500 ft.), where is a small bazar. Thence the road ascends the stream, passing a fountain and mill; the valley soon narrows; on the cliff, l., are rock-cut tombs. A ruined Seljûk khân is seen 1 hr. up the valley, and sarcophagi, rt. After 1½ hrs. the road leaves the stream and crosses the l. ridge, descending to rt. of a large village, Inilju (9 hrs.). Hence the general direction is S.W. by W., but the road, which winds over a very broken country, is difficult to find, and necessitates a guide.

Fassiler, *Dalisandus* (3 hrs.), is a rich village, inhabited by men of a singular facial type. In a *dere*, 5 min. W., lies a remarkable monument, discovered by Prof. J. R. S. Sterrett, in 1884. It is a stele about 20 ft. by 6 ft. by 3 ft., detached from the hill side and shaped; on the upper side is carved in very high relief a figure in the familiar "Hittite" tiara, standing on the head of a female whose hands clasp her breast; on either side of the latter are couchant lions. The female is evidently a goddess of the Cybele type, and the position of the upper figure is strongly suggestive of

a "Hittite" origin for this portentously ugly monument, for a similar attitude is familiar at Boghaz Keui, and on Hittite seals. Like the reliefs at "Plato's Spring," however (p. 149), this sculpture can only certainly be pronounced native Lycæonian. On the opposite cliff inscribed niches and tombs of the Roman period will be noticed.

After passing through *Chickikler*, where an interesting inscription is built into the fountain, the road runs on to

Bey-shehr (3 hrs.), a wretched unhealthy town, which is formed by two villages, less than 1 m. apart, occupying the horns of a bay of the *Bey-shehr Lake*. It was one of the six great cities of Hamid, and near it must have been *Carallia*, but there are no antiquities of interest. There are a poor *bazar* and a fair *khan*. The *Bey-shehr Lake*, anct. *Carallia*, is a fine sheet of water with numerous wooded islands. The E. shore is bordered by a broad open plain, the western by lofty mountains. In 1142 the islanders, who from intercourse with the Turks had adopted many of their customs, preferred Seljuk to Byzantine rule, and John II Comnenus was obliged to capture the islands by force of arms. One of the islands is now inhabited by descendants of prisoners taken during the wars with Russia.

The route from *Bey-shehr* is perhaps unequalled in A. Minor for the attractions it offers. Nowhere is lake and mountain scenery of equal beauty combined with so remarkable a spectacle as that of the ruins of *Adada*; whilst the sportsman will find in the wild Pisidian valleys a great variety and abundance of game, large and small. The journey should be made in summer, as at other seasons two-thirds of the "yailas" are without inhabitants; and the snow lies deep in many of the passes until late in the spring.

Leaving *Bey-shehr* the road to *Alaya* is followed along the S. shore of the lake. It passes near *Budemis*

(*Inscrips.*), and shortly before reaching *Iskelas* (3 hrs.) turns S. Near this point was *Parlais*, a Roman colony and seat of a bishop: a hill covered with late ruins about 3 m. S. of *Iskelas*, perhaps marks the site. In 1½ hrs. *Kashaklu* is reached, a poor village standing just above the marsh and unhealthy. One m. S. of the village the track leaves the main road, and turns W. up a valley that runs down from the *Anamas D.* (guide essential). A climb of 4½ hrs. up a good path, and through beautiful scenery, brings us to the crest of the ridge, about 6000 ft., whence exquisite views are obtained back over the lake, and forward towards the *Eurymedon* valley. Descending for ½ hr. to the yaila of *Kesme*, 4500 ft., and passing, 1 hr. below it, a curious ruin of Roman date (rt.), we reach

Kesme (9 hrs.), a small village. The path onward requires a guide; in 2 hrs. it passes through a conspicuous gap in the ridge to the W., and in another hour crosses the magnificent cañon of the *Eurymedon*, a very steep descent of nearly 2000 ft., and an equally steep ascent of 1200 ft. to the wretched village of *Kasimler*. Beyond the village the ascent is more gradual to *Tota Bel Yaila* (about 7 hrs.), alt. 5000 ft., a good halting-place with abundant water and pasture, and fine forest scenery.

Kara-baulo Yaila (3 hrs.), where there is a fine spring in the precincts of the mosque, is ½ hr. from the ruins of *Adada*, which are amongst the most remarkable in *Anatolia*. *Adada*, a Pisidian bishopric, was on the road from *Perge* to *Antioch* traversed by S. Paul, and the name *Baulo* possibly commemorates his visit. The ruins, first described by Schönbörn, and, in 1884, by Prof. Storratt, are situated at the W. edge of the *Zengü Ova* in the midst of mountains not capable of being cultivated, yet the extent of the ruins shows that *Adada* was a town of great wealth. They consist of a walled acropolis, an agora with a flight of steps leading to a high plat-

form, streets, temples, and colonnades, among whose remains are many inscriptions. S. of the agora are the ruins of a public hall, once two storied, and S. of this are two temples, but little ruined, of which the most complete is dedicated to the Augusti and Serapis.

[Travellers not wishing to proceed to Adalia can reach Egirdir (p. 151) in 8½ hrs. by Ispahilar, Dreskene, and the Boghaz Su valley; or they can strike the Eurymedon Valley at Aivanlu in 4 hrs., then ascend the valley for 3 hrs. to Bazâr K., and thence reach Egirdir in 4 hrs. by Yilanli K., and a high pass, whence fine views are obtained of the N. and W. slopes of the Anamas D.]

Baulo (3 hrs.), a rich village on the mountain side, bowered in orchards. A rough mountain path leads hence to the Pambuk Ova. In the lower part of the *Baulo Dere* is *Suyun Geuzu*, the source of the Koja Su, where a large body of water bursts forth from both sides of the valley. The river rushes off through a narrow gorge, artificially widened, and is here 30 ft. deep, and full of fish. In this wild spot there was a sanctuary to Apollo, and there are still three inscriptions on the rock (*Yasili Kaya*). 1½ hrs. lower down, the Koja Su is crossed by a stone bridge, *Eyiler Keupri*, to

Chandir (4 hrs.), in the *Pambuk Ova*, whence a path leads across the *Ak Su*, anct. *Cestrus*, and up the *Balanik Dere* in 5½ hrs. to *Cremna* (p. 152). The track to Adalia is rough and hilly, and runs through the *Kirk-gechid Pass*, a narrow, winding, stony ravine between high hills. The stream, which is a roaring torrent in winter, is forded many times. Soon after leaving the mountains we reach the small village of

Torumlar or Hajji Omari (9 hrs.), on the *Chikin Ova* (p. 153). About ¾ hr. from the village the *Ak Su* is forded, and 2½ hrs. further the track

leaves the valley by a ravine, in which are remains of an old paved road and an aqueduct that carried water to Perge. Continuing over level ground, the *Duden Su* (p. 128) is crossed by a stone bridge, and the road enters the extensive gardens of

Adalia (6½ hrs.). See Rte. 42.

ROUTE 51.

BEY-SHEHR—ISAURA—KARAMAN.

	hrs.
Seidi-shehr	6
Ulu-bunar (<i>Isaura</i>)	12½
Klmasen	8½
Karaman (<i>Laranda</i>)	8

After leaving Bey-shehr, the road runs down the valley of the river, Bey-shehr Su, that drains the lake, to

Seidi-shehr (6 hrs.), a town noted for its good climate, but containing no trace of antiquity. It then passes to the N. of the *Soghla Goul*, anct. *Troglitis*, through Kara-euren and Ak-kilisse, in both of which are inscriptions. The lake, into which the Bey-shehr Su pours its water, occasionally disappears. When the mouth of the "duden," near Arvan, is open the water rushes down it, and the lake dries up; but when the "duden" is closed the water runs off by the *Char-shende Su*, into the marshy lakes on the Konia plain. The road continues through Siristat (10 hrs.), the chief town of the Boz-kir Kaza, at which the ore from the lead mines to the S. was smelted. There are several inscriptions, and in the bridge a bas-relief, representing a spirited hunting scene.

Ulu-bunar (2½ hrs.), a double village in a rough country at the foot of Assar D., whence it is 20 min. steep climb to the N.W. gate of *Isaura Vetus*, now called *Zengibar Kalesi*. *Isaura* was wealthy, populous, and well fortified. When besieged by *Perdiccas* the people set fire to the city, and destroyed themselves and all they possessed. It was rebuilt, and having become a stronghold of the Cilician pirates, was destroyed by *Servilius Isauricus*. It was afterwards ceded by the Romans to *Amyntas* of *Galatia*, who built a new *Isaura* out of the ruins of the old. In the 3rd centy. A.D. *Isaura* was the residence of the rival Emperor *Trebellianus*. Outside the N.W. gate are several rock-tombs ornamented with eagles and lions, and one representing the façade of a temple. On the stones of the gate are the arms of *Isaura*—a sword and shield, cuirass, greaves, and helmet. The town is built on the top of a hill, and there is a magnificent view from it in all directions. Above the gate, in a saddle between two peaks, are the remains of the *Stoa*; and immediately E. of it a fine arched gateway, with a cross on the keystone, and an inscription of *Hadrian*. E. of this are the ruins of a church, still called *Monastir*. S. of the *Stoa*, on an eminence, is a large building, with a tower, the walls of which equal those of *Assos*. The quarries from which the building material was obtained are inside the walls. Below the S.E. gate is a fine spring. Traditions still exist of the plundering propensities of the *Isaurians*.

From *Ulu-bunar* the road passes through *Hajjilar* (*Isoripa*), and then runs over broken ground, covered with oak scrub and juniper to *Elmasen* (8½ hrs.), whence Rte. 52 is followed to *Karaman* (8 hrs.).

ROUTE 52.

KONIA—KARAMAN—EREGLI—
TARSUS—MERSINA.

	hrs.
<i>Khatin Serai</i> (<i>Lystra</i>)	6
<i>Elmasen</i>	9
<i>Kasaba</i> (<i>Pyrgos</i>)	24
<i>Karaman</i> (<i>Laranda</i>)	44
<i>Bla Bir Kiliase</i> (<i>Barata</i>)	5
<i>Ambatrosai</i> (<i>Castabala</i>)	7
<i>Eregli</i> (<i>Cybiistra-Heraclea</i>)	8
<i>Bozanti Khan</i> (<i>Podandus</i>)	174
<i>Gulek Boghaz Station</i>	15
<i>Tarsus and Mersina, by Rail.</i>	

An araba-road all the way. The road runs due S. for 3½ hrs. to *I Baiyat*, a miserable village on the E. slope of the low hills which bound the plains. Crossing these by the *Uhalam Bel*, a fountain is passed, into which is built a Latin inscription. *Khatin Serai* is now seen in the plain below; the road passes through a gravel yard full of inscriptions and crosses a bridge into which others are built, just outside the village.

Khatin Serai, Lystra (6 hrs.), a village of some consequence. *Lystra* was a Roman Colony and the place where *S. Paul* healed the impotent man, and with *S. Barnabas* was worshipped as a god (*Acts xiv*). The actual site is a low stone-strown mound 20 min. N.W. of the village; near it are the ruins of a small church with a spring issuing underneath. Little remains *in situ*, but in the village are many inscriptions, several in Latin: an inscription, found beside the mound, enabled Prof. Sterrett, who visited the place in 1884, to identify it with *Lystra*. The first bishop of *Lystra* is said to have been *Artemas*, one of the *Seventy Disciples*.

[At *Kiliern*, about 2½ hrs. S. of *Khatin Serai*, are numerous rock-hewn houses, chapels, and tombs. Some of the tombs are small monolithic mortuary chapels, having one or three

apses; and there is a very beautiful cruciform tomb-chapel in good preservation. The graves are excavated in the floors. In the apse of one tomb is a painting of Christ.]

From Khatin Serai the road proceeds S.E. to *Kavak* (1½ hrs.), in the graveyard of which is a milestone, inscribed "Colonia Lystrensius." The best water comes from a well 10 min. S. of the village on the road to Dinorna. Hence a good araba-road leads S.E. by *Elgarun* to a group of villages at the N.W. end of the Karaman plain, the principal of which are *Karasenir* and *Elmasen* (7½ hrs.). The fine peak which rises S.E. of these villages is variously called Hajji Baba or Masallah D.; in the distance due E. is seen the isolated mass of Kara D., and beyond it, if the weather be clear, the snow-streaked heights of the Bulgar and Ala Daghs in the main chain of Taurus. Two miles E. of Elmasen, in the plain, is the mound of

Gudelissin, which probably marks the site of the Roman *Derbe*, visited by St. Paul in A.D. 46. The identification is not quite certain; but it is clear from a comparison of ancient authorities that the later *Derbe* lay in this plain at the foot of Hajji Baba D., and of all the possible sites this at Gudelissin shows most traces of a city of the Roman period. The ruined structures on the mound are modern, but quantities of potsherds, squared stone and architectural fragments, bear witness to earlier inhabitation. Many of the materials of which the city was composed and many inscriptions have been carried to the half-deserted village of *Losta* or *Zosta*, lying to the east and to *Elmasen* on the west. The earliest city of *Derbe* must be looked for in the mountain on some site at present unknown; about the middle of the first century B.C. it was the residence of a robber chief, Antipater, who also possessed Laranda (*Karaman*). He was slain and *Derbe* taken by Amyntas, King of Galatia, at whose

death it passed to Rome, and was probably transferred to a site in the plain. It was at times incorporated in the eleventh strategía of Cappadocia, but was finally included in Lycaonia.

The road passes *Losta* (rt.); and *Bossola*, where is a ruined Seljûk khân; and so to

Kassaba (3½ hrs.), a half deserted town with crumbling walls of the late Byzantine period; here is a *kahveh* and small bazar. This picturesque town probably represents *Pyrgos*, passed by Frederick Barbarossa on May 29, 1190, on his march southwards to the sea. Before the famine of 1873-4 it was a place of some importance. A high road comes direct over the plain from Konia to Kassaba in 15 hrs., passing by *Chumra* and *Ali Bey Keui*. After passing *Nisra*, the site of the Lycaonian city *Nistra*, which has nothing of interest to show, we reach

Karaman (4½ hrs.), the anct. *Laranda* (a name still in use among the Christian inhabitants). The bazar is well supplied; part of it was burnt down in July, 1890. The headquarters of the Régie for a large district is fixed here. There are two khâns; that opposite the *Konak* being the best. The only manufactures are coarse cotton and woollen stuffs; but hides, wool, and acorns used in dyeing are sent to the neighbourhood of Smyrna. Laranda was probably, like *Isaura*, a northern stronghold of the Cilician pirates, against whom Rome sent P. Servilius Isauricus in B.C. 79. A few years later it belonged to the robber, Antipater of *Derbe*, from whom it was taken by Amyntas of Galatia. On his death it passed to Rome, and shared the lot of *Derbe*. It was the capital of a Turkish kingdom, which lasted from the time of the partition of the dominions of the Seljûk Sultans of Iconium until 1472, when all *Karamania* was reduced to subjection by the Osmanli Sultan Muhammad II. During this period its Emirs played a considerable part in history, of

ing the kingdom of Lesser Armenia and fighting with the Lusignan princes of Cyprus and the Knights of Rhodes for the possession of *Gorrhigo* (Corycus) and other strong places on the Cilician coast. Karaman derives its name from Karaman, whose grandson, Mahmûd, on the death of Sultan Ala-ed-din III, about the year 1307, made himself master of Iconium, Cilicia, Pamphylia, Lycaonia, and of a large portion of Phrygia and Cappadocia. The Osmanlis, upon obtaining possession of Karaman, subdivided it into *Kharîj* the outer, and *Ichili* the interior country; Iconium, the former Seljûk capital, became the seat of the Osmanli *pashalik*; and the decline of the town of Karaman may be dated from that period.

Of ancient Laranda nothing remains, but of mediæval Karaman there are some notable relics. The castle west of the town is well worth a visit, being one of the best preserved in Asia Minor; the foundations appear to be Byzantine, but the greater part of the towers and walls are of the time of the Emira, and resemble in construction the Venetian buildings of Cyprus. Two mosques, one south, the other at the west end of the town, are fine; but nothing in Karaman, and hardly anything in Turkey, equals in beauty the ruins of a *medresse* or college, which is situated S. of the main street just west of the bazar. The outer gate affords one of the finest examples of marble "stalagmistic" work in Asia Minor. A door in the interior is also worth examination.

Hence a road made by Saïd Pasha, who was governor of Konia till 1887, strikes across the Taurus to Selsefke. horse roads also branch to Mut and Ermenek (Rtes. 61, 62).

From Karaman, the direct road goes by Ambararassi to Eregli, but a détour may be made to visit *Bîn Bir Kilisse*, or *Maden Shehr* (5 hrs.), on the N. E. flank of Kara D., where are the very interesting remains of *Barata*. The "Thousand and One Churches"

are really about a score in number; some are in very fair preservation, and a historical study of them by a competent authority on Byzantine architecture is much required. They are built of red and grey trachyte, and one, an octagonal church, is particularly deserving of notice. There are also tombs, sarcophagi, and cisterns. A saint John, who lived many years at the bottom of a well, was connected with *Barata* and *Cybistra*. The direct road is rejoined at *Akohe-shêhr* (5 hrs.), which has a large mosque built by Karaman, partly out of the ruins of a church. Thence it runs on to

Ambararassi (2 hrs.), where is the site of an ancient town, probably *Custubula*, with some inscriptions, and a very large and richly sculptured marble sarcophagus, which is buried in the ground. Continuing along the S. side of *Âk Göl* and passing the "Duden," by which the flood waters of the lake escape, we reach

Eregli, Cybistra-Heraclea (6 hrs.). The bazar is fair; there is a large *kân* with a good room over the doorway. Nearly all the houses are built of sun-dried bricks, and stand in gardens watered by the abundant stream which flows down from *Ivriz*. All kinds of fruit are plentiful in season. No antiquities of interest. As *Cybistra*, this town was important under the semi-independent Cappadocian kings. It is mentioned in Cicero's correspondence. It was much harried by the Arab invaders, being captured in 805 by *Harûn er-Rasîd*, and in 832 by *el-Mamûn*; but it remained in Byzantine hands up to the 11th century, in which it became a *metropolis*.

[No one who visits Eregli should fail to make an excursion to *Ivriz* (3 hrs.), a village lying due S. on the lowest spur of the *Bulgar D.* (Taurus). It is possible also to see *Ivriz*, and then rejoin the high road to the Cilician Gates, via *Zarapa* and *Tûn*, at a point a few miles

E. of Eregli. Ivris is remarkable alike for its natural beauty and for the wonderful "Hittite" sculpture, first seen by a Swede named Otter, in the early part of the last century; revisited and drawn by Major Fletcher

in 1840, Rev. E. J. Davis in 1875, and Sir O. Wilson and Prof. W. M. Ramsay in 1882, and photographed by Mr. Hogarth in 1890 and Mrs. Ramsay in 1891. The relief shows a god, simply attired, but wearing a high cap, deco-



MONUMENT AT IVRIZ.

rated with corn, presenting to a king or priest (probably of Tyana), the fruits of the earth, symbolised by grapes and corn. Near the head of the god, behind the priest, and below the sculpture, are three legends in "Hittite" characters, not yet certainly interpreted. The lowest legend is often

concealed by the waters of the mill-stream which flows at the foot of the rock. Many points are noticeable: the expression of the god, the detail of his hair and beard, the curiously ill-drawn left arm of the priest, the strange object, perhaps part of a plough, between the legs of the god

the general resemblance to Assyrian art, and the fine pictorial effect of the sculpture as a whole. This "written rock" is situated on the left bank of a stream which issues suddenly from the ground a few yards higher up. It is at the farthest end of the village from that at which a visitor from Eregh would enter, and is nearly opposite the mosque. The gorge above it, the remarkable source of the river, and the luxuriant vegetation which extends for some miles down its course, combine to make this one of the most beautiful, as well as remarkable, spots in Asia Minor.]

The araba-road to the *Cilician Gates*, on which some care has been bestowed, passes S. of the Turkoman village of *Bulgurluk*, and entering the low hills which bound the plains runs through them to *Ulukishla* (9 hrs.), perhaps *Faustinopolis*, on the Roman road from Tyana. Here is a deserted khân, with mosque and bath rebuilt by Ibrahim Pasha. *Faustinopolis* was built by Marcus Aurelius, and named after the Empress Faustina, who died there. Its original name was *Halala*. Near it was the Byzantine fortress *Loulou*, called by the Arab historians the "Bulwark of Taurus," which commanded the pass between the Cilician Gates and Tyana. This fortress is mentioned as the first point in the line of beacon fires, by which news of an Arab invasion was telegraphed to Constantinople, and it frequently changed hands during the wars between the Byzantines and the Arabs. Small *kahvehs* now become frequent, this being the great trade route of southern A. Minor. 1½ hrs. from *Ulukishla*, and close beneath the craggy peak of *Loulou*, is a roadside cemetery, in which are inscribed milestones, and here a road branches rt to

[*Bulgar Maden* (3 hrs. from the junction), where are the richest silver mines in A. Minor, at present imperfectly worked. Here is a bazar and a kaimakâm, who is also director of the mines. It lies immediately under the crags of the main range of

Taurus. 3 m. down the course of this stream a long "Hittite" inscription was discovered in 1876, high up on the left bank, above *Ali Khaja Yokar K*. This was first copied by Messrs. Hogarth and Headlam in 1890. Hence we may follow the stream down a gorge of marvellous beauty to *Ali Khaja* and rejoin the main road at *Chifte Khân* (4 hrs. from *Bulgar Maden*).]

If the détour to *Bulgar Maden* be not made, the high road may be followed from the cemetery, direct to *Chifte Khân* (5 hrs.), here are pasturage, and a guard-house. Hence to *Takhta Keupri (kahveh)*, 1½ hrs., the road is very bad (1890). Here the horse-road from *Nigdeh* comes in. Some little distance from the road, l., are well-known hot springs, much frequented for various diseases; the spot is called *Ilipa*. Continuing to *Bozanti Khân*, *Podandus* (3½ hrs.), the road, which traverses a fine defile, is very good, about half-way it crosses a bridge, *Ab Keupri*, close to the l. side of which, on the rt. bank of the stream, is a celebrated spring, *Tatlu Su*. At *Podandus* Cyrus and his army encamped; and the place is referred to as the point of junction of the roads by the *Maurianum* and *Carydium* passes. The direct horse-road from *Kaisariyeh* by the latter comes in l. immediately before reaching *Bozanti Khân*. The scenery here is very fine, and continues to be so to the *Gulek Boghaz*, villages are very rare in this district, but in summer nomad encampments are pitched every few miles in the valleys, where milk, eggs, and fowls can be obtained. *Takko* is not far from the head of the pass. Good water is to be found on all sides. The lines thrown up by Ibrahim Pasha are on open ground about 1 hr. before reaching

Gulek Boghaz (4 hrs.). The famous pass known in ancient times as the *Pylæ Ciliciæ*, or *Cilician Gates*, has witnessed the march of many armies: Cyrus the Younger, Alexander the Great, Cicero, Harûn er-Rashid, and

Ibrahim Pasha, led their forces through it, and it was the scene of constant forays in both directions during the centuries of warfare between the Byzantine emperors and the Arab Sultans. Above it is the Arab fortress Sakaliba, or Assakaliba, "Castle of the Slavonian guards." In the pass itself is an inscription of M. Aurelius on an isolated rock l. of the road and an effaced Roman milestone rt. The araba-road to the railway station at *Gulek Boghas Station*, 3 m. N. of Tarsus (9 hrs.), is excellent, and passes through lovely scenery. Hence to Tarsus and Mersina by Rte. 64.

from the town, and the road runs past them, keeping to the N. side of the Ak Geul (p. 158), to *Kirij Khán*, in ruins, *Bektik*, and

Eregli (9½ hrs., Rte. 52).

ROUTE 54.

KONIA—AK-SERAI—NEV-SHEHR—KAISARIYEH.

	HRS.
Obruk	9
Sultan Khán	8
Ak-serai (<i>Garausira - Colonia</i>)	8
Archelats)	
Selme	4
Melegob (<i>Malacopia</i>)	7½
Nev-shehr	6
Kaisariyeh (<i>Caesarea</i>)	14½

ROUTE 53.

KONIA—KARA-BUNAR—EREGLI.

	HRS.
Ismil	12
Kara-bunar	9
Eregli (<i>Cybistra</i>)	9½

This, the shortest route from Konia to Eregli, is of great geological interest. It runs over the dreary plain on which there is little water; but the mirage effects are very beautiful, and the Kara D. is always a fine object in the view.

Ismil (12 hrs.), a small village possessing large flocks of sheep. 8½ hrs. further a low limestone ridge is crossed, and a distant view is obtained of the extinct craters beyond.

Kara-bunar (9 hrs.). Here are a mosque built by Sultan Selim, a medresse in ruins, and saltpetre works. The saltpetre is obtained by washing the soil in hot water and evaporating. The trachytic craters, of which there are several, commence about 1½ m. [Turkey.]

Leaving Konia the road skirts the base of the hills, and then strikes across the plain; in summer there is a very good araba track, but much of the plain is marshy in winter. This great plain, the "Axylon" of the Greeks, extends S. to the Taurus, and N. to the Haimane and to the Phrygian mountains. Contrary to general belief it is not a desert, being fertile where cultivated, fairly supplied with deep wells, and affording in many places good pasture; nor is it very level, being broken by the *Bos D.* and other hills. Villages are numerous, but not all inhabited in winter and summer alike, for a village frequently possesses land at some distant spot, whither it resorts at harvest time. The north winds sweep with great force over the plains, and the air on the whole is fresh and invigorating even in summer, whilst the nights are cool. Curious mirage effects are often seen in the heat of the day. Architectural remains and inscriptions, mainly of the later, Roman and

Byzantine periods, occur in many villages, *e.g.*, *Suurek* and *Ag-euren*, the site of *Savatra*.

Passing the village of *Zeivejik* (water) and several ruined khāns (water not good at any), we reach *Obruk* (9 hrs.). Here is a little lake 90 ft. below the level of the plains, said to boil and be undrinkable for two weeks in December. Hence the road proceeds through *Ortakuyu*, *Bah-karakh*, and *Erdodu*, to *Sultan Khān* (8 hrs.), a magnificent ruined khān of the best Seljūk period. The western court was used for the entertainment of travellers, the eastern being without ornament, and intended for stabling. Its massive aisles supported on columns were evidently imitated from the basilica. The great gateway of the west court is one of the most splendid in Turkey, built of varied marbles and enriched with exquisite "stalagmitic" ornamentation. Arabic inscriptions over the door give the effect of architectural embellishment, and record that the khān was built in A.D. 1277. A small modern village, almost deserted in summer, clusters round the E. and S. sides of the great ruin; good water and pasturage. Thence the road continues over the plain, passing a ruined khān half way, and wells and tanks (brackish) at intervals. The fine volcanic cone of *Hassan D.* is conspicuous to the right of *Ak-serai*. An hour from the town *Aratolu* is passed, and the road is carried in places over raised causeways into

Ak-serai (8 hrs.), on the site of Strabo's *Garsaúra*, refounded as *Archelais* by Archelaus of Cappadocia in the latter half of 1st cent. B.C. The Emperor Claudius made it a colony; hence it is generally referred to later as *Colonia*. Under the Byzantine rule and the Seljūk sultans of Konia it was an important place. It lies at the extreme edge of the great Plains, about 9000 ft. above the sea, amid luxuriant gardens. It is well watered, but has an unhealthy reputation. It has an indifferent bazār (Friday and

Saturday), well supplied with fruits in the season. Its population is composed of Turks and Armenians. In the open part of the bazār is a fine Seljūk mosque, restored, and west of the bazār are ruins of another. A few uninteresting inscriptions have been discovered here, but no other remains of *Archelais* seem to exist. There is a fair khān nearly opposite the doorway of the great mosque.

[From *Ak-serai* to *Koch-hissar* is 16 hrs., partly following the course of the *Beyaz Su*, and partly the shore of the *Tuz Gölü*. The village is situated at the mouth of a ravine, about 200 ft. above the plain, and 2 hrs. from the shores of the great salt marsh, anct. *Tattasa Palus*, in the centre of the Anatolian plateau. The marsh is 60-70 m. in circumference, and the water is so salt that no fish can live in it. The remains of a causeway, built across a branch of it by Selim I., are nearly hid under an incrustation of salt; and at the spot where the road reaches the shore the bed of the marsh consists of a crust of solid salt. The salt is collected at several places round the lake.

Two araba-roads lead from *Ak-serai* to *Nigdeh* (2 days). One runs S. of the *Hassan D.* by *Bor*; the other N. of the same range by *Agachli K.*, *Guljuk*, and *Hassa K.* (p. 168). On the former, 6 hrs. from *Ak-serai*, are the interesting ruins of

Viran-shahr. They are situated on a rocky platform, just above some copious streams, which form a long and deep lake, out of which flows a small river that joins the *Beyaz Su* (white river). The streets and houses of a great part of the town are still standing; the walls, in some places 20 or 30 ft. high, are composed of rough Cyclopean blocks without cement. The walls of the acropolis can be distinctly traced, besides some curious vaulted buildings of more regular masonry. The tombs are very numerous, and are in the Hellenic style. There are also the ruins of 3 Byzantine churches, of ancient and rude

construction, but of much more recent date than the rest of the town.]

It is 13 hrs. from Ak-serai to Nev-shehr by the direct road, running through Agachli K. and Hejeb; but it is better to make a *détour* by

Selme (4 hrs.), a village situated in a deep gorge. The cliff on the E. is 4-500 ft. high, and at its foot are numerous sharp, natural cones, like those at Ujissa (p. 169), many of which have been excavated for dwellings. The whole cliff is honey-combed with chambers, chapels, passages, and tombs, story rising above story; and here and there small temple façades may be seen on the face of the cliff. People still live and die in these rock-dwellings, 200 ft. above the bed of the valley. At *Ikhlara*, on the other side of the river, about $\frac{1}{2}$ m. S. of Selme, there are more rock-hewn dwellings, and here the temple façades of the tombs in the face of the cliff are very conspicuous. A short distance E. the river gushes out at the foot of the cliff. From Selme it is 5 hrs. to *Kuyulu Tatlar* by an easy road which runs through *Aleyut*, and passes *Sor-sun* (rt.), and *Nenizi* (L.); and thence it is $2\frac{1}{2}$ hrs. over the *Budak Ova* to

Melegob, *Malacopia* ($7\frac{1}{2}$ hrs., p. 169). From this place it is 6 hrs., by the *Soghanli Dere* (p. 168), to *Develi Kara-hissar*, and thence 12 hrs. by Rte. 55 to *Kaisariyeh*; or Rte. 58 may be followed to *Nev-shehr* (5 hrs.), *Inje-su* ($8\frac{1}{2}$ hrs.), and

Kaisariyeh (6 hrs., see p. 50).

ROUTE 55.

KAISARIYEH—NIGDEH—BOR—EREGLI.

	hrs.
Inje-su	6
Develi Kara-hissar	6
Nigdeh	12
Bor	$2\frac{1}{2}$
Eregli (<i>Cydistra</i>)	12

Two roads lead from *Kaisariyeh* to *Inje-su*: one, 6 hrs., makes a *détour* N. to avoid the marshes at the foot of *Argaeus*, and crosses the *Kara Su* by a bridge (p. 56); the other, 5 hrs., which is often impassable in winter passes between *Yilanli D.* and *Argaeus*, and hugs the base of the latter mountain.

Inje-su (6 hrs.), a large picturesque village, built in the bottom and on the sides of a small valley. The approach to it is marked by deep ruts worn in the soft rock by the constant passage of caravans and animals. There is a mixed population (*Moslems*, *Greeks*, and *Armenians*), and a large community of *Armenian Protestants*. We now cross to a broad plain, whence fine views are obtained of *Argaeus*, and the high peaks of *Ala D.* The greater part of this plain is under water in winter, but is dry, and in places swampy in summer. The road passes a guard-house half way, and keeping to the W. edge of the plain enters the gardens of

Develi Kara-hissar (6 hrs.), the seat of a *mudir*, with a small bazar, and *kahveh*. An enormous tract of orchards and vineyards reaches far out towards the marshes. This is a good point from which to visit the rock dwellings and chapels of *Soghanli Dere* (Rte. 58). $\frac{1}{2}$ hr. W. is situated a striking mediaeval castle on a lofty two-peaked hill; it is now called *Zengibar Kalesi*, and has been (probably not correctly)

identified with Nora, where Eumenes defied Antigonus in 320 B.C.

The post-road now makes a considerable *detour*, but a mule path diverges outside the town and leads obliquely up the hill-sides, and over a well-defined gap to Arablu (3 hrs.), below which it rejoins the post-road, which then runs over a high windy plateau, without actually touching a single village, to Nigdeh. This great road is very good and much used by *arabas*. 3 hrs. from Arablu it leaves, rt., *Miali* (p. 168), a Greek village, and 3 hrs. further it skirts, l., *Sam-mundere*, a mixed village. Hence, a short cut leads into the post-road at a point near *Andaval*, 1½ hrs. from Nigdeh. An inscribed "Hittite" stone was discovered here, in 1890, by Prof. W. M. Ramsay, let into the floor of the church; it had been brought probably from Tyana (*Kizli-hissar*). At *Eski Andaval*, near the post-road, are the ruins of *Andabalis* standing on a small spur at the head of the broad fertile valley that extends past Nigdeh to Bor. Here are interesting remains of an early church, dedicated to S. Constantine; and the rich lands below probably formed part of a Roman imperial estate, variously called *Dragai*, *Drizes*, or *Villa Palmuti*.

Nigdeh (9 hrs.), alt. 3900 ft., a large town with an important bazar and five or six *khanes*. Little is known of its history, but after the fall of the Seljuk Empire, it was apparently the centre of a petty state, tributary to the Mongols, which was not finally incorporated in the Ottoman Empire until the 15th cent. In 1460 it was fortified by a *Dere Bey*, *Ishak Pasha*. Nigdeh consists of an old town, standing at the end of a spur of soft volcanic rock, and of a large suburb on the W., which is almost entirely inhabited by Greeks. In the old town are the remains of the *citadel*, the lower part old; a *mosque*, built by *Ala-ed-din the Great* in 1223, which has a very fine doorway—the heads of two women appear in the ornament, and the gargoyles have quaint human heads; the "white"

medressa, built by the same Sultan, has a large and very beautifully ornamented portal; the *mosques* of *Sunkur Bey* and *Hasan Chelebi*; *Pasha Jami*; the Greek *cathedral*; the *residence* of the Bishop of Iconium; and a *fountain*, dated 1446. The most remarkable building, and the most beautiful of its class in Anatolia, is the *Tomb of Havanda*, in a recess in the hill between the old and new Quarters. *Havanda*, according to local tradition, was the wife of *Ala-ed-din*, but the date on the tomb, A.H. 745 (1344), is a century later than his reign. This interesting monument is octagonal in plan, but at about three-fourths of its height its form changes to that of a sixteen-sided figure, with fine "stalactitic" ornament beneath the projecting angles. The slender columns at the angles are carved with delicate tracery, and the sides of the octagon are richly ornamented. Amongst the ornaments are two eagles with crowned female heads, winged figures with human heads, animals, &c. Nearly every stone bears a mason's mark. Near this tomb is a smaller one, also richly ornamented, and apparently of the same date.

There are large Greek, small Armenian, and smaller Armenian Protestant communities. The head dress of the Greek women, who wear their hair in long plaits kept apart by a broad band, from which gold coins hang down, is interesting. Several of the villages, on the lower slopes of the *Melendiz D.*, near Nigdeh, are either wholly or partially Greek, and have well-built churches and houses. At *Fertek*, which supplies most of the wine and spirit sellers to the *Stambul Osmanos*, there is said to be an underground town, in which the villagers took refuge during the Egyptian war. On leaving Nigdeh, the road passes through a deep cutting in the rock, and near a hot spring, and then runs for ½ hr. through walled gardens.

Bor (2½ hrs.), alt. 3650 ft., the modern representative of Tyana, whose actual site lies, however, 3 m. to the S. at *Kizli-hissar*. Bor has a ruinous but

not ill-supplied bazar. There is a large Christian population. The two khâns are very old and dirty. Here may be seen many architectural fragments and inscriptions from the Roman Tyana. A remarkable relic of the earlier or "Hittite" Tyana, an inscribed stone with the head of a king upon it, was found in a house here in 1882 by Prof. W. M. Ramsay. It was bought by the English Expedition of 1890, conveyed to Nigdeh, and presented to the Sultan. It is now in the Imperial Museum in Stambûl. The lower half, on which was the body of the king and more "Hittite" symbols, was seen later in a garden near Bor by the same expedition, but not purchased. Near the cemetery on the l. bank of the river is the *mosque* of Keur Ismail with a very beautifully proportioned minaret. The *mosque* of Sheikh Ilîas in the same Quarter has a fine marble pulpit.

From Bor a good, but not made, araba-track leads directly to Eregli in 12 hrs. In 8 hrs. it passes a *chiftlik*, rt.; in 6 hrs. a well of indifferent water; in 7½ hrs. *Asizieh Keui*, ½ hr. l.; and in 9 hrs. *Bulgurluk*, a Turcoman village, a few minutes to l. By making a short *détour* the remarkable springs of *Kekrut*, 7 m. N. of Eregli, can be visited. A low ridge, consisting of calcareous and gypseous beds, deposited by the springs in former times, marks their position on the plain. The springs S. of the ridge are now dry, but several issue from cracks in the ground on its N. side. Some deposit pure salt round their orifices, others pure sulphur, and others again sulphate of lime or gypsum. Some of the springs are cold, others, from which large quantities of gas escape, nearly 100° F. At the E. foot of the ridge is a fine spring of sweet water. The plain is in itself uninteresting, very dusty, and diversified only by coarse herbage, and the countless burrows of a kind of lemming; but the ring of mountains is very impressive; on the N., the double-coned volcano of the *Hassan Dag*h; on the E., the long jagged range of *Ala*

*Dag*h, towering over the low hills in the foreground; and S., the main wall of Taurus, here called *Bulgar Dag*h.

Eregli (12 hrs.). See Rte. 52.

ROUTE 56.

KAISARIYEH TO MERSINA, BY NIGDEH.

	HR.
Nigdeh, by Rte. 55	24
Kizli-hissar (Tyana)	3
Takhta Keupri	9½
Gulek Boghas Station, by Rte. 52	15
Mersina, by Rail.	

From Kaisariyeh by Rte. 55 to Nigdeh (24 hrs.), and thence S.W., leaving Bor to the rt., to

Kizli-hissar, Tyana (3 hrs.), the Dwana of Assyrian records, the Dana of Xenophon, the chief town, under Archelaus and the Romans, of one of the prefectures of Cappadocia, and, under Valens, the capital of the second Cappadocia, and the see of a metropolitan. It was captured by Harûn er-Rashîd in A.D. 805, and by the Seljûks about 1073. The town is built partly on a mound in the middle of the plain, agreeing with the description of Strabo, who says that Tyana was built on the mound of Semiramis. An aqueduct, extending for several miles over the plain, conveyed water to the summit of the hill. This aqueduct is of greyish-white limestone, supported on lofty but light and elegant arches, believed to be of very ancient construction. The massive foundations of several large edifices are seen in different parts of the

town; and one handsome marble column still stands erect. All these buildings, which are mostly Roman, are ascribed by the natives to Nimrod. In the low ground N.E. of the mound was found the Bor stone, and probably that of Andaval too; and few sites would better repay excavation. Great quantities of saltpetre are manufactured here, the surrounding country being impregnated with nitre. A very singular lakelet in the plain, 2 m S. of the town, answers to the description of the fountain sacred to Jupiter Asbanasus. This pond is about 80 or 40 ft. in diameter. The water, which is turbid and brackish, appears to be boiling up all over, but particularly in the centre, where a violent jet rises, nearly 1½ ft. in diameter, with considerable noise. Notwithstanding this, the lake never overflows; nor does any stream issue from it, though the ground round it is perfectly flat. There is a slight smell of sulphuretted hydrogen gas round it, and it is probable that the jet in the centre of the pool is partly caused by the escape of a large quantity of gas.

From Tyana the road runs for 1 hr. over the plain to *Paraon*, and then, after an easy ascent of 2 hrs., crosses the dividing ridge, 5450 ft., near an old hill fort. The view from this point, a perfect panorama, is one of the finest in A. Minor. Hence the road descends, passing *Imrahor* (1.), and the ruins of *Gurji Kaleh*, on a high hill (1.), to

Bashmakji (4½ hrs.), alt. 4080 ft., situated on a hill between two streams. At the foot of the hill are considerable ruins, which were supposed to be those of *Faustinopolis*, before the discovery of a Roman milestone showed that the road of the *Itineraries* ran by *Ulkishlu* (p. 163). The road now descends, partly along the bed of a rocky ravine, above which the course of the ancient road, well laid out, and in many places cut out of the rock, is clearly visible. At *Takhta Keupri* (5 hrs.), alt. 2800 ft., it joins the road

from *Eregli*, and follows Rte. 52, to *Gulek Boghas Station* (15 hrs.), and

Mersina (p. 184).

ROUTE 57.

KAISARIYEH TO MERBINA, BY BEREKETLI MADEN.

	hrs.
<i>Arablu</i> , by Rte. 55 . . .	16
<i>Eneghil</i>	3
<i>Bereketli Maden</i>	81
<i>Bozanti Khan (Podandus)</i> .	12
<i>Gulek Boghas Station</i> . .	13
<i>Mersina</i> , by Rail	

This road is unequalled in Asia Minor for grandeur of scenery.

From *Kaisariyeh* to *Arablu* (15 hrs.), by Rte. 55. Here the road leaves that to *Nigdeh*, and proceeds, l., in 1 hr. to *Gordeler*. About ½ hr. S.E. is a late site with rifled tombs of no interest.

Eneghil (3 hrs.), the principal village of the district; the bazar is poor. A single column of Roman period stands N. of the village to bear witness to ancient habitation. Thence, in ½ hr., the track leads E. of *Ferenk*, a prettily situated village, and proceeds due S., down a well-defined valley, passing in 1 hr. *Benyük-bunar*, and in another hour *Karak-tepe*, where is a large and hospitable chiftlik. The road now climbs steeply for 1½ hrs. to the watershed, 4400 ft.; the water on the N. flows to the marsh below *Argaeus*, that on the S. to the Mediterranean. The view, looking south, is very grand. On l. the precipice of *Ala Dagli*; rt. a mass of mountains backed by the snowy tops of the *Bulgar Dagli*; in front a long funnel leading due S. towards the Cilician Gates. [By turning off l.,

just before reaching the head of the pass, the gorge of *Boghas Maden* may be visited (1½ hrs. off the road). Here a stream issuing from the main mass of the Ala Dagħ forces its way through a gorge of great grandeur. Just inside the "gates" are disused silver workings, guarded by a ruined tower. By following the stream past Karabunar Yaila the high road may be struck: near a fountain (1 hr.), a short distance beyond which a road branches rt. to Bereketli Maden.] ½ hr. S. of the pass, known as *Carydium* in Byzantine times, is *Maden Belisi*, and ½ hr. further a road runs off rt. to

Bereketli Maden (6½ hrs.), alt. 8500 ft., the principal place of the district. It possesses a good bazār and *kahveh*, is a Régie centre and seat of a *mudir*, and has some 5000 inhabitants, of whom a large proportion are Christians. It is surrounded by gardens, and enjoys good water and climate. The view looking across to the Ala Dagħ is very grand. As its name implies, it used to be a mining centre, but the workings are now disused. No antiquities exist here.

In 1 hr. the main road is rejoined. Here a gorge of great beauty is entered, and for 6 hrs. the scenery is very fine. At every two or three miles, as far as the Cilician Gates, are small *kahvehs*, testifying to the great horse and camel traffic which passes down the road. There are no villages on the road, but Yuruk encampments are frequent all down the course of the stream. 4 hrs. from Bereketli Maden is a mill with shade and good water, and at 6 hrs. a smithy, where the stream bends away to l., and cuts its way through a deep cañon to join the Sihûn. The road leaves it and keeps due S. over a broken country of much beauty passing *Fundukli*, a Turkish translation of *Carydium*. The road, though not a made *chaussée*, is good and easy to find. Abundant fountains exist at the *kahvehs*. At last the edge of a deep valley is reached, and the road winds down to the water, and rejoins the

great post-road from Nigdeh close to *Bosanti Khân* (12 hrs.). Hence Rte. 52 is followed to *Gulek Boghas Station* (13 hrs.), and

Mersinâ (p. 184).

ROUTE 58.

THE TROGLODYTE MONUMENTS OF CAPPADOCCIA.

	hrs.
Kaisariyeh (<i>Cæsarea</i>)	
Devell Kara-hissar, by Rte. 55.	12
Misli, by Soghanli Dere	8½
Hassa Keul (<i>Sasima</i>)	2
Gelvere (<i>Carbala</i>)	6½
Melegob (<i>Malacopia</i>)	7
Nev-shehr	5
Urgub	3½
Inje-su	5
Kaisariyeh	6

The volcanic district which lies between Mt. Argæus (E.) and Akserai (W.); and Nigdeh (S.) and the Halys (N.), is deeply interesting from its connection with the lives of Basil and Gregory Nazianzen, and is remarkable above all others in A. Minor for the number and variety of its rock-hewn chambers, chapels, and tombs. Generally speaking it may be described as a plateau of soft volcanic rock,—tufa or ash, which can be easily cut with simple instruments,—covered by a stratum of hard rock of greater or less thickness. Part of the plateau, known as the *Budak Ovu*, is almost a dead level, and here the rain and snow sink at once into the porous rock, and form reservoirs of water which are tapped by wells. This is the region of subterranean villages such as *Hassa K.* and *Melegob*. On the edge of the plateau ravines (*derees*) have been formed by the action

of the weather, and in the cliffs of these, often from 400 to 500 ft. high, have been hewn dwellings, chapels, and tombs,—sometimes, as at *Soghanli Dere*, in several stories connected by shafts and galleries. In certain localities, notably at *Ujissa*, *Machan*, and *Urgub*, the rock has been worn into cones surmounted by disc-like caps of hard rock which have at once been the cause of their formation and of their preservation. The cones may be seen in all stages of development, from the initial outlining of the caps, to the great cones, 40–100 ft. high, which have been honey-combed with chambers, and those which, having lost their protecting caps, are in various stages of decay.

Of the age of these excavations nothing is known, they possibly range from the earliest period down to the present day. The subterranean villages of the *Budak Ova*, with their elaborate arrangements for concealment and defence, are probably very old; whilst some of the houses in the existing villages are quite modern. The usual type of the latter is an entrance cave at the foot of a cliff whence a passage runs to the stables with their rock-hewn mangers, and a flight of steps leads up to the dwelling rooms excavated in the face of the cliff with built walls, provided with windows, in front. The soil of the district is extremely productive, and many of the deres, through which bright streams run, are filled with luxuriant gardens and orchards. The people of this district are as interesting as their dwellings. They are for the most part Christians, speaking a barbarous Greek dialect, and they have Greek as well as Turkish names for their villages. They belong, apparently, to the old Cappadocian race, and the ease with which they could take refuge underground in times of trouble, may perhaps explain the preservation of certain typical peculiarities.

The following tour includes most of the localities of interest. From *Kaisariyeh*, by Rte. 55, to *Develi Kara-*

hisar (12 hrs.), and thence, partly along the *Nigdeh* road, to

Soghanli Dere (3 hrs.). Here the cliffs are honey-combed with countless excavations, and, as the valley narrows, the rock-hewn chambers rise in stories,—in one place in 15,—to their very summits. Some of the chambers have broad openings and architectural façades, others small, like windows. In a few are arches supported by rich pilasters, decorated cornices, elaborate architraves, and columns all cut out of the solid rock. Here the chambers are in long suites, and there in stories connected by shafts up which niches in the rock are the only staircases. Several of them are chapels, the walls of which were plastered and ornamented with paintings of saints and scriptural or imaginary scenes; in a few the frescoes are still fresh. In some of the excavations are columbaria. A few Greek letters in red, over the openings, are the only inscriptions. The occupants of this curious place appear to have had but one habitation for themselves, their pigeons, and their dead; and the whole scene now presents a weird contrast between habitation and desolation.

Hence the route runs to the small Greek village of *Miall* (5½ hrs.), which has underground chambers and an interesting subterranean church. Thence to *Hassa K.*, *Sasima* (2 hrs.), alt. 4200 ft., on the level *Budak Ova*, and plain of *Venasa*. It is a group of mud and stone hovels, each of which has an underground story, cut out of the rock. These subterranean chambers are reached by winding passages, wide enough to admit a horse, which can be closed at will by large solid discs of stone, that stand in niches ready for use in case of alarm. The underground story consists of a large chamber with mangers and bins, for grain, chopped straw, &c., for the animals, smaller chambers for the family, and a well. Long narrow passages, which can be closed by stone discs, connect all the under-





ground houses. There is a large modern church, evidently on the site of an older one, which is dedicated to S. Macrina. Beneath it is an underground house, the well of which has become an "Ayasma." There are also churches of the Virgin, and of S. George. 1 hr. E. of Hassa K. is *Geuljik*, anct. *Limnae*, a village mentioned by Gregory Nazianzen.

The route now runs over the plain, and, after passing *Keutu K.* or *Pav-lana*, crosses a ridge, 5330 ft., to the rich volcanic plain, *Melendis Ova*, in which is *Dutara* (4 hrs.). Here it is desirable to leave the main road and follow a rough mountain path over a ridge, 5810 ft., to the well-preserved ruins of a cruciform church, with an aisle on its N. side, and the picturesque village of *Sivri-hissar* (rock-hewn dwellings and church), the home of many of the *bakals* of Stambûl. Hence there is a rough descent to

Gelvere, or *Kalvare*, *Carbala* (2½ hrs.), alt. 4510 ft., near which was *Ariansus*, the hereditary property of Gregory of Nazianzus. It is a Greek village with rock-hewn houses, churches, and tombs; and it has a church with relics of S. Gregory. The rock-dwellings at *Selme* and *Ikhlara* (p. 163) are about 1 hr. to the west. An easy road leads to

Nenizi, *Naziansus-Diocaesarea* (2½ hrs.), alt. 3950 ft., the birthplace of S. Gregory. It is now a Moslem village of wretched hovels grouped round an artificial mound. There are the *tekke* of *Bikir Sultan*, and an old church now used as a mosque. 4 hrs. W. from *Nenizi* is *Mammasun*, anct. *Mamoasson*, where is an old church, containing relics, half of which is used by the Christians and half by the Moslems. An easy pass leads to the *Budak Ova*, and the road then runs past *Tallar* to *Suvermez*, probably *Venasa* (3½ hrs.), where there was a sanctuary of Zeus. On a hill near the village Prof. Ramsay found a mutilated inscription relating to this deity.

Malegeb, *Malacopia* (1 hr.), a Christian village on the plain, with underground houses like those at *Hassa K.* Here, however, 10 to 15 of the houses have one deep well in common. Near the village is an ancient underground church, still used, the approach to which is closed by a stone disc. There is now a slight rise to *Inegi* or *Anaku* (1½ hrs.), a thriving village with underground chambers partly fallen in. ¼ hr. further the road leaves the plateau and enters a ravine, falling towards the *Halya*, in the cliffs of which are many excavations and the partly rock-hewn villages of *Kuvinjalik* and *Gorek*. Lower down the ravine is

Nev-shehr, or *Neapolis* (8½ hrs.), alt. 3800 ft., near which must have been *Soanda*. It is a flourishing town, with large Christian communities, commanded by a castle built on a projecting promontory of basalt. [From *Nev-shehr* it is 4 hrs. across a field of lava, and past the troglodyte village of *Alaja-shehr* (rt.) to *Tatlar*, picturesquely situated on the face of the rocks in a deep ravine. Here are many rock-hewn chapels and tombs. In one of the chapels Hamilton found, in 1837, a Greek menologion, on parchment, of the 12th or 18th cent.; and in some are pictures of Byzantine saints. An isolated cone in front of the cliff contains several chambers, in stories, the largest of which was a chapel. At *Nar* and at *Chat*, respectively ½ and 1½ hrs. from *Nev-shehr*, on the road to *Yarapsun*, are houses, chapels, and tombs excavated in cones, or in the cliffs of the ravines.] Leaving *Nev-shehr*, the road crosses the stream and, climbing the rt. bank, runs towards a remarkable rock, honey-combed with excavations, beneath which is

Ujissa (1½ hrs.). The village stands on the edge of the plateau whence there is an extraordinary view. In the valleys beneath are many thousand conical hills, in places isolated, in places so closely arranged that their

bases touch each other, leaving only a narrow path between them. In nearly every one of these cone chambers have been excavated, sometimes in several stories, and the entrances of some of them are arched, or cut so as to represent the porticoes of temples. Across the valley is the village of *Machan*, *Matiana*, an ancient bishopric, and the very centre of the cone formations, and rock-hewn churches, dwellings, and tombs. Here are several interesting churches with the Byzantine frescoes still on their walls; in one is a picture of the crucifixion. Hence there is a road over the plateau to

Urgub (2 hrs.), a prosperous village built on the soft volcanic tufa. Here also are many thousand excavations in the cones and cliffs. Many of the chapels and oratories have frescoes; in one there is a picture of a martyr on a cross with angels ministering to him, and in another of the dedication of a book or church to the Virgin. Christ is always represented seated on a throne with his right hand raised, and the Gospel in his left hand. The throne is the bronze Byzantine chair, supported by strange figures which possibly represent demons or the evil passions conquered by Christ. The road now lies through *Karaja-curen*, *Kara-in*, *Boyali*, and *Buk-tash*, all having rock-hewn houses, &c.; and across a ridge, whence there is a fine view of *Argæus*, to

Inje-en (5 hrs.), and thence, by Rte. 55, to

Kaisariyeh (6 hrs.).

ROUTE 59.

SMYRNA TO ALEXANDRETTA, BY SEA.

Local lines of steamers run from Smyrna to Mersina, touching at several of the islands, and at all important coast towns. Some of the steamers of the larger lines call at *Chios* and *Rhodes*, whilst others proceed direct to Mersina. The course of the latter is given here.

After running down the Gulf of Smyrna, the shores of which present a charming panorama (p. 69), the steamer passes the headland of *Kara Burun* (*Melaena*) and enters the channel between the beautiful island of *Chios* and the mainland. On the rt. is the island of *Spalmatori*, and l., *Goni*, behind which is the Gulf of *Erythrae* (p. 109); then rt. *Kastro*, the chief town of *Chios*, which suffered so severely from the earthquake of 1881; and l. *Cheshme*, or *Krim*, a favourite summer resort of the Smyrniotes, which does a large trade in raisins and fruit. The narrow waters between the two towns witnessed the destruction of the Turkish fleet by the Russians under *Elphinstone* in July 1770, and that of the Turkish flagship by *Constantine Canaris* on the 18th of June, 1822.

On leaving the channel the steamer crosses the gulf of *Scala Nova*, at the head of which can be seen the range of *Messogia* (p. 90); and passes between the lofty, fertile island of *Samos* (l.), and *Icaria*, and the barren rugged islands of *Phurni*, anct. *Corassius* (rt.). The range of *Mycæle* and the plain of the *Mæander* (p. 110) now come into sight, and we pass the islands of *Tragia* (l.), and *Arki* and *Lipso* (rt.), behind which can be plainly seen the monastery of *S. John* on *Patmos*. Then come the deep gulf of *Mendolia* (l.), bordered by rugged mountains, and the islands

of Leros and Calymna (rt.). The steamer now passes between Cos (rt.); on which can be seen the chief town of the island with its castle, and the mainland, in a deep bay of which the castle and town of Budrûn, anct. *Halicarnassus* (p. 112), are just visible. It then runs close under Cape Krio, the Triopian promontory, on which are the ruins of Cnidus (p. 117), and thence steers direct for Rhodes, passing the islands of Nisyros and Telos (rt.) and Syme (l.).

Leaving Rhodes we cross a deep gulf, in which are the beautiful land-locked bays of Marmarice (p. 117) and Makri (p. 116), and come in full view of the lofty mountains of Lycia, amongst which the snow-capped peak of the Ak D. is conspicuous. We pass in sight of Mt. Cragus, the valley of the Xanthus, and the ruins of Patara (p. 126). Next follow the island of Castelorizo, anct. *Megiste*, behind which lies Antiphellus (p. 126); the island of Kekova, anct. *Dolichiste* (p. 125), Fincka Bay, and Shelidun Burnu, or Cape Khelidonia, anct. *Promontorium Sacrum*, off which lie five barren islands. N. of the capo can be seen the high peak of Takh-tali D., anct. *Solyra*, at the foot of which is Phaselis (p. 124).

We now cross the deep gulf of Adalia (p. 122), and lose sight of the land until we approach the Karamanlian coast near Cape Anamur, the most southerly point of A. Minor. The steamer here keeps close to the shore, from which the hills, backed by loftier mountains, rise steeply; and passes Kiz-liman Burnu; the little port of Kilindria (p. 176), which has a trade with Cyprus, visible (rt.) in clear weather; the fine promontory Capo Cavaliere, whose white marble cliffs rise perpendicularly from the sea to a height of 600 or 700 ft.; and Ak Liman, the port of Selefke (p. 177)—a small bay sheltered by the low sandy spit, Kum Kapu, formed by the silt brought down by the Calycadnus. Here the coast trends N.E., and we pass the remarkable ruins which extend for several miles on each side of Ayash, anct. *Sebaste*

(p. 178). As the ruins are all white, they give the country an appearance of splendour and populousness very different from its real condition. The columns still standing on the site of Pompeiopolis (p. 179), are visible shortly before reaching

Mersina (p. 184), the port of Tarsus and Adana. The view of the lofty range of Mt. Taurus from the sea off the town is very fine, and the deep cañon from which the Cydnus issues is plainly seen. After leaving Mersina, the steamer rounds Cape Karataş, the southern point of the great Cilician plain, and a fine view is obtained of the Giaour D., anct. *Amanus*. It then crosses the bay of Issus to Alexandretta (p. 192), the port of Aleppo and Antioch.

ROUTE 60.

ADALIA—PERGA—SILLYUM—ASPENDUS—SIDE.

	HRH.
Murtana (Perga)	3½
Arsar Keul (Sillyum)	4
Bal-kis Keul (Aspendus)	4
Kaki Adalia (Side)	6½
Adalia (Attalia)	14½

The road to Perga runs N.E. over the level terrace on which Adalia stands, and crosses the Dulcun Su (p. 123) by a bridge. The terrace terminates abruptly on the E., and its edge, broken by ravines, and bordered by outlying fragments, resembles a rocky coast fringed with islands. On one of the outliers, round which sweeps the *Sarı Su*, a tributary of the Cestrus, was the acropolis of Perga, now called, from the village at its foot,

Murtana (8½ hrs.). Perga was an

important city of Pamphylia, celebrated for the worship of Artemis, in whose honour annual festivals were held. Both the goddess and her temple appear on the coins. The town was occupied by Alexander on his march eastward; and in it St. Paul and Barnabas preached the Gospel (Acts xiii 13; xiv 24, 25). It was the metropolis of Pamphylia Secunda, but, during the Byzantine period, it lost its importance and Attalia took its place as chief town of the province.

The sides of the acropolis hill are scarped, but the only ruins on its summit are those of a church, and some broken columns, possibly belonging to the Artemisium which Cicero accused Verres of robbing. On the plain to the S is the town, in shape a long quadrangle, surrounded by walls with flanking towers, which, as last reconstructed, are in good preservation. The S. end of the town is a later addition, and the ancient south gate is now within the walls. From the foot of the acropolis hill a broad street with covered porticoes ran S. through the town, and for some distance beyond its limits, in the centre of this street was a water channel crossed by foot bridges. Towards the N. the street was intersected by a similar one running E. and W., and in this are the ruins of a large building, dedicated by Julius Cornutus to Claudius, and of baths. Following the main street southward there are, on the rt., a basilica, and, near the S. gate, large baths, and on the l., the agora and a basilica. Adjoining the agora is the old city gate with fine round flanking towers. Outside the walls on the S. W. are the theatre which could seat 13,000 spectators, and the stadium, both in a good state of preservation. On the W. and S. sides are tombs and sarcophagi. About 1 hr. from Perga the Ak Su (*Cestrus*) is ferried and the track then crosses a plain thickly covered with brushwood and abounding in game, to

Assar K., *Silyum* (4 hrs.). The town was originally built on an iso-

lated hill, inaccessible except on the W. side, where it was approached by two ramps, rising respectively from the N. and S., and meeting in front of a fortified gateway. The ramps were partly rock-hewn, and their outer sides were protected by parapets. At a later date the terraces at the foot of the acropolis were built over and protected by walls. The place was so strong that Alexander did not attempt to carry it by assault, and it contrived to maintain its autonomy, and later, to enjoy the title of an ally of Rome. With Perga it was joint metropolis of Pamphylia Secunda; and it appears to have existed after Perga and Aspendus were deserted.

Within the walls of the acropolis are many ruins of houses, in places partly rock-hewn, and near the S. wall are a theatre and odeum. E. of the odeum are the ruins of a small temple, and of Hellenic buildings. In one of the latter, which was converted into a church, is a fine doorway with a Pamphylian inscription in Greek characters, that has not been translated, on one of its doorposts. N. of the theatre are a church, a tower, and other buildings constructed with ancient materials. In the lower town are a gate with round towers like that at Perga, and a large building, apparently a palace. Outside the walls are the stadium, and many tombs and sarcophagi. From Assar K. the road runs over the plain, partly through thick brushwood, to

Bal-kiz K., *Aspendus* (4 hrs.), on the rt. bank of the *Keupri Su*, anct. *Eurymedon*, here a fine deep river. Aspendus is mentioned by Thucydides as a port to which vessels could ascend. It was situated on a lofty hill from which the sea was visible, and the olive was much cultivated. It surrendered to Alexander, and was then a populous place. Cicero accused Verres of having taken many fine statues from the town. At the Council of Ephesus, A. D. 431, Aspendus appears as *Primopolis*.

The ruins are partly on an isolated flat-topped hill, which is divided into

two unequal parts by a small ravine, and partly on the small rich plain below. On the eastern and smaller hill are cisterns, much broken pottery, and shapeless ruins. On the western, amongst other remains, are those of an agora, a basilica, a nymphaeum, a small theatre, an arcade, and traces of rock-hewn houses of the Phrygian type (pp. 81, 141). There were gates on the N., S. and E. sides; and in the valley near the S. gate are the foundations of a temple. On the N. side of the hill are fine remains of an aqueduct; on the S., some ancient vaulted buildings, and the village of Bal-kiz; on the W. many sarcophagi; and on the E. the stadium, and the great theatre which was erected in the reign of Antoninus and Lucius Verus. The theatre is the most perfect in A. Minor, and there are several inscriptions in it. The proscenium has two orders of columns one above the other; the lower Ionic, the upper Corinthian. In the centre of the colonnade is the figure of a female springing out of the calyx of a flower, and holding branches of foliage in her hand. This is the Bal-kiz, "Honey girl," the daughter, according to tradition, of the King of the Serpents, and the Queen of the Bees, from whom the place is supposed to take its name. West of Bal-kiz is a tract of rich ground, partially covered with brushwood, which is impassable after winter rains, and possibly marks the site of the ancient lake or marsh *Capria*.

[From Bal-kiz it is two days to Surk, *Selge*, romantically situated at the foot of the lofty *Boz Burun*. The road lies up the l. bank of the Eury-medon and is very rough, but the wild beauty of the scenery will repay the hardships of the journey. Below the ruins, a bridge spans a chasm through which the river flows, and, after crossing it, there is a steep climb, partly over the old road, *Colchiak*, to the rich upland plain in which the city lay. Selge was the most powerful and populous city of Pisidia, and was believed to be a Greek colony. It

could put 20,000 men into the field, and, owing partly to the peculiarity of its position,—protected by impassable ravines falling to the Oestrus and Eurymedon, it was never subject to any power. It sent an embassy to Alexander and gained his friendship. The place was celebrated for its fertility, and for an ointment made from the root of the iris; and there are still many traces of terrace-culture.

The walls have been rebuilt at some period; the oldest are on the N. side of the acropolis which was called *Cesbedium*. On the S. are remains of a city gate. On the Cesbedium are the ruins of an Ionic temple, of a smaller temple dedicated to Artemis, and a large reservoir supplied by an aqueduct. E. of the Cesbedium are the agora, and a church on a knoll; and on a spur to the N. are a hall, an Ionic temple, a large late Roman building, a nymphaeum, a stadium, a theatre, and a gymnasium.

Selge can be reached from Sillyum in two days by a very rough mountain road; and from the N. by descending the valley of the Eurymedon to Balasan, and climbing thence a steep mountain path.]

From Bal-kiz the traveller can return direct to Adalia in 9 hrs., or, descending the rt. bank of the Eury-medon, cross it by a bridge, near the remains of the Roman bridge, and proceed E. to Sarilar (5½ hrs.), where good quarters can be obtained in the house of the Bey. Hence to

Eski Adalia, Side (1 hr.), on the coast, where there are no inhabited houses. Side was founded by Cyme, and after surrendering to Alexander received a Macedonian garrison. It possessed a good harbour, off which the fleet of Antiochus the Great was defeated by the Rhodians. In the 1st cent. B.C., when the pirates who haunted the coast were at the height of their power, Side was their chief port, and the market at which they disposed of their booty. Under the Roman Emperors it was an important

place, and it became later the Metropolis of Pamphylia Prima.

The town occupied a low triangular promontory, and was surrounded by walls which are interesting specimens of Greco-Roman fortification. At the apex of the triangle were two harbours, still visible though almost filled with sand and stones. The base was protected by a ditch, and a very strong, well-built wall, and the sides by sea walls, of which one is partly covered by drifting sand. In the centre of the land face is the main gate, protected by round towers, and approached by a road bordered with sarcophagi. From this gate a street with covered porticoes led to the harbours, and on either side of it, amidst the dense brushwood, are ruins of public buildings. Near the apex a large theatre, in a fair state of preservation, rises up like a lofty acropolis. From it there is a fine view E. to Alaya, Selinti, and the imposing mass of the Keşel D., W. of the coast towards Adalia, and the snow-clad mountains of Lycia, and N. over the plain to the picturesque rocky mountains and the fine gorge of the Melas. Near the harbours are remains of three temples, and outside the main gate are ruins of an aqueduct and a nymphaeum.

From Side a traveller proceeding E. can reach Bazarjik (Rte. 61) in 1½ hrs., and one returning to Adalia can pass the night at Nit (4½ hrs.). From this place it is 1½ hrs. to the bridge over the Eurymedon below Bal-kiz, and thence 5 hrs. over the plain to İstavros (8½ hrs.). Near the village the Ak Su is crossed by an easy ford, and a short distance further there is an ascent to the terraced plain of Adalia by an ancient road. 1½ hrs. from the Ak Su are the remains of an aqueduct that carried water to *Magydas* on the coast; and soon after several streams from the Duden Su (p. 123), which fall in cascades over the cliff, are crossed. The road then enters the gardens of

Adalia (4 hrs.).

ROUTE 61.

ADALIA—ALAYA—SELINTI—KILINDRIA—SELEFKÉ—MERSINA.

	TIME.
Bazarjik	14½
Alaya (<i>Coracesium</i>)	15½
Selinti (<i>Selinus</i>)	10½
Chorak	19
Kilindria (<i>Chlenderia</i>)	12
Selefké (<i>Seleucia</i>)	18½
Korghoz Kaleh (<i>Coryca</i>)	8½
İsmaia (<i>Ismir</i>)	4½
Kulus of Soli	7
Mersina	2

From Adalia follow Rte. 60 to İstavros, and the bridge over the Eurymedon below Bal-kiz (9 hrs.). Thence through *Tashu-shahr* and *Menargat* to Bazarjik (5½ hrs.), a small town, the seat of a Mudir, on the l. bank of the *Menargat Chai*, ant. *Melas*, which is crossed by a ferry. About ¼ m. below on the rt. bank is a large castle. The Melas is a broad deep river which issues from a fine gorge, and is navigable for small craft as far as Bazarjik. The road now crosses several streams, including the *Karpuz Su*, and passes between the small village of *Çengir* (7 hrs.) and the coast about ½ hr. before reaching the *Alara Su*, probably the boundary between Pamphylia and Cilicia Trachea. The river is forded near its mouth, but in flood time the ford is dangerous, and it is then better to cross by the bridge at *Allar* about 3 m. inland. At *Karaburun* on the coast, ½ hr. beyond the river, are extensive ruins with walls and part of an aqueduct. Thence there is a good road along the coast passing several ancient sites, amongst which must be *Augae* and *Aunesia*, to

Alaya, Coracesium (8½ hrs.), a place of great natural strength not unlike Gibraltar in situation. The old town, little changed since its walls were rebuilt by Ala-ed-din in the 18th cen-

Alaya, is situated on the E. side of a rocky hill which rises abruptly from a low, sandy isthmus, and is separated from the mountains by a plain $\frac{1}{2}$ m. wide. On the W. and S. of the promontory are high cliffs, and here the town was defended by a light wall which has in great part disappeared. On the N., or land side, where the slope is steep, the line of fortification, consisting of a wall with square flanking towers, a *chemin des rondes* with a light wall, and a deep and partially rock-hewn ditch, is very perfect. On the E. side the ground falls very steeply to the harbour, which is exposed to the S. winds, and on this side there are four walls. First, a sea wall, with large towers at each end in which are five vaults, each 100 ft. long. Small boats are now built in the vaults, which, according to an inscription, were erected by Ala-ed-din, possibly for his galleys. Next comes a curved wall enclosing a space in which was the old bazâr. Beyond this wall the houses of the town are built one above the other, on a succession of ledges, in part artificial. Above the houses is the third wall, apparently Byzantine, but in places, as at the *Kır Kırı*, built on older Hellenic masonry. A few houses, a mosque, and the ruins of a church lie between the third and fourth walls; and between the fourth wall and the cliff are three large tanks for rain water. On the highest point of the rock, 780 ft., are the ruins of a small cruciform church (traces of frescoes) built inside a larger basilica. From the summit there is a fine view. On the isthmus are the *konak*, the military dépôt, a small bazâr, and some good houses. There are about 1000 houses, of which 600 are in the old town. More than one-third of the population is Greek, but only Turkish is spoken.

Coracesium was the only place on the Cilician coast which did not submit to Antiochus the Great. The rebel Tryphon, when waging war against the Seleucid kings of Syria, in the 2nd cent. B.C., made it his headquarters. It was the naval

station of the Cilician pirates, and the scene of the destruction of their fleet by Pompey. In the 13th cent. it was occupied by Ala-ed-din the Great who, as several inscriptions show, rebuilt the walls (A.H. 623-8). He made it his principal naval station, and connected it with Konia by a road which crossed the Alara Su at Allar, and passed through Berdaniyeh and Seidishahr (p. 155). From this restoration comes its present name Alaya. On the decline of the Seljûks, it fell into the hands of the Venetians, who, in 1471, transferred it to the Emir of Karaman, then in revolt against Muhammad II.; it was at that time called *Castel Ubaldo*.

On leaving Alaya we enter a rich plain thickly dotted with the ruins of deserted Christian villages, some of Venetian origin. In 1 hr. the *Dim Chai*, a fine stream issuing from a deep glen is crossed, and we then pass, i., the ruins of *Kestel* (from *Castellum*), the great rock-mass of *Kestel D.*, and the ruins of several churches. 2 hrs. from the *Dim Chai* the road runs between a round-topped hill with ruins (*Laertes?*), and a hill about 1000 ft. high, on which are many sarcophagi, and extensive ruins, apparently those of *Syedra*. After passing the ruins of a large town on the coast, the road crosses the valley of the *Sidre Chai*, whence there is an easy path to the ruins of *Syedra*. The stream is forded near its mouth, close to a small rock with ruins which exactly corresponds to the *Hamaxia* of Strabo. Timber is still floated down the *Sidre Chai* for export. An hour beyond the river the road turns inland to Damalan (6 hrs.) at the mouth of a deep gorge. 2 hrs. further we cross the *Hach Bel*, "Cross Pass," the boundary between the Konia and Adana Vilâyets; and then, descending to the plain, travel over it to

Selinti, *Selinus-Trajanopolis* (4½ hrs.), locally called *Bazari Kalei*. The hill of Selinti has high precipitous cliffs on the sea side, and a steep even slope towards the plain. The old town was built on the hill where

are the ruins of walls and a castle. The Roman town was on the plain, and here are several interesting tombs, some with inscriptions, and many ruins, amongst which are those of a temple, a gymnasium, an aqueduct, and the smallest theatre in A. Minor. On the rt. bank of the *Injarkara Su* which runs past the hill are traces of the old harbour. The Emperor Trajan is said to have died at Selinus, and hence its name *Trajanopolis*. $1\frac{1}{2}$ hrs. up the valley is *Injarkara*, the residence of the mudir of the *Selini Nahieh*, which takes its name from the district *Selenitis*. From this place a beautiful road, partly through pine forest in which Bulgarian lumberers are generally at work, runs past *Bujak* (l.), *Gijik* (rt.), and *Günch* (rt.), near which are the remains of an aqueduct, probably that of *Antiochia ad Oragnu*, to *Sazak* ($7\frac{1}{2}$ hrs.). The path now becomes very bad and rocky, passing *Kharadran*, anct. *Charadrus*, at the mouth of the *Kharadran Chai*, and *Melej* ($6\frac{1}{2}$ hrs.). A high spur, 1590 ft., is next crossed to the *Sultan Su*, beyond which is

Chorak ($5\frac{1}{2}$ hrs.), the chief town of the *Anamur Kaza*, which retains the name of *Anemurium*. Hence there is a good summer road, following the line of the old Roman road, to *Ermenek*. One hour from *Chorak*, after crossing the *Derenderes Chai*, is *Mamurji Kaleh*, a very large and almost perfect castle with a ditch and high walls. 3 hrs. further is *Sokhta Kalesi*, a castle built on the slope of an isolated hill. Soon after the coast is reached at an ancient site (*Arminoe?*), and the spur which ends in the anct. *Prom. Posidium* is crossed to *Akca* (7 hrs.). The path now runs along the side of the hills above the sea, whence *Cyprus* is plainly visible, and $\frac{1}{2}$ hr. after passing the pretty little harbour into which the *Sok Su* runs, enters

Kilindria, *Celenderis* (5 hrs.), the chief town of the *Gulnar Kaza*. It is situated on a harbour formed by a small promontory on which are the

Konak, and mediæval and other ruins. Little is left of *Celenderis* but numerous tombs, and a beautiful little Corinthian monument at the entrance to the town. *Celenderis* is supposed to have been founded by Phœnicians, and afterwards to have received a colony from *Samos*. It was connected with *Laranda* by roads which passed respectively through *Germanicopolis* and *Olaudiopolis*, and was a flourishing place in the middle ages. After the complete subjection of *Karaman* by the *Osmanlis* it was almost deserted, but since the British occupation of *Cyprus*, with which it has a trade, it has greatly increased in size.

[*Kilindria to Karaman, by Ermenek* (41 hrs.). This route, though in places rough and difficult, passes through fine mountain scenery, and a little known district full of interest. It crosses the *Selli Bel*, and then runs through *Eleribas* (6 hrs.), *Tashluk* ($2\frac{1}{2}$ hrs.), alt. 4500 ft., and *Zeve* ($7\frac{1}{2}$ hrs.) to *Ermenek*, (*Germanicopolis* ($4\frac{1}{2}$ hrs.), alt. 4450 ft., the seat of a *kaimakam*. It is a poverty-stricken place of about 1200 houses, built high up in a nook in the mountains, on the l. bank of the S. branch of the *Calycadus*. *Germanicopolis* was founded by *Antiochus IV*, a. d. 98, and named after *Caligula Germanicus*. It was one of the *Decapolis* of *Isauria*, all of which were situated in the valley of the *Ermenek Su*. It was taken from the *Byzantines* in the 13th cent. by *Karaman*, then Governor of *Laranda*, and in it his son *Maimûd* resided when consolidating his power on the decline of the *Seljuks*. A mosque dates from this period. Leaving *Ermenek* the road crosses the *Kamish Boghas* (6 hrs.), alt. 650 ft., and then descends to *Bostan-u K.* (4 hrs.). The district was called *Ostia*, and near the road from *Ermenek* was probably *Sbida*, the mountain fastness in which the Emperor *Zeno* and his wife took refuge (475-7) when expelled from *Constantinople*. After crossing the *Bostanjik Su* by a stone bridge, there is a steep ascent to *Melis Tepe*, anct. *feloe* (3 hrs.), where

was an important fortress guarding the pass. Hence to *Boyalaz* (8½ hrs.); and *Karaman* (4 hrs., see p. 157).

Kilindria to *Karaman*, by *Mut* (87 hrs.). The road runs to *Aine Bazâr* (6 hrs.), the summer residence (*yaila*) of the kaimakam and merchants of *Kilindria*, who open a small bazâr. Thence direct to *Mut* (12 hrs.), or by *Geuk Bolen* (p. 180), in 20 hrs. From *Mut* to *Karaman* (19 hrs.). Rto. 62.

Another road, not now used, led formerly direct from *Celenderis* by *Adrasus*, on *Adras D.*, N. of the south branch of the *Calycadnus* to *Meliss Tepe*, and *Laranda*. On this road (called the pass of *Kilindria* or of *Adrasus*) the Arabs were defeated by the Byzantines (A.D. 960).]

The *Selefke* road crosses a high spur to the mouth of the *Dobadir Su*, anct. *Melanus*, which flows through a narrow valley, with high cliffs, in which is *Babadul* (4 hrs.). We now cross a high rocky spur that terminates in five points, *Besh Parmak*, on one of which must be the ruins of *Aphrodisias*. In 8½ hrs. we pass *Charleyik*, and then follow an ancient rock-hewn road to a pretty bay, on the shore of which is *Ovajik Scala* (6½ hrs.). Hence a road runs past some mediaeval ruins to *Porto Cavaliere*. Crossing to the *Ovajik* valley, we have (l.) a castle, and (rt.) the promontory of *Cape Cavaliere*, anct. *Zephyrium*. Off the coast is the high precipitous island of *Provençal*, once occupied by the Knights of St. John. At the mouth of the valley is *Takhta Liman*, whence timber is shipped in summer. The road onward is rough and rocky, following the line of the old road, and in 4½ hrs. we pass *Eski Liman*, the port of *Seleucia*, where are the ruins of *Holmi*. The remains of a large monastery and church are passed ¼ hr. before reaching *Tash Scala*, or *Ak Liman* (6½ hrs.), the present port of *Selefke*, where are a stone pier and a few warehouses. The roadstead is open, and only partially protected on the E. by the long sandy spit, *Kum Kapu*, anct. *Prom. Sarpedon*. There [Turkey.]

is a good road from the *Scala*, passing through *Meremli*, where are ruins, including those of a church, possibly that of S. Thecla, to

Selefke, *Seleucia* (1½ hrs.), the chief town of the *Ichili Sanjak*. It is a wretched place, with a fine konak, built out of the ruins of *Seleucia*, and stands on the rt. bank of the *Geuk Su*, anct. *Calycadnus*. There are a few Greek families and a church. *Seleucia*, founded by *Seleucus I.*, *Nicator*, circ. B.C. 300, was preceded by an earlier town, *Olbia*, about 2 hrs. inland (p. 182). It became the port of *Isauria*, and was an important city striking coins; later it was sometimes called *Trachea*. There were a temple and oracle of *Apollo Sarpedonius*, and a temple of *Athene*—the latter on the *Acropolis*. It was besieged in 1187 by *Leon*, King of *Cilician Armenia*, and here it was that *Frederic Barbarossa* was drowned, 10 June, 1190, in attempting to cross the *Calycadnus*. The town remained in Byzantine hands until it was taken for *Sultan Ala-ed-din* (1237–57), by *Nur Sult.*, father of *Karaman*, who treacherously murdered the Greek Governor.

The ruins cover a large area; the acropolis was on a prominent hill, 470 ft. high, which is now crowned by the ruins of a strong picturesque castle. The outer walls, and the ditch, with its masonry revetments, are in good preservation. On a rock platform below the castle is a large tank, once fed by an aqueduct, and near it are the old quarry and the cemetery with sarcophagi, and rock-hewn tombs of various types. Nearly all the tombs have inscriptions, chiefly Christian, and over many of the doors are mutilated busts. Below the tank was the theatre, of which only the form remains, and near it are the ruins of the gymnasium.

After crossing the *Geuk Su* by a good stone bridge the track skirts a marsh, extending to the sea, for about 3½ hrs., and then crosses a series of rocky spurs which, as far as the *Lamas River*, are covered with the ruins of ancient and mediaeval towns, of

churches, monasteries, and tombs. The whole district must have been densely populated and highly cultivated; now it is deserted except by wandering Yuruka, and the terraced gardens are overgrown with brushwood. There are many traces of the Roman road, but it has lost its pavement, and the modern track is rough and rocky. The ascent of the first spur, probably Strabo's rock *Pucelle*, which was cut into steps, is very bad. Further on is the site of *Corasium*, rebuilt, according to a long inscription, by the Governor of Isauria, during the joint reign of Valens, Valentinian and Gratian. Then comes

Korghoz, or Ayash Kaleh, Corycus (5½ hrs.), a large mediæval fort at the mouth of a ravine. Opposite to it is the island of Korghoz, auct. *Crambusa*, on which is a castle with Armenian inscriptions. In 1432 the island belonged to the King of Cyprus, and in 1471 it was taken from the Turks by the Venetians, who gave it to the Emir of Karaman. *Corycus* was founded by Attalus, and was celebrated for its great cave where Zeus kept bound the giant Tryphon. It was the terminus of the ancient road which passed through the district of Olba to Coropisæus, and had several towns along its course. The place is frequently mentioned by mediæval pilgrims to Palestine; and it was the last Armenian stronghold to fall into the hands of the Turks (A.D. 1448). Behind Korghoz Kaleh is *Sheiton Dere*, a gorge with precipitous cliffs, in one part of which are 13 rock-cut bas-reliefs.

In the hills about 3 m. from the shore is the *Corycian Cave*, called *Paradise* by the Yuruka. It is an oval depression 886 ft. long, 65½ feet wide, and 98-228 ft. deep, at the S. end is the cave, which descends over 200 ft. into the bowels of the earth. Here it was that the ancients placed the prison of the giant Tryphon. At the mouth of the cavern was a temple, replaced by a later Byzantine church; and here Mr. Theodore Bent found a Pagan and a Christian inscription,

each couched in quaint language. 100 yds. from this cave is a second, and on an eminence, about 1 m. distant, are the ruins of a *Temple of Jupiter*, where Mr. Bent found an important inscription, giving what he considers to be a list of the Teucrid dynasty, or priest-kings of Olba, who ruled over the whole of this district in pre-Roman times, but which is perhaps only a list of subscribers to some purpose. The last name on the list is that of Archelaus, on whose death the district became a Roman Province.

The track to Mersina runs through the cemetery of *Corycus* which contains masonry and rock-hewn tombs, and sarcophagi, many with Christian inscriptions. After passing two large churches and monasteries we come in about ¼ hr. to

Ayash, Elaeusa-Sebaste. When Cilicia Aspera was given by Augustus to Archelaus (B.C. 20), the Cappadocian monarch, whose daughter Glaphyra married Herod's son Antipater, made the island of Elaeusa his home, and, after embellishing the existing town, called it Sebaste in honour of the Emperor. It struck autonomous coins under Antiochus IV. and Iotape (A.D. 38-72). The island of *Elaeusa* lies within the horns of a small semi-circular bay, and is now connected with the mainland on either side by an accumulation of sand and rubbish. The ruins of *Sebaste* cover the island, and the low hills round the bay. On the E. promontory are the theatre, and below it the gymnasium; on the shore, in the centre of the bay, is a quay with the remains of an arcade, half-buried in sand; and on the W. promontory are two remarkable tombs of Cyclopean masonry—apparently an imitation of older work—rock-hewn tombs, and on the highest point, whence there is a fine view, the ruins of a small Corinthian temple lying as they fell after an earthquake. The visible ruins on the island are of late date, Byzantine, Armenian, and perhaps Venetian. The view landward is even now striking, and when the houses and buildings rose tier above

tier over the arcade of the quay, must have been very grand. There are the remains of 3 aqueducts, of which one brought water from the Lamas River about 9 m. distant; and in several places the paving of the streets, about 9½ ft. wide, is perfect.

On the hills about 2½ m. inland, near *Kanniduani*, Mr. Theodore Bent discovered a third cave, at a much higher altitude than the other two. Round it was a town called in an inscription, *Kanygelli*, a deme of *Elaeusa*. S.E. of the cave is an ancient polygonal fort, built by *Teucer*, one of the priest-kings, and dedicated to the *Olbian Jove*. The walls of the cave were decorated with bas-reliefs and inscriptions.

The most interesting feature of *Sebaste* is the *necropolis* through which the road to *Mersina* runs for about ¼ hr. The tombs are of many kinds; some of the masonry structures represent small temples, and are classical in detail, whilst others are of the rudest description. Some of the sarcophagi are attached to the rock by their bases, others are separated from it, and in many cases there is a simple *loculus* sunk in the rock with a covering lid. There are many inscriptions, nearly all illegible. Beyond the cemetery are more ruins of monasteries and churches, and immediately after passing under an old portal we reach *Ak Kaleh*, where are the ruins of a large fortified monastery like those between *Antioch* and *Aleppo*. There are a fine covered reservoir fed by a branch of the *Sebaste* aqueduct, and a small, pretty cruciform church. ¼ hr. further is a *khân*, or rest-house, on the rt. bank of the *Lamas Su*, above which is an old castle whence there is a fine view of the mountains. 1 m. higher up the river is

Lamas (4½ hrs.), the seat of a mudir, whence it is 30 hrs. to *Karaman* by a rough mountain path. The *Lamas Su* runs for much of its course through deep *canyons*, with cliffs in places

2000 ft. high. Along the top of these cliffs, at every 3 or 4 m., are the ruins of mountain fastnesses of pre-Roman masonry. Of these, the most remarkable is *Pireneh*, with zigzag steps cut in the rock from the summit to the river. At *Tapurelu*, Mr. Theodore Bent discovered the ruins of *Bemius* on the l. bank of the river. There are 6 polygonal towers standing, a valley of rock-cut tombs, ruins of theatres, temples, and public buildings, yet the place is not mentioned by ancient geographers. The cliffs of the *Lamas* gorge are in places honeycombed with the cells of anchorites.

Returning to the *khân*, the *Lamas Su* is crossed by a stone bridge, and ¼ m. beyond it are the ruins of *Lamus* (Cyclopean walls, &c.), ¼ hr. further the *Cilician* plain is entered, and after passing *Edimli* (l.) we cross the *Alata Su*, which cuts its way through the mountains in a *canyon* that is a prominent feature in the landscape (l.). At *Arpaj Khân*, a rest-house, 1 hr. further, are several pit-tombs, in which the tomb chambers lead out of shafts about 5 ft. deep; on the shore, ¼ hr. rt., are ruins, perhaps those of *Calanthia*. *Tanuk* (3½ hrs.), seat of the mudir of the *Alvanli Nahieh*. Continuing over the plain and crossing several streams we reach the ruins of

Soli-Pompeiopolis (3½ hrs.), on the l. bank of the *Mazellu Su*. *Soli*, a colony of *Argos*, was a rich and important maritime city of *Cilicia* when fined by *Alexander* for its attachment to *Persia*. It was taken and destroyed by *Tigranes* of *Armenia*, who transplanted the inhabitants to *Tigranocerta*; but was rebuilt by *Pompey*, who settled in it some of the conquered pirates and called it *Pompeiopolis*. There are the remains of a port, walls, aqueduct, theatre, temples, the long rows of columns on either side of the main street, and many tombs. Several of the columns of the colonnade are standing, but the other buildings, out of which much of *Mersina* has been built, are rapidly disappearing. The port was formed by two

parallel moles, each 150 ft. thick, and 21 ft. high, which terminated in a bow shape at the mouth.

Mersina (2 hrs., see p. 184).

ROUTE 62.

SELEFKKE—MUT—KARAMAN.

	hrs.
Geuk Belen	7
Mut (<i>Claudiopolis</i>)	11½
Da Bazâr (<i>Chropissus</i>)	9
Karaman (<i>Laranda</i>)	10

This is a very beautiful and interesting journey; horse-road only. Leaving Selefke the road passes S. of the castle, and follows the made road to Aine Bazâr (difficult for an *araba*) as far as *Geuk Belen* (7 hrs.), a beautiful *yaila*, much frequented in summer by Selefkiotes. Water is very scarce along the road. A cut which shortens the road by 1 hr turns off rt. 3 hrs. from Selefke and returns to the high road at a *Yuruk yaila*, 2 hrs. from *Geuk Belen* (not easy to find without a guide).

[From *Geuk Belen* the high road continues to Aine Bazâr (8 hrs., p. 177), passing a fountain and shelter half-way; and thence a good track continues to *Ermensk* (10 hrs. ?)]

The Mut road descends through *Geuk Belen* and winds along N. side of the hills, rounding the heads of the *darses*. The scenery for some distance is of wonderful beauty. After 1½ hrs. it emerges into a more open country; and here, ¼ m. rt. of the road are the remains of a small fortified town on a crag overlooking the river. Not far beyond this point Laborde, in 1847,

saw remains of an aqueduct, perhaps that of *Diocaesarea*.

Alaklissia (5 hrs.), a Greek village. A ruined church testifies to the ancient character of the Christian settlement; a new church has been built near it. The mass of the villagers are ignorant of Greek. Thence 1½ hr.'s steep descent to *Zeniya*, a beautifully situated Turkish village. The road descends obliquely to

Karadiken (4½ hrs.), a miserable village on rt. bank of the river, which is here crossed by a ford. The track continues up l. bank for 20 min. and then bends N. away from the river at a point marked by a ruined bridge of fine Byzantine workmanship, probably crossed by *Barbarossa* on June 6, 1190. Thence it ascends over low hills passing *Ilbere* (1½ hrs.). Near

Mut, *Ninica-Claudiopolis* (1 hr.), alt. 1000 ft.; sarcophagi and tombs are seen rt., and remains of a colonnade and other large buildings of Roman period l. The first house l. is the office of the Régie. *Claudiopolis* was founded as a colony in 41 A.D. In the walls of houses, and especially of the castle, inscriptions and architectural fragments have been built. The bazâr is very bad, and there is nothing but an indifferent *kahveh*; the town is well watered, and has a reputation for mosquitoes in summer. The mediæval castle is worth a visit. The houses have improved since Leake called them "a few hovels of reeds and mud," and, as a natural consequence, many of the vestiges of *Claudiopolis* seen by him have disappeared.

Leaving Mut the traveller crosses a stream with the castle on his l. and descends in 1½ hr. to a bridge (700 ft.) over the *Pirinj Su*, which descends from the mountains above *Kestel* to the *Calycadnus*. The village of *Bulabank* is ½ hr. l. of the road.

[1 hr. from the bridge are the ruins on the hill of *Sinabich*, which lies E. about 20 min. on the road to *Mussorn*.

The remains of a mado road wind up from S.; on three sides the cliffs are impassable, but on the E. side there is access, and here is a *sacra via* of inscribed sarcophagi, mostly *in situ*. No building of importance can be traced in the ruins which were discovered in 1890 by Mr. D. G. Hogarth. They are probably all that remains of *Dalisandus*, a city of the Isaurian Decapolis. There is water $\frac{1}{2}$ hr. to S.E. The ride up is very rough.]

After crossing the bridge the road skirts a small plain, leaving *Yapunlu* l., and in $1\frac{1}{2}$ hr. passes (l.) a little spring, called *Ilja*. Not far above this two roads diverge, either of which will lead to Karaman. In this district a guide is indispensable.

The lower road bears away N.W. through a forest of oak and beech, with an underwood of arbutus, lontisk, ilex, and andrachne, to a fountain ($2\frac{1}{2}$ hrs. from *Ilja*), near a ruined church. In sight from here are the grand ruins known as

Koja Kalesi (3800 ft., 6 hrs. from Mut), discovered by Laborde and visited by the British Expedition of 1890. These ruins are those of a splendid monastery, the oldest parts of which appear to be 5th century or even earlier. The buildings formed a long parallelogram, under the topmost cliff of the mountain; the entrance is W. through a gate adorned with reliefs of angels on the inside of the posts. Proceeding E. remains of a long hall and the living apartments are traversed; beyond this an open colonnade seems to have connected the body of the monastery with the church. In the centre of this colonnade is a curious shrine, and in the rocks behind it are several tombs, one inscribed with an epitaph dated A.D. 461. At the extreme E. is the church, a splendid specimen of 5th century architecture, almost perfectly preserved. It is conjectured with great probability that this monastery is *Apadna*, stated by Procopius to have been restored by Justinian I.

The upper road climbs nearly N. from *Ilja* towards a precipitous gorge, and in $1\frac{1}{2}$ hr. a fountain is reached at its mouth (3800 ft.). The road now ascends the rt. side of the gorge by a series of zigzags, passing under an isolated rock, which is a conspicuous feature from afar. After 1 hr.'s climb the summit (4900 ft.) is reached, and the track crosses an undulating wooded plateau, passing a spring, and presently descends obliquely into the upper valley of the *Pirinj Su*. The main track continues N. up to the highest plateau of the Taurus, but it is best to turn off rt. at a point 7 hrs. from Mut (guide essential to find this path), and make a *détour* to

Da Basâr (9 hrs.), alt. 4300 ft., situated near the headwaters of the *Pirinj Su*, below the village of *Kestel*, in order to see the remarkable ruins of a city which successively bore the names of *Coropissus*, *Hieropolis*, and *Sibilia*. This site was discovered by Mr. Davis in 1875, and revisited by the British Expedition of 1890. It covers the whole of a small plateau, isolated on three sides by the *Pirinj Su* and a tributary stream. As *Coropissus-Hieropolis*, this city was an important bishopric, and the large church (8th cent.?), which is the most conspicuous object on the site, belongs to this period. Under the Princes of Lesser Armenia, it became *Sibilia*, and was probably at that time only a fortress, occupying the southern and most inaccessible end of the site; there the shell of the Armenian citadel still stands. Frederick Barbarossa was kindly received here in 1190, on his march to *Solefke*. The wall can be traced round most of the city; it had square towers at intervals, and was especially strong on the N. side, where the slope is gentle. The rectangular building outside the wall on this side is modern, but all within is ancient; the *sacra via* of tombs runs from E. to W. on the N. side. From the large church to the citadel a street can be traced, which was flanked for some distance by colonnades, drums of whose pillars remain *in situ*. Extensive ruins

S.E. of the church appear to be those of public buildings, and not far S. of them is an artificial platform, which may have been the agora. S., ruins of a church and of many houses may be seen. In the valley of the Pirinj Su, S.E. of the city, are the ruins of a small aqueduct. There are no inscriptions, except a late epitaph built into the modern building, N., and some Turkish graffiti in the church. Water is obtainable either at *Kestel*, $\frac{1}{2}$ hr S. of the site, or at the group of deserted huts 10 min. N.E., known as *Da Bazır*.

Hence the road lies at first over low, pine-clad ridges, and then up a grassy valley, where are good wells and a Yuruk yaila in summer. Emerging from the head of this a fountain is reached, $2\frac{1}{2}$ hrs., at which point the main track from Mut is rejoined. Immediately above this the watershed (5200 ft.) is crossed, and a broad track leads over the sterile plateau which here forms the summit of Taurus. A gentle descent of $1\frac{1}{2}$ hr leads to the fine fountain of *Orenoluk* (4700 ft.). The track then descends more steeply by the villages of *Dana* and *Agin*—the latter partly hollowed out of the cliff—into a deep cañon, formed by a stream which is followed, more or less, down to Karaman. The rock dwellings in the cañon are curious. At *Fıncıklı* 4 hrs. from Agin, is a fine Byzantine church, converted into a mosque. Hence the road follows the stream for a short distance, and then striking up the side of the valley, it joins the great Selefké road, to

Karaman (10 hrs., p. 157).

ROUTE 68.

SELEFKE TO KARAMAN.

	hrs.
Ak Liman.	
Selefké	14
Uzunjaburj (<i>Olba</i>)	8
Maghira	44
Karaman	10

This great road was begun by Said Pasha in 1885 while he was governor of Konia; but owing to the absence of villages and water on the line which it takes across Taurus, it has never been much used. It has fallen into much disrepair, especially between Maghira and Selefké, and in places is barely practicable for an *araba*.

It starts from *Ak Liman*, the port of Selefké (p. 177), and passing that town (Rte. 61), crosses the bridge over the *Calycadnus*. It then proceeds nearly due N., and, ascending by zigzags, passes through a quantity of tombs and remains of buildings of all kinds half hidden in the brushwood, some of the tombs have columnar façades and are inscribed. 2 hrs. from Selefké these scattered remains coalesce into those of a considerable town, covering a round hill on the l. They extend also rt. of the road. These are probably the remains of the ancient city of *Olbia*, which preceded the later *Seleucia*.

Proceeding, a large tower of polygonal masonry, known as *Maidan*, is seen a few yards l. of the road; other remains of a fortress are to be traced near it. From the style and character of the building, it seems to belong to the 3rd or 2nd century B.C., and is no doubt a relic of the Cilician robber chiefs, who asserted their practical independence of the Seleucid kingdom in the 3rd century, and grew rapidly in power after Rome had broken that kingdom by the battle of Magnesia.

(191 B.C.) and substituted nothing stronger over most of A. Minor than the rule of the Pergamene princes. Cilicia was nominally left to the Seleucids of Syria, but became practically "No Man's Land," held by a number of robber-chiefs, whose fortress-towns were the refuge of every broken man, and here the nucleus was formed of that formidable Pirate power, which in the end of the 2nd and beginning of the 1st centuries B.C. dominated the Mediterranean, organised itself as a belligerent, hired out its fleets to the enemies of Rome, kidnapped Roman citizens, and paralysed commerce. At last it interfered with the corn supply of Rome itself, and thus awoke the dilatory Senate to action; in 79 B.C. P. Servilius Isauricus harried Cilicia, and in 67 B.C. Pompey, invested with an extraordinary command, finally broke up the Pirate power.

For a long way west from the Lamas Gorge the mountains are covered with fortress-towns, usually built of rough polygonal masonry, and probably relics of the Pirates. A very fine example lies 4 hrs. from Selefke, in sight from Said's road, but on the opposite bank of a gorge. It is now known as *Baghche Deresi*; the ancient name is unknown. It was first visited by Mr. J. T. Bent in 1890, and revisited by Mr. A. C. Headlam in the summer of that year. Its interest arises solely from its wonderful position and the great strength and complete preservation of its walls. There is no water nearer than 3 m.; Yuruks camp not far away in harvest time. Hence the high road gradually ascends through deserted and almost waterless gorges to *Maghra* (9 hrs. from Selefke, see below).

Most travellers will prefer, however, to turn off the road rt. at a point about 5 hrs. from Selefke, so as to see the magnificent ruins of *Olba* at *Uzunjaburj*, where is a Yuruk yaila; the ruins are situated about 3 m. off the road, but hidden by the hills. This détour is often made by native travellers, as there are good wells at *Uzunja-*

burj, and the distance is hardly increased. These great ruins, first discovered by Tchihatcheff, were visited by Mr. J. T. Bent, in the spring of 1890; the British Expedition of that summer also visited them. The most conspicuous object on the site is a *tower* about 60 ft. high E. of the city; an inscription on it records its erection in the time of Teucer (probably 50-20 B.C.). W. are heaps of formless ruin marking the inhabited part of the city, and at the extreme W. end of the plateau are the public buildings. First a very perfect *theatre*, restored in the time of Marcus Aurelius, is seen on the hill-side N. Then six fine Corinthian columns are all that are standing of a *colonnade*, leading apparently to the great *Temple*, probably that of the Olbian Zeus, which is the most conspicuous object, next to the Tower, on the site. This temple is hexastyle of the Corinthian order, and of Roman construction. In later times it has been transformed into a church. S. of this are large remains of a building, whose character is not clear. W. is the elegant façade of a hexastyle *Temple of Fortune*; and N. a great *triple gate*, which perhaps gave access to the *Agora*. In the cliffs N. of the site are innumerable tombs, many inscribed.

3 miles E.S.E. are the ruins, probably of the older city, now called *Ura*. A paved Roman road, part of that leading from Corycus on the coast through Olba to Coropissus (p. 181), conducts from one city to the other. The lower city is a fortress town; the most notable remains are those of an aqueduct (bearing the names of Septimius Severus and his family) and a curious fountain.

[Hence the Roman road may be followed by *Jambaslu* (interesting tombs and ruins), down to *Ayash* (7 hrs.): the road affords terribly bad travelling, but is very interesting, as perhaps the most perfect Roman highway still existing in the country.] The high road may be rejoined 2 hrs. from *Uzunjaburj*, and in 2½ hrs. more the traveller reaches

Maghra (4500 ft.), the only village on Said's road. Here are inscriptions, a small khân, and a few houses, all Christian.

[Hence there is a road through the mountains N 16 to Eregli (24 hrs.). Guide essential. The first night should be spent at *Perchin Yaila* (8 hrs., 6200 ft.), where is good grazing and water; the second night at *Devle* (9 hrs.), thence to Eregli (7 hrs.); the last 3 hrs. on the post-road from Karaman.]

From Maghra to **Karaman** (18 hrs., p. 157) the road lies through a country, uninhabited by anyone but stray Yuraks. 10 hrs. from Maghra a spring can be found by a slight detour off the road, but otherwise no water can be obtained until 2 hrs. from Karaman. The highest point (6100 ft.) is reached in about 5 hrs. from Maghra. There are no objects of interest on the road, and the scenery is bleak and without grandeur.

ties of grain, and other produce of the interior and the rich Cilician plain, are shipped. French, Russian, and other steamers touch at the port, but they have to lie a long way out, and occasionally it is impossible to land.

Many of the houses are well built, and the streets are paved with stones from the ruins of Pompeiopolis (p. 179), the most important building is the Greek Church. Behind the town are extensive gardens. The population is chiefly Christian, but there are many Ansariyeh (an-Nusairiyeh) from Syria, who are called *fellahin*. There are Austrian, British, French, Greek, Italian, Spanish, and Persian Vice-Consuls. The climate in summer is bad, and most of the residents then go to Balakli or Guezni in the mountains. Transport can always be obtained for a journey in the interior. At *Kara-duar*, 3 m. E. of Mersina, are the ruins of a town of some size, perhaps *Anchiatus*, but they are almost covered with sand and rubbish.

A macadamised carriage-road runs in a straight line from Mersina to Tarsus, passing (rt.) several low artificial mounds, which have served as signalling stations on the coast. The railway passes N. of the road, crosses the *Delî Chai* by a good bridge, and stops at *Kudebas* and *Haj Tuleb*, before reaching *Tarsus Station* (16½ m.), about ½ m. from

ROUTE 64.

MERSINA—TARSUS—ADANA.

	MILES.
Tarsus, by Rail	16½
Adana, by Rail	41½

The short line of railway which connects Mersina with Tarsus and Adana was completed in July 1887.

Mersina, the port of Tarsus, is a town of recent foundation. A village gradually grew up at the time of the Egyptian occupation, and during and after the Crimean war the village became a town. It is now a place of importance as the terminus of a railway, and the port at which large quan-

Tarsus, *Tarsus*, on the rt. bank of the ant. *Cydneus*. The river flowed through Tarsus to a lagoon called *Rhegma*, now a fever-breeding swamp, which was connected with the sea, and formed the port of the city. Tarsus was admirably situated in a fertile plain at the mouth of the pases leading from Cilicia to Cappadocia and Lycosia; and Xenophon describes it as a great and wealthy city containing the palace of Syennesis, king of Cilicia. Some writers state that it was founded by Sardanapalus, others by Argives under Triptolemus. Alexander caught a dangerous fever when bathing in the *Cydneus*; and at

the present day it is said that if any one bathes in the river he is sure to catch a fever. After Alexander's death it belonged to the Seleucid kings, but, for a time, was under the Ptolemies. In the Civil Wars of Rome it took Caesar's side, and on the occasion of a visit from him, had its name changed to Juliopolis. At Tarsus, Mark Antony received Cleopatra, who sailed up the Cydnus in a magnificent vessel disguised as Aphrodite. The town was much favoured by Augustus, who made it a free city. It was one of the three great universities of the pagan world, and the imperial family of Rome sometimes selected the tutors for their children from its *literati*. It was thus "no mean city" in which S. Paul was born, and in which he once made tents out of the cloth called *cilicium*.

Tarsus was a place of great importance during the Parthian and Persian wars of the Roman Emperors. The Emp. Julian died and was buried there. Justinian made a canal through the city to regulate the waters of the Cydnus, which had overflowed and caused great damage. The town was taken by el-Mahdi, and fortified circ. 782, by Harûn er-Rashid, who is said to have turned the river into its present bed. Harûn's fortifications consisted of double walls and a broad ditch, and there were 6 gates, of which that facing the "Cilician Gates" was called the "Gate of Holy War." Harûn's son and successor, el-Mamûn, who died at Bozanti, was buried beside the great mosque. In 965 Tarsus was taken by Nicephorus II., who destroyed the mosques, and carried off the bronze gates to Constantinople. It is memorable for the disputes between Tancred and Baldwin during the 1st Crusade, and for the massacre by the Turks, beneath its walls, of 300 Crusaders upon whom Baldwin closed the gates. The walls were restored by Leo II. (1183-1219) and Hethum I. (1219-69), and the town was alternately in the hands of the Armenian kings, the Arabs, and the Turkomans, until it was incorporated in the Osmanli Empire by Bayezid I.

The ruins of ancient Tarsus are covered with silt brought down by the Cydnus, and now lie 15-20 ft. below the surface. Mosaics, inscriptions, &c., are frequently brought to light, but there has been no systematic excavation. The *modern town* consists of houses of mud and stone, amidst which the Armenian Church is conspicuous. There are a well supplied *bazâr*, several mosques and churches, and cotton-cleaning establishments,—one with 4000 spindles worked by the river. The town is surrounded by magnificent *gardens* which produce, besides orange, lemon, and citron, a variety of fruit and vegetables which were first introduced before the Crimean War by Mr. Consul Barker. The *population* is a strange mixture of Turks, Armenians, Greeks, Persians, Afghans, Ansariyeh, Hindus, &c. All the watchmen are Afghans, and the gardeners Ansariyeh.

Near the town is a *mound* where interesting pottery and statuettes have been found by excavation; hence there is a fine view over the city and gardens. Few traces of the *walls* remain; but there is the core of one of the gateways, and another, the Demir Kapu, was pulled down about 1877, by order of Zia Pasha; both apparently belonged to the wall of Harûn. In the house of the U. S. Vice-Consul is a deep well, which is called *S. Paul's well*. Some of the *mosques* are old churches, and one near the Adana road has door lintels with Armenian *inscriptions*. In the *Armenian Church* is an inscription of Auchin, dated A.D. 1319. Near the Cydnus, and in the ledge over which it falls, close to the town, are rock-hewn *tombs*. The *bridge* over the Cydnus, on the Adana road, dates from the Armenian kingdom.

The most remarkable monument is the *Dunuk Tash*, "overturned stone." It consists of a long open court surrounded by a wall about 24 ft. high and 21 ft. thick, which is built of extremely hard concrete in courses 1-2 ft. high. The upper portion, once perhaps covered with marble slabs, projects beyond the lower, which was faced

with dressed stone. Within the court are two large cubical masses of concrete of the same height as the wall; that at the S. end stands free, whilst that at the N. end is attached to the wall and was apparently ascended by ramps. Outside the N. wall are two open passages which were once vaulted. Excavations have thus far failed to explain the object of the monument which has been called by some writers the Tomb of Sardanapalus. Moslem tradition makes it a palace, but it is probably, as the German architect Koldewey has recently explained, the substructure of a large Roman or Græco-Roman temple, similar to the large temple at Pompeiopolis. In the outskirts of the town is a tomb venerated by Christians as that of S. Paul and by Moslems, as that of el-Mamûn.

2 hrs. from Tarsus is the "Mountain of the Seven Sleepers," *Jebel Ş'hab el-Kehf*. The cave, near which is a small mosque, is a celebrated place of Moslem pilgrimage. From the summit there is a grand view of Mt. Taurus, and of the Cilician plain as far as Mt. Amanus. At *Chandir Kalan*, 8 hrs. N.W. of Tarsus, are the ruins of an old Armenian fortress and church, with several inscriptions in Armenian.

The carriage-road to Adana runs nearly due E. over the plain, and half way, passes *Yenije Khân* (3 hrs.), where it is joined by the caravan route from the Cilician gates to Adana (3½ hrs.). The railway crosses the Cydnus by a bridge, and at *Gulek Bayhaz Station* (21½ m.) traverses the great road from Tarsus, through the Cilician Gates, to the Anatolian plateau.

Adana (41½ m.), the chief town of the Vilâyet of Adana, is built partly on a low isolated hill, on the rt. bank of the *Sihân*, anet *Sarus*, and partly on the plain at its foot. The broad river, which has a slight fall, and a very tortuous course, is crossed by a fine bridge, 300 yds. long, but only portions of the piers and one arch date from the time of Justinian. On the rt. bank at the end of the bridge are the

ruins of a castle built in 782 by Harûn er-Rashid. The river often overflows its banks, causing great damage and forming swamps which give rise to fevers; on its waters are many floating mills.

Adana retains its name, but there are no remains of the ancient city which rose to importance as a station on the military road from Tarsus to Issus. It is now a large prosperous town, with good government buildings, several cotton mills, good bazârs and public bath, a theatre, and several mosques. The American mission have a church, house, and school, the last near the top of the hill. The principal mosque, *Ulu Jami*, was erected in 1542 by one of the family of Ramazan, a Khorassan chief, who conquered and held Cilicia (1378-1515) prior to the Osmanli occupation. It was apparently built on the site of a church, and old columns, capitals, &c., have been used in its construction; there are some good tiles.

The population is as mixed as that of Tarsus, with the addition of Kurds. The climate is very hot in summer, but not unhealthy; in winter it is delightful, except when the N. wind blows. Malarial fever is prevalent at times. There is a large trade in cotton. The country round the town is very fertile, and the gardens, irrigated by water-wheels, are very productive. sugar cane and date palm were introduced by Ibrahim Pasha during the Egyptian occupation. Adana is a good starting point for the sportsman. Woodcock and snipe are plentiful in winter; gazelle and hares can be coursed on the plain; wild boar are found in the swampy jungle, and francolin and the little bustard on the plain. It is proposed to extend the railway E. to Aintab, and Birojik on the Euphrates, or *viâ* Marash and Malatya to Kharput; and N. and W. to Konia.

ROUTE 65.

THE CILICIAN PLAIN.

	HRS.
Adana.	
Sis (<i>Sisium</i>)	12½
Anazarba (<i>Anazarbus</i>)	4½
Osmanieli	8
Ayas (<i>Aegae</i>)	13
Kara-tash (<i>Mallus</i>)	8
Adana	10

The great Cilician plain, which is divided into two sections by low spurs that run out from the Taurus to Missis (p. 191), is one of the most interesting districts in A. Minor. In, or near it are the remains of numerous ancient cities and strongholds; it has a motley population, whose manners and customs will repay close study; and the sportsman will find on it a great abundance and variety of game.

In the *Western plain* the soil is a rich stoneless loam, and wonderfully fertile, and here are the large towns of Tarsus and Adana. Along the coast are sandhills about 10 ft. high, cane brakes, lagoons of salt and fresh water, and two permanent marshes, one S.W. of Tarsus, the other 5 m. S.W. of Adana. The large rivers which run through the plain have frequently changed their courses. The *Cydnus*, which ran through Tarsus to the ancient harbour, now flows to the sea E. of both; the *Sarus*, after passing Adana, runs S.W. to enter the sea near the mouth of the *Cydnus*; and the *Pyramus*, which turns E., below the Dede D., is closing the mouth of Ayas Bay (p. 190). The old beds, visible in many places, show that the *Sarus* once ran into the *Pyramus* near Dede D.; and that at another period—possibly in the time of Alexander—both rivers flowed in one bed to the sea W. of Kara-tash (p. 190). The *Sarus* is navigable for tugs as far as Adana, and the *Pyramus* as far as Missis, but both have bars

only passable by small boats. The plain is owned and cultivated by Ansariyeh, Armenians, Afghans, Greeks, Kurds, Negroes, Turkomans, Turks, and Yuruks, who live for the most part in villages of sun-dried bricks. During summer about 100,000 harvesters used to arrive from Kharput and Diarbekr; but, for the present, the Government have interdicted this migration. The heat in summer is great, but is always tempered by a strong sea breeze.

The *Eastern plain*, called *Chukur Ova*, in which lies Anazarba, is only partially cultivated, and contains much marshy ground with thick cane brakes, and some barren land. It is watered by the *Jihûn*, anct. *Pyramus*, and its tributaries; and by fine springs, some of which burst forth as full-grown rivers. The *climate* is unhealthy in summer and autumn, when the flies and the prevalence of fever render the district almost uninhabitable. The usual inhabitants are Armenians, Avshars, Circassians, Daghistanis, Noghais, Tatars, Turkomans, and Yuruks; but every winter the plain is crowded with Avshars, Circassians, Kurds, and Yuruks, who have journeyed south with their flocks to escape the more rigorous climate of the Anatolian plateau. The villages are often only collections of cane huts. The many centuries of border warfare, which the plain has witnessed, have left their mark in numerous ruined fortresses and castles.

After crossing the bridge over the *Sihûn* at Adana the *araba-road* runs over the plain to Missis, and thence N. to Sis (Rte. 66), whilst the *bridle path* turns N.E., and crosses some low hills to Sai Gechet (7½ hrs.), a village of Sirkinti Turkomans, and seat of a mudir. The path now runs across the plain to the bridge over the *Girgen Su*, beyond which lies

Sis, *Sisium* (5 hrs.), on a striking rocky hill, at the mouth of the important pass to Hajin, and Genksun. The old native name Sis or *Sisium* was replaced by a Roman

name, but returned into use in the later Byzantine period. In 704 the Arabs besieged Sis, but the siege was raised by a sudden advance of the Byzantines. The town was rebuilt in 1180 by Leo II., and it continued to be the capital of the Armenian kings of Lesser Armenia until 1374, when it was taken and destroyed by el-Melek el-Ashraf, Sultan of Egypt.

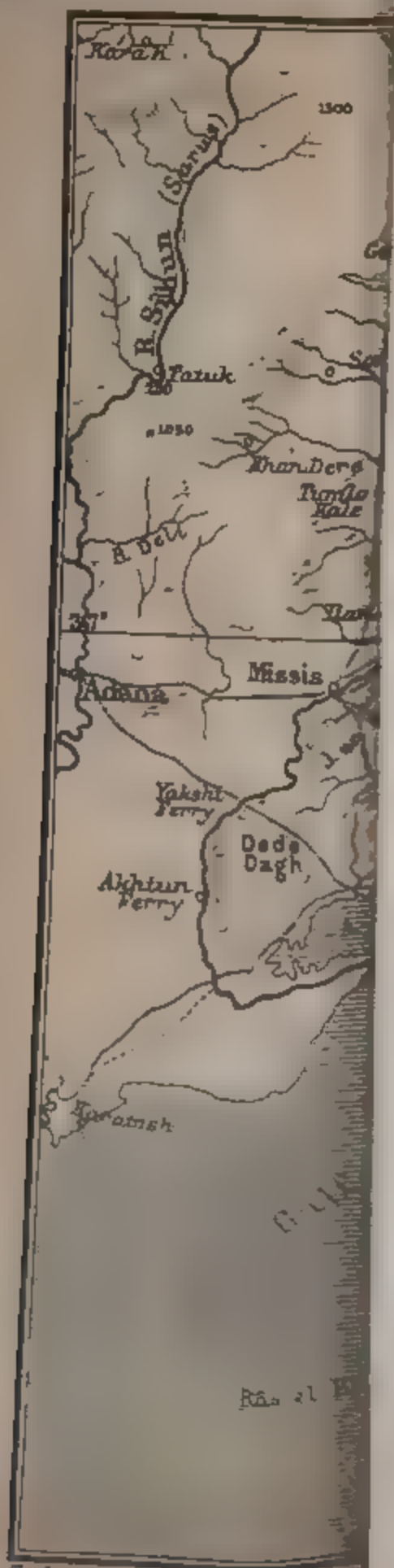
The hill of Sis, which is almost isolated, rises abruptly to a height of 1100 ft. above the plain, and on its summit are the ruins of a fine castle in which are Armenian inscriptions. The modern town, on the hill-side, is a wretched place with poor konak and bazâr. It is the seat of a Mutesarrif, and also of an Armenian Catholicos, who claims equality with the Catholicos of Echmiadzin. The only place of interest is the *Armenian Monastery*, containing the palace of the Catholicos. In the courtyard is the great *Church*, built by Leo II., and enlarged by his successors. It has three aisles, with a large central apse. The side aisles have chapels dedicated to S. Peter and S. Paul, and in the N. wall is a chapel of the Holy Ghost. In the church are some quaint old pictures, and the marble coronation chair of the Armenian kings; on the sides of the chair are the emblems of the four Evangelists, and on its back a double-headed eagle with a cross in one claw and an orb in the other. At the foot of the altar steps are two large bronze candlesticks which stood on bronze lions of antique design. In a chest are some old Armenian MS., and the right hand and arm of S. Gregory, a relic also said to be at Echmiadzin. In the hill are many rock-hewn tombs.

From Sis the road follows that to Kars for 1½ hrs., when it turns S.S.W., at a large standing column, and runs past the village and magnificent spring of *Allah Bazar* to *Hajjilar*. Thence one of the aqueducts is followed for 1 hr. to

be obtained at *Hajjilar*, or at *Akdam*, an Armenian village (ruins and inscriptions), ¾ hr. S. of the ruins.) According to Suidas the original name of Anazarbus was *Cyinda*, a place which Strabo says was a deposit for treasure in the time of Alexander and his successors. The town was favoured by Augustus and Tiberius, was called *Caesarea ad Anazarbum*, and was the *Metropolis of Cilicia Secunda*. It was several times ruined by earthquakes, the last time in the reign of Justin (525), who rebuilt the town and called it *Justinopolis*. It was taken by Harûn er-Rashid (802), but recovered by the Byzantines, from whom it was captured by *Toros I.*, King of Lesser Armenia (1100-23). *Toros* rebuilt the fortifications of the acropolis, and Anazarba became the capital of the Armenian kings until the seat of government was transferred to Sis. In 1130 a battle was fought near the town between *Bohemond of Antioch* and the Sultan of Aleppo, in which the former, though victorious, lost his life. In 1137 *John Comnenus* took the town, but it was recovered by *Toros II.* (1142-67). In the 14th century it fell into the hands of the Sultans of Egypt, and in the reign of *Bayezid I.* passed to the *Osmans*.

Anazarbus consisted of a walled town situated on the plain at the foot of an isolated ridge of rock, near the centre of which was the acropolis. The ridge, which rises like an island from the plain, is about 8 m. long, and 510 ft. high. It lies nearly N. and S., and the crest is in places not more than 2-3 ft. wide. The W. side above the town is a sheer precipice; the E. side, though abrupt, is not inaccessible. Approaching from the N. we pass several *rock-tombs*—one with bas-reliefs, and a long defaced inscription, many *sarcophagi*; and a large arched cave with inscription. The fortifications, which consist of an inner and an outer wall, protected by a ditch, form a sort of half-moon, the ends resting against the ridge. The walls are built out of the temples and other buildings of the

Anazarba or *Anavarra*, *Anazarbus* (¾ hrs.). (Fair accommodation can





Roman town, and in them are a few Latin and Cufic *inscriptions*. There are four gates, apparently of Arab construction. Within the walls there is a mass of ruin amidst which the course of the two main streets can be traced by their fallen columns. There are also a fine *triumphal arch*, and remains of a gymnasium, church, &c. The town was supplied by three *aqueducts*, which brought water from the N.: one, 7 m. long, from Hammam; another, 6 m., from Allah Bunar; and a third, 10 m., from the great spring at the head of the Sempas Su. Many of the arches are still standing. Outside the S. gate is the *stadium*, partly rock-hewn, to the centre of which a street, bordered by columns, led from the triumphal arch. Near it in a recess in the hill is a small *theatre*.

Behind the theatre there are two roads that lead to the acropolis. One, a chariot road, partly rock-hewn and bordered by sarcophagi, which passes half-way the ruins of a large church; the other, a rock-hewn flight of steps. Following the latter we pass (rt.) a number of rock pedestals with defaced Greek *inscriptions*, and, about half-way, a vase apparently intended to hold water. On the treads of some of the steps are Greek letters. On reaching the summit we pass through the S. wall of the acropolis, defended by flanking towers, and enter an enclosure in which is a small *church* originally Byzantine, but rebuilt by the Armenians. Over the highly ornamented S. door is a short Greek inscription, and a long Armenian inscription runs round the building on the outside. In the interior are traces of fresco. At the N. end of the enclosure is a rock-hewn ditch, and beyond it a tower of beautiful masonry with a long Armenian *inscription* of Torm I. Here the rock on each side is precipitous, and the view from the tower is magnificent. N. of the tower is another rock-hewn ditch, on the N. side of which rises the wall of the keep, which can only be reached by climbing the E. side of the ridge.

The lower part of the masonry is old, apparently Hellenic, and perhaps a relic of Cyinda. N. of the keep the ridge is very narrow, offering just sufficient room for a wall that runs along the crest to a tower which is again connected by a similar wall with a tower at its extreme N. end.

Leaving Hajjilar the road passes the N. end of the Anazarba ridge and then turns S.E. over the plain, crossing the *Sempas Su* by a ford and the *Savran* by a stone bridge, to Kecheh K. (8 hrs.). Here there is a ferry over the Jihûn, which is about 80 yds. wide and has a dense cane brake on its l. bank.

[From Kecheh K. a path runs up the rt. bank of the river to *Gurgujeli*, a Turkoman village at the foot of a hill crowned by the ruins of *Hemita Kaleh*. Hence it is 1½ hrs. to Budrûm, *Hieropolis-Castabala* (8 hrs.), on a spur of the mountain about ½ m. from the Jihûn, and near the point where it issues from the mountains. The ruins are those of a walled town through which a broad street with porticoes ran from S. to N. West of the street are ruins of the acropolis, a temple, an aqueduct, reservoirs, and tombs. On the E. side are those of a theatre, *thermae*, a temple of Artemis, the agora, and a church. Outside the walls on the E. are remains of a church; and on the S. heros and tombs. Several *inscriptions* were found by Mr. Davis and Mr. Theodoro Bent. From Budrûm to Kars-bazar is 5½ hrs.]

2 hrs. beyond the ferry is the Tejerli village of *Kabuklu*, opposite to which, on rt. bank of the river, is *Hemita Kaleh*. Hence the road lies partly through swamp and cane brakes to

Osmanieh (5 hrs.), alt. 470 ft., at the W. end of the pass over Mt. Amantus (Rte. 99), and on the line of a projected railway to the Euphrates. It is the seat of a *kaimakam*, has a small *bazar* and good gardens, but is rendered unhealthy in summer by the

rice fields. The water is bad. The road onward lies down the valley for 2 hrs. to *Toprak Kalesi*, a small village at the foot of an isolated hill of basalt, 250 ft. high, on which are the ruins of an interesting mediaeval fortress with triple walls. There are traces of more ancient masonry, but no inscriptions. The fortress faces and guards a remarkable gap in the hills to the S., which has a level bottom, and for $\frac{1}{2}$ m. is only about 300 yds. wide, with cliffs about 100 ft. high on either side. In the pass are the remains of a wall that once closed it, and here probably were the "Amanian Gates" (p. 192). On reaching the S. end of the pass, the path keeps to the rt., running on an embankment beside an old paved road, and $1\frac{1}{2}$ hrs. from *Toprak Kalesi* reaches the extensive ruins called

Geseune. There are remains of a small theatre, a temple, a church, a gymnasium, and of a street bordered by columns through which the road to *Baine ran*. The most striking ruin is that of an aqueduct which brought water across the plain from the *Giaour D.* The ruins, which are nearly all of black basalt, are possibly those of *Epiphania*, mentioned by Cicero, and referred to by Pliny as *Oeniandus*. Leaving the ruins the track runs over the plain to the sea-shore, where it joins Rte. 66, and follows it to *Kart Kulak* (8 hrs., p. 191). Thence low bare hills are crossed to

Ayas, Aegae (5 hrs.), a small village, the seat of a *mudir*, in the interior of an old castle on the shore of *Ayas Bay*. The castle stands at the W. extremity of the ancient port, and outside it are the ruins of *Aegae*, which was an important naval station under the Romans, and had a temple of *Asclepius* that was destroyed by *Constantine*. [From *Ayas* it is $6\frac{1}{2}$ hrs. to *Missis* by a bridle-path over *J. en-Nur*; and 11 hrs. to *Adana*, crossing the *Jihûn* by a ferry at *Yakshi*.] *Ayas Bay* is a favourite winter resort of yachtsmen, and the ships of H.M.'s Mediterranean fleet. The surrounding country abounds in game of all

kinds,—wild boar, gazelle, francolin, red-legged partridges, hares, woodcock, antelope, wild fowl, &c. Leaving *Ayas*, the road runs round the bay for 2 hrs., passing *Hairasli*, and other villages to *Shirish Tepe*, whence it crosses some low spurs to the ferry over the *Jihûn* at *Deirmenli* (4 hrs.). It then keeps across the plain to a stone bridge over the old bed of the *Jihûn*, and 1 hr. further to

Kara-tash, Mallus (4 hrs.), a small village on the shore with bad water supply. On the point about 1 hr. S.W., are a lighthouse, and the ruins of *Mallus*, a town reached by *Alexander* after throwing a bridge over the *Pyramus*, which then flowed W. of the town. It was a place of some importance, and, as at *Tarsus* and *Anazarbus*, its chief magistrate bore the name *Demiurgus*, common among *Dorian* cities. Behind it lay the famous *Aleian plain*. In the *Middle Ages* it was called *Malo*, and its earliest Greek name appears on coins as *Marlos*. Some inscriptions from *Mallus* may be seen in the flour mill near the station at *Adana*. Returning to the bridge over the old bed of the *Pyramus*, we cross an enormous grass plain, often flooded in winter, and pass through the *Crusî*, the most fertile portion of the *Cilician plain*, to

Adana (10 hrs., p. 186).

ROUTE 66.

ADANA—MISSIS—PIYAS—ALEXANDRETTA.

	HRS.
Missis (<i>Mopsouestia</i>)	5
Piyas (<i>Baias</i>)	12½
Alexandretta (<i>Alexandria ad Issum</i>)	4

Two roads, both easy, but having little water and no shade, lead E. over the plain from Adana to

Missis, Mopsouestia (5 hrs.), a small village of Moslems and Armenians, on the rt. bank of the Jihûn, anct. *Pyramus*. Mopsouestia, founded by Mopsus after the Trojan War, occupied an important position on both banks of the Pyramus, at the point where it leaves the low hills and is crossed by a substantial bridge. Pliny calls it a free city, and it was favoured by Trajan, Hadrian, and Justinian, who restored the bridge. It was taken by Harûn er-Rashid, made a border fortress by el-Mansûr, and recaptured by Nicephorus in 964. It passed later into the hands of the Sultan of Egypt, but, in 1097, it submitted to Tancred, who fought a battle with the followers of Baldwin beneath its walls. It was frequently taken and retaken during the Border warfare between Byzantines, Armenians, Arabs, and Turks. Theodore, Bishop of Mopsuestia (393–429), the friend of S. Chrysostom, is considered to have been primarily responsible for the theological commotions associated with the names of Nestorius and Pelagius. The ruins on the rt. bank are about 80 ft. above the river, and consist of fragments of columns and of the city gates and walls. At the N. end of the site are the remains of a *stadium*. At the S. is the *acropolis*. The best ruins lie N. beyond the village. On the l. bank the walls of the other half of the city can be easily traced. The

bridge was partially destroyed by Ibrahim Pasha during the Egyptian War, but has been repaired since.

[From Missis there is an *araba*-road over the Chukur Ova to Sis (12 hrs.), which passes *Tumlo Kaleh*, an old castle on a mound, and crosses several streams. Other roads (Rte. 99) lead to Osmanieh (11 hrs.).]

After crossing the bridge and passing two deserted khâns, built in the 16th century, the road runs up the l. bank of the river, along the foot of a low rocky range of hills which culminates in *Jebel en-Nur*, 1200 ft., and separates the Chukur Ova from the plain of Issus. After 1½ hrs. *Ilan Kaleh*, on the rt. bank (Rte. 99), and some Circassian villages are passed. Here a bridle-path turns rt. over a spur of J. en-Nur, and then continues for 2 hrs. over the plain, whence there is a gentle ascent to

Kurt Kulak, Tardequia (5 hrs.), a small dirty village with a good spring and an old khân. About 1 hr. from the village the crest of the low hills is reached, and an easy descent of ½ hr. then brings us to a ruined gateway, *Karanlik*, or *Demir Kapu*, apparently the "Cilician Gates." It is of black basalt, hence its name, and has no ornament. A few minutes later the plain of Issus is entered, near a large mound that marks an ancient site. The track now runs to the shore of the Gulf of Skanderûn, and follows it, crossing several rivulets, and passing (l.) a tumulus, to the *Deli Chai*, anct. *Pinarus* (?), which is forded 2 hrs. before reaching

Piyas, Baias (7½ hrs.), the seat of a kaimakam—a miserable village with a fine old khân, a deserted bazâr, and a castle. Towards the close of last century it was seized by the Turkoman chief, Kuchuk Ali Oghlu, and was then a flourishing place, with many public buildings erected in the reign of Suleiman I., and a large trade with Egypt. Kuchuk Ali, who levied blackmail on all caravans, seized foreign

ships, and imprisoned the Dutch Consul at Aleppo, died in 1808. His son, Dada Bey, having committed similar depredations, the Porte fitted out an expedition which destroyed Piyas and reduced it to a mass of ruins.

Beyond Piyas the road crosses a river, apparently the *Pinarus*, and runs inland over rather stony ground for 1½ hrs., when it touches the shore again. We now cross two streams, one of which, issuing from a deep cleft in the mountains, is perhaps the *Carsus* of Xenophon, and reach a guard-house near the village of *Sarısaki* (1). Here the mountains approach the sea, and, just beyond the guard-house, a rocky spur is crossed on which are the ruins of a castle, and two pillars of black and white stone, forming part of an old gateway known as

Jonah's Pillar (2¼ hrs.), the "Syrian Gates." The Plain of Issus which has just been traversed is entered by three roads celebrated in ancient history, each of which had a natural and an artificial "gate"—that through the Cilician pass, *Gutuk Boghaz* (p. 163) and *Kuranlık Kapu*; that through the Amanian (*Baghehe*) pass (Rte. 99), and the *Toprak Kaleh* gap; and that through the Syrian (*Beilan*) pass, and Jonah's Pillar. This explains the events preceding the celebrated *Battle of Issus*. Alexander, having reached Mullus by the Cilician pass, marched round the head of the gulf, through the *Kuranlık Kapu*, to Issus,

where he left his sick. He then pushed on to the Syrian (*Beilan*) pass, where he heard that Darius had occupied Issus in his rear. He at once turned back, reached the Syrian gates (Jonah's Pillar) at midnight, and the battle took place next day. Darius, who had crossed the mountains by the Amanian (*Baghehe*) pass, reached the plain by the Amanian (*Toprak Kaleh*) gates, and, after occupying Issus, pushed his troops forward to the *Pinarus*. Here, according to Arrian, the plain was so narrow that, though there was sufficient room for the Macedonians to deploy, the Persians could not utilise their large force. From this it would appear that the stream S. of Piyas and not the *Deli Ohai* is the *Pinarus*. From Jonah's Pillar the road runs partly along the shore, and partly over a broad spur to the level ground on which is

Skanderân, or Alexandretta, *Alexandria ad Issum* (1½ hrs.), the port of Aleppo and Antioch. The town is very unhealthy owing to the pestilential marsh behind it. This marsh, in which may be seen the ruins of houses once occupied by merchants, was drained by Ibrahim Pasha, and until the canal was allowed to silt up, the place was quite healthy. The town has recently made great progress; new houses have been built, the streets have been paved, the water supply improved, and the marsh partly drained. There are British and other European Consulates.

SECTION II.

EASTERN ANATOLIA AND TRANSCAUCASIA.

EASTERN ANATOLIA.

Geography.—*Eastern Anatolia* is the country, in great part an elevated table-land, which lies between the Black Sea on the N. and the roots of Mt. Taurus on the S., and extends from Anti Taurus on the W. to the Russian and Persian frontiers on the E. On the N. the plateau is buttressed by the coast range which rises abruptly from the Black Sea, and on the S. by the lofty range of Taurus which dominates the plains of Cilicia, Northern Syria, and Mesopotamia. On the W. and E. there is a more gradual rise from the lower plateaux of Western Anatolia and Persia. Above the general level of the plateau rise ranges of mountains whose general direction is from W. to E., or from W.S.W. to E.N.E., and whose peaks, as in the case of Ararat, sometimes attain very considerable altitudes. These ranges are separated by high-lying valleys or plains, through which the rivers flow E. and W. before they enter the deep, rugged, and as yet imperfectly explored gorges through which their waters escape to lower levels. Thus immediately S. of the coast range are the valleys of the Kelkit Irmak (*Lycus*), and the Choruk Su (*Acampsis*), and beyond these are the valleys of the Aras (*Arazes*), the Kara Su (*W. Euphrates*), and the Murad Su (*E. Euphrates*), and the basin of Lake Van. The approaches to the plateau from the N. and S. are few and, with the exception of that from Trebizond (Rte. 67), difficult; whilst communication on the plateau, especially from E. to W., is comparatively easy.

In proceeding S. from the Black Sea, there are well marked changes in the character of the country and its scenery. The Northern slopes of the *coast range* are clothed with vegetation which, in some of the more confined valleys, is almost tropical in its luxuriance. In this favoured district mountain torrents rush seaward through sylvan scenery of rare beauty, and high above the topmost pine-trees picturesque crags of rock are boldly outlined against the sky. On the *plateau* there is little timber. The valleys are broad expanses of arable land, and the hilly tracts which separate them are generally covered with grass. In the basin of Lake Van, where the volcanic soil is exceptionally rich and productive, local Armenian tradition places the Garden of Eden. On the grass-covered hills are the summer pasture grounds of the nomad Kurds. The aspect, on the whole, is dreary and monotonous, but there are many picturesque spots where the rivers break through the intervening ridges. Moses of Chorene and Lazarus of Pharb have celebrated the beauty of the Ararat district; whilst Lake Van, with its blue waters, its girdle of mountains, and the fine masses of *Sipan D.* and *Nimrud D.* rising abruptly from its shores, presents a charming variety of wild, romantic scenery.

On the S. the plateau breaks down to the lowlands of Mesopotamia in a series of rugged rock-terraces which are intersected by deep and almost inaccessible ravines. In this wild district—a prolongation of Mt. Taurus—the bare mountain peaks, especially near the Persian frontier, rise abruptly to a great altitude, and their lower slopes are sometimes clothed with forests of oak and pine. Here and there, in the valleys and on the terraces, are small fertile plains, but, as a rule,

[*Turkey.*]

the arable land is barely sufficient to meet the modest requirements of the scanty population. The scenery is often grand and impressive, more especially in the magnificent gorges through which the *Sihûn* and the *Jihûn*, the Euphrates and the Tigris, and their principal tributaries flow. The great gorge of the Euphrates, which extends, almost without a break, from Egn (p. 251) to Samsat (p. 258), and the deeply cut ravines of the Bohtan and the Zab, present at almost every turn views that for wildness and grandeur can scarcely be surpassed.

The physical features of the country are reflected in its history. The comparative isolation of the valleys on the plateau, especially in winter, explains the tendency to separation which the Armenian provinces displayed whenever the central power was weak. The rugged mountain districts have always been the home of hardy mountaineers who, generally independent, have from time to time unwillingly submitted to control; and they have also been the harbour of refuge to which the lowlanders have fled under stress of persecution or war. Through the long valleys of the plateau Seljuks, Mongols, and Tatars have swarmed to the plunder of the richer districts to the west, and through them Osmanli Sultans have marched to the conquest of Persia. In one, a Byzantine Emperor was made captive by the Selhûk Sultan Alp Arslan; in another, Jelal-ed-din, the famous sovereign of Kharezm, was vanquished by Ala-ed-din of Rûm, in one of the bloodiest battles in the annals of Islâm; and in a third, the effeminate successor of Ala-ed-din was overthrown by the soldiers of Jenghiz Khân. Once only, and that in the depth of winter, has an army crossed from Mesopotamia to the Euxine.

The terms Lazistan, Ermenistan or Armenia, and Kurdistan, that is the countries of the Lazs, the Armenians, and the Kurds, are often used in a general sense to denote respectively the coast range, the plateau, and the mountains to the south. But no definite limits can be assigned to these countries, and the terms are not officially recognised.

History.—In the inscriptions of Assurnatsirpal a kingdom is mentioned called *Urardû*, the Hebrew *Ararat*, of which the classical equivalent is *Armenia*. This kingdom lay to the N. of Assyria, and its native name was *Biainas*, the *Bouana* of Ptolemy and the *Iem* of Cedrenus. According to Prof. Sayce the known kings of Biainas were Sarduris I. (B.C. 883), who introduced cuneiform writing; Ispuinis; Menuas (B.C. 810); Argistis I., who subdued the Minni, and defeated Assurdan, king of Assyria; Sarduris II. (B.C. 743), who, driven northwards by Tiglath Pileser II., made Arinavir (p. 227) the seat of his government; Uras (B.C. 714), who was defeated by the Assyrians; Argistis II. (B.C. 705), Erimenas; Rinas, and Sarduris III. (B.C. 640). The people of Biainas were polytheists; and their language was neither Aryan nor Semitic. They have left numerous inscriptions in cuneiform (noticed in the Routes), which thus far have only been imperfectly read. Assyrian influence has also left its trace in such names as *Shennanirad* (Van) and *Nimrud D.* The *Armenians* do not appear to have arrived in the country before B.C. 640; and the name Armenia first occurs in an inscription of Darius Hystaspes (B.C. 521-485). During the 6th, 5th, and 4th centuries the country formed part of the Persian Empire, and was governed by satraps, but the hill tribes were not completely subdued. It was during this period (B.C. 401-0) that the

Ten Thousand made their remarkable march. After the treacherous seizure of their commanders on the E. bank of the Zab (p. 305), the Greeks elected other leaders, and having, by the advice of Xenophon, destroyed their superfluous baggage, commenced their arduous retreat. Crossing the Zab, apparently where the river is still fordable in late autumn, they marched up the E. bank of the Tigris by Larissa (*Nimrud*) and Mespila (*Kuyunjik*, p. 294), and forced their way through a hilly tract, probably by Zakho (p. 246), occupied by the enemy. They then reached a spot, which must have been near Finck (p. 246), where the mountains of the Carduchi descended abruptly to the river. Here it was customary to cross the Tigris and travel W. by the high road to the Euphrates, which would have been their direct route towards Ionia. But the river being unfordable and impossible to cross otherwise, in face of the strong hostile force on the E. bank, they determined to strike N. into the mountains of the Carduchi, with a view to reach-

ing the highlands of Armenia, where they might ford the Tigris and Euphrates near their sources, and so reach the Euxine. After seven days of almost continual fighting with the warlike Carduchi, during which they experienced their greatest losses, they reached the valley of the Centrites (*Bohtan Su*), which separated the Carduchi from the Persian satrapy of Armenia.

The Centrites was crossed by a difficult ford more than breast high, probably that near *T'il* (p. 245); and thence after two days' march they reached the sources of the Tigris, which must have been those above Bitlis. The next river passed, after three days' further march, was the Teleboas,—apparently the *Kara Su* (p. 244), which flows through the plain of Mush. Four days' march from the Teleboas they halted for a week at some Armenian villages near a castle, probably the ancient fortress of *Melasgerd* (p. 231). In this case their route would have been along the easy road, by Lix and Gop, over the *Bulanik plain*—thickly populated now as it was when the 'Ten Thousand' marched through it. They would thus have left Lake Van to the rt. concealed by intervening hills and mountains, a circumstance which may explain the omission of any notice of the lake by Xenophon. It was in traversing these plains that the Greeks first made acquaintance with the Armenian houses which must have closely resembled those of the present day. As they had in this part of their march to wade through snow, the warm dwellings must have seemed a delightful shelter, especially as they contained provisions and beer. At that time there was plenty of firewood; now the villages have to depend upon *tezak* for their fuel.

After leaving the Armenian villages the Greeks appear to have traversed districts inhabited by mountain tribes that were not subject to Persia. The next point mentioned is the Phasis, in the neighbourhood of which was a people called Phasiani. The name is perhaps retained in that of the *Passin plain* (p. 222). This district was possibly reached by following the road through *Zeidikan* (p. 223), and the Delibaba pass (Rte. 79), or perhaps that by Khinis Kaleh (Rte. 82). Their course henceforward is extremely obscure, but having reached the Passin plain they would naturally follow the route through the plain of Erzerûm to Baiburt and Trebizond (Rte. 67). If so, we may identify the Harpasus with the *Choruk Su*, and place Gymnias near Baiburt. Sir H. Layard was of opinion that the Greeks, on leaving Centrites, marched by *Redvan* (p. 245) and *Kherzan* to the headwaters of the Bitlis Su, which he identified with the Teleboas, and that they then followed the road to Khinis Kaleh and Hassan Kaleh (Rte. 87). He also held that they did not pass near Erzerûm, as they would in that case have seen the sea for the first time at a distance of not more than 6 or 8 parasangs from Trebizond. Xenophon makes it five days' march from Mount Theches to Trebizond; but here, as elsewhere in the narrative, "it is utterly impossible to explain the distances given." The "Holy Mountain" was probably some point on the *Kolud Dagħ*, and in the modern *Tekke* there may perhaps be a trace of the name Theches.

Armenia, the *Hayasdani* or *Haik* of the Armenians, has been the scene of almost continual wars, and its political limits have been subject to frequent variation. At present it is divided between Turkey, Russia, and Persia. Passing over its more or less mythical history, we come to Tigranes, the national hero, and friend of Cyrus (B.C. 555), whose dynasty (the Haikian) came to an end with Vabe, killed at the battle of Arbela (p. 805). In B.C. 817 the Armenians threw off the Macedonian yoke, and made Ardvates king; but on his death, circ. B.C. 284, they submitted to the Seleucidae. About B.C. 190, after the defeat of Antiochus the Great by the Romans, Artaxias and Zabriades freed their country, and it was at this time divided into the two kingdoms of *Armenia Major*, E. of the Euphrates, and *Armenia Minor*, lying chiefly W. of that river. Artaxias, who became king of Armenia Major, afforded an asylum to Hannibal, and established his capital at Artaxata (*Ardashad*, p. 229). Zabriades became king of Armenia Minor and ruled at Carathiocerta (*Kharput*, p. 265), in Sophene. About B.C. 150 the Parthian king, Mithridates I., established his brother Valarsaces (*Vagharshag*) in Armenia, and so founded the Arsacid dynasty. The most celebrated successor of Valarsaces was Tigranes II., who conquered Armenia Minor, Syria, &c., and built Tigranocerta as his capital. He joined his father-in-law, Mithridates of Pontus, in the war against the Romans, but submitted to Pompey, and was allowed to

retain Armenia. He remained an ally of Rome till his death, *circa* B.C. 55; but his son Artavasdes, who followed a different policy, was taken by Antony and beheaded at Alexandria, B.C. 30, by order of Cleopatra. A period of anarchy ensued, during which Armenia was a bone of contention between the Romans and the Parthians. In A.D. 58, Erovan, an Arsacid in the female line, made himself master of the kingdom; but, after some years, he was driven out by Ardashes (Exanatus), a more direct descendant of the Arsacids.

In A.D. 222 Chosroes the Great of Armenia was assassinated and his kingdom annexed to Persia. A massacre of the royal family followed, from which Tiridates alone escaped. Tiridates, in A.D. 259, regained the kingdom with Roman help, and, *circa* 276, was converted by S. Gregory, "the Illuminator". He was the first sovereign to establish Christianity as the religion of king, nobles, and people. In some districts, especially in the province of Daron, where the priests of the old religion offered a stubborn resistance, the new faith was established by the sword. Armenia now became the scene of a long struggle between the Romans and Persians, and each Persian invasion was followed by a relentless persecution of the Christians. This lasted till A.D. 390, when Theodosius ceded to Persia the eastern and larger portion of the kingdom, which was thenceforward called *Pers-armenia*. The western portion was annexed by Rome, and Arsaces IV., the nominal king of Armenia, was appointed governor. It afterwards formed part of the *Diocesis Pontica*. An Arsacid was made governor of Persarmenia, but after 428 that district was ruled by Persian governors (*Marzbans*), under whom the Christians were terribly persecuted. There were frequent insurrections, the most important being that of Vartan, "the Mamigonian."

In the 7th century Persarmenia was conquered by the Arabs, and afterwards ruled by Arab Emirs nominated by the Khalifs of Damascus and Baghdad. About 718, when the Arabs were distracted by civil war, Ashod, a member of the Hagaritid family, which claimed Jewish origin, made himself master of Central and N. Armenia, and founded a dynasty which ruled Georgia until its annexation to Russia in 1801, and ended in Armenia with Gagig II. in 1079. In 991 and again in 1021, Basil II. invaded Armenia, which was at that time divided into several principalities. Great changes were taking place in Asia on the decline of the empire of the Khalifs, and Basil's policy appears to have been to obtain possession of the great Armenian fortresses, and make them the first line of defence of the empire. Senekherim, prince of Vashburagan (*Van*), exchanged his principality for the vice-royalty of Sebastea (*Sivas*), and the adjacent territory; and the King of Ani engaged to cede his kingdom to Basil after his death. In 1046 Constantine IX. compelled Gagig II. to surrender Ani, and receive in exchange certain estates in Cappadocia. Thus "the oldest Christian kingdom was erased from the list of independent states by a Christian emperor." In 1048 the Seljûk Turks raided Vashburagan; in 1048 they plundered and burned Arzen, and in 1060, under Toghrul Bey, they invaded the Empire, but retired after an unsuccessful attack on Manzikert (*Melazgerd*, p. 231). In 1063 Alp Arslan, Toghrul's successor, conquered and laid waste the kingdom of Iberia, and in 1064 he took Ani, then held by a Byzantine garrison. The Seljûks, in advancing, drove the cultivators from the plains, so that the country might be occupied by their own nomad tribes. Many Armenians escaped to the mountains; others followed the footsteps of those who had already migrated with Senekherim and Gagig. The exiles settled down chiefly in S.E. Cappadocia, where they founded *Eğin*, *Arabkir*, *İbhatın*, and other towns, whilst the more adventurous spirits pressed southward, and presently established themselves S. of the Taurus. There they founded a state known as "Lesser Armenia" (see *General Introduction*).

In 1071 Romanus IV. was defeated and made prisoner near *Melazgerd* by Alp Arslan, and Armenia was afterwards ruled by Seljûk governors until the death of Sanjur (1157), the last of the "Great" Seljûks. The country then split up into petty states ruled by Arabs, Kurds, and Seljûks, until Ala-ed-din of Rûm defeated Jelal-ed-din of Khwarezm near *Gurgom* (1229), and extended his frontier to *Akhlat* and *Lake Van*. From 1235 to 1243 the Mongols overran Armenia, sacking towns and laying waste the country, and defeating Ghijas-ed-din of Rûm near *Ersangan* (1243). The rule of the Mongols came to an end with the advance of Timûr, whose operations (1386-1401) still further impoverished the country.

After Timûr's death Armenia formed part of the states founded by the Ak-and Kara Koyunlu; but most of it passed to the Osmanlis after the victorious campaigns of Muhammad II. (1478), and Selim I. (1514). The country suffered much during the wars between Turkey and Persia in the 16th and 17th centuries, and in 1604 Shah Abbas forcibly transplanted 40,000 Armenians, and settled them down at Julfa, a suburb of Isfahân. See also *General Introduction*.

Kurdistan consists, roughly speaking, of the wild mountain district (*Dersim*) between the two arms of the Euphrates; of the rugged range of Taurus from Kharput to the Persian frontier; of the lower hills of Mt. Masius, S. of the Tigris; and of the mountains that extend from the E. side of Lake Van southward to Suleimanieh, and Karman-shah. These districts appear to have been always inhabited by hardy mountaineers,—the *Kardu* of the Assyrian inscriptions, the *Carduchi* of Xenophon,—whose organisation was tribal, and who yielded a reluctant obedience, tempered by frequent rebellion, to Persians, Macedonians, Parthians, Sassanians, and Arabs. The most flourishing period was the 12th century, after Salah-ed-din, of the Rewendi branch of the Hadabani tribe, had founded the Ayubite dynasty of Syria. Kurd chiefs ruled parts of Armenia, and established themselves as far south as Yemen. Since then the Kurds have been temporarily subject to Mongols and Tatars; and they are now divided between Turkey and Persia, who have greatly curtailed their independent power. In modern times the Kurds have risen in 1834; in 1843 under Bedr Khân Bey of Bohtan; and in 1880 under Sheikh Obeid-ullah of Shemdinan. On each occasion the rebellions were firmly suppressed.

The People.—The *coast range* is inhabited by Lazis, Turks, and, near Trebizond, by a Greek-speaking people. On the *plateau* are Turks, Armenians, Kurds, and Persians; and, in the *mountains* to the S., are Kurds, Nestorians, Armenians, and Yezidis. In the country S. of the coast range the population of the plains is, as a rule, predominatingly Armenian, whilst the majority of the hill population is Kurd. But part of the Kurdistan mountains is occupied by the Nestorians, and in many places there is a large Armenian population occupying, usually, the more open and low-lying districts. For many centuries the rich plains of Mesopotamia, and the fertile valleys of Armenia, were overrun by nomads—Arabs, Turks, Mongols, and Tatars—whose one thought seems to have been to depopulate the districts they traversed, and convert them into pasture-grounds. The Armenians who escaped from the Mesopotamian lowlands are represented by the Nestorians of to-day. The Armenians who took refuge amongst the Kurdish mountaineers were reduced to the state of quasi-serfdom, in which some of their descendants still live. The Kurds are partly nomadic and partly sedentary, and the periodical migrations of the nomads are a fertile source of disorder. (For notes on the various races see *Introduction*.)

Climate.—On the *coast* the climate, in summer, is relaxing, and near the mouths of the rivers malarious and unhealthy. On the hill-sides it is pleasant and healthy. In winter the climate is temperate, but there is much rain in late autumn and spring, and heavy snow on the mountains. On the *plateau* the climate is dry and healthy, with great extremes of heat and cold. The summer is short, dry, and hot, and the dust and glare are then trying. The winter is very severe; the temperature on the plains frequently falls to 15° below zero F., and the dry piercing cold is often intensified by strong winds. Snow falls in late autumn and covers the whole face of the country till March. The limit of eternal snow is about 11,000 ft. In consequence of the intense cold and drifting snow during the winter storms and blizzards, many of the passes can only be crossed with difficulty and sometimes danger. Men and animals are often frozen to death or buried in the snow drifts when endeavouring to cross the higher passes. When the snow melts the rivers are greatly swelled, and only passable where there are bridges.

On account of the severity of the climate the villages are generally built on gentle slopes in which the houses are partially excavated. The earth from the excavation is thrown back again upon the rafters of the roof, and pressed down so as to form a solid mass which keeps out cold and heat, but is not impervious

to rain and melting snow. In winter, when the flat roofs are covered with snow, the presence of a village is often only detected by the dirt near the doors, and the people standing about.

In the lower parts of the Kurdistan mountains the summers are very hot, and in winter little snow falls, though the weather is cold and boisterous. The deeply cut valleys, especially those in which rice is cultivated, are hot, unhealthy, and malarious in summer and autumn.

The best season for travelling is from June to the end of October.

Outfit, Travelling, &c.—Excepting on the Trebizond-Erzërum road, and on some of the *chanaccés* which are passable for *arabas*, all travelling is on horseback. For outfit see *Introduction*. For winter travelling warm clothing is required. The *hotels* are noted in the *Index*.

Sport.—There is a large variety of game. Bear, panther, wolf, red deer, moufflon, ibex, wild sheep, and the giant partridge are found on the mountains; and great and little bustard, grey and red-legged partridge, pelican, snipe, and wild fowl on the plains, hills, and lakes. There is excellent *trout fishing* in nearly all the streams.

Books, &c.—St. Martin, '*Memoires sur l'Arménie*'; Phahnazarian, '*Esquisse de l'histoire de l'Arménie*'; Texier, '*Description de l'Arménie*'; Texier and Pullan, '*Byzantine Architecture*'; Layard, '*Nineveh*'; Layard, '*Early Adventures*'; Tozer, '*Turkish Armenia and Eastern A. Minor*'; Curzon, '*Armenia and Erzerûm*'; Binder '*Au Kurdistan, &c.*'; Bishop, '*Journeys in Persia and Kurdistan*'; Boré, '*L'Univers Pittoresque, Arménie*'; Millingen, '*Wild Life among the Kurds*'; Creagh, '*Armenians, Kurds, and Turks*'. Map. - Kiepert.

TRANSCAUCASIA.*

Geography.—Transcaucasia, or the Asiatic provinces of Russia S. of the Caucasus, includes the old kingdom of Georgia, and a portion of that of Armenia. It consists partly of a continuation of the coast range, and of the plateau of Eastern Anatolia, and partly of a cluster of mountains, the "Minor Caucasus," separated from the main range of the Caucasus by the valley of the *Ara*, and from the Anatolian plateau by the valleys of the *Arpa Chai*, and of the *Aras* below its junction with that river. Next to Mt. Ararat, 17,260 ft., which belongs to the plateau, the highest point is *Alayuz D.*, 13,436 ft., N.W. of Erivan. The country is fertile and well-watered, and includes much arable land.

History.—The history of Armenia has been already told; for that of Georgia reference should be made to special works. In 1801 the King of Georgia renounced his crown in favour of the Tsar of Russia, and the Bagratid dynasty, which had lasted for over 1000 years, came to an end. Imeritia and Gurian followed the example of Georgia. In 1827 Paskievich, in the campaign against Persia, took Erivan and Tabriz; and by the Treaty of Turkman-chai (10th February, 1828), the Russian boundary was extended to the *Aras* (*Araxes*), up to its junction with the *Arpa Chai*. In June, 1828, Paskievich crossed the *Arpa Chai* and marched against the Turks. By the end of the year he had taken Poti, Akhaltsikh, Akhalkalaki, Kars, and Bayezid, and on the 27th May, 1829, after defeating the Turks at *Zerin* (p. 215), he entered *Erzerûm*. On the 27th July he again defeated the Turks at *Khort*, N. of Baiburt, and brought the campaign to an end. By the Treaty of Adrianople (28th August, 1829), Russia obtained Poti, Akhaltsikh, and Akhalkalaki, and her boundary was pushed forward to the *Arpa Chai*. The campaign of 1853-55 left the frontier unaltered. During the campaign of 1877-78 the Turks, after obtaining temporary successes at *Zerin*, *Eshék Etzas* (p. 222), *Yagm*, and Kizil Tepe, were completely defeated on the slopes of the *Alaya D.*, lost Kars, and were driven into Erzerûm. By the Treaty of Berlin (13th July, 1878), which followed the war, Russia obtained Batûm, Ardahan, and Kars, and her frontier was advanced to its present position.

* See also '*Handbook to Russia*'

The People.—It is impossible within the limits of the Handbook to give any useful description of the various races in Transcaucasia. For such information the traveller should consult the standard works on the country. The Moslem population of the districts ceded to Russia by the Treaty of Berlin has to a large extent migrated to Turkish territory; and its place has partly been taken by settlers from S. Russia, and by Greek and Armenian emigrants from Turkey.

The Climate is at all seasons very pleasant, excepting towards the Persian frontier during the summer months. The best seasons for travelling are spring and autumn, but the higher districts can be more conveniently visited in summer.

Outfit, Travelling, &c.—The outfit should include an English saddle, a portable bath, an air cushion, a small cork bed (or a bag to be filled with hay and used as a mattress at stations), and a good supply of Keating's insect-powder. A small cooking apparatus, and a store of tea, spirits, candles, preserved meats, &c., should be taken. (See also *Introduction*.) At the stations travellers will generally find only a *samonar* or tea-urn, and nothing but eggs and black bread to eat; beef and mutton are rarely obtainable. The utmost the traveller will be able to procure on his journey (except in towns) is very bad soup, or a fowl newly killed; vegetables and fruit are very scarce.

A *passport*, duly countersigned, is requisite to enter the Russian Empire, and the traveller should constantly carry it with him. At the first town, the traveller should apply to the governor for a *podorojna*, or order for post-horses. These orders are of two kinds, the "single sealed" and the "double sealed." The latter, which is not always easy to obtain, exempts the traveller from all turnpike tolls, and entitles him to insist, at the post stations, on having the first horses available.

The usual mode of travelling on the post-roads is by *troika*, a small, strong, but rather heavily-built open cart, resembling a shell mounted on four wheels. It holds three persons, including the driver, and a little baggage, and is drawn by three horses driven abreast. The expense and rapidity of this mode of travelling depend on the *podorojna* with which the traveller is provided. If two or three travel together with luggage, it is cheaper and less uncomfortable to buy a *tarantas*, which at night affords accommodation superior to that of a crowded station house. Fresh horses are obtained at every station, the distances between the stations varying from 8 to 22 versts, according to the nature of the road. The hire of post-horses is 8 cop. a verst for each horse (3 versts=2 m.); no charge is made for the *troika*, but the drivers expect a present of 15 to 20 cop. at each stage. Before leaving a town it is necessary to secure a considerable number of roubles in paper and small silver coin, wherewith to pay at each station for post-horses. In most parts of the country travelling is perfectly safe, especially when official countenance has been obtained; and wherever it is attended with danger, no one is allowed to proceed without the protection of a sufficient guard. Travellers should, however, avoid being overtaken on the road by darkness, unless attended by an escort.

Sport.—Large and small game are found in some of the districts, and there is good trout-fishing in several of the mountain streams.

Books, &c.—Telfer, 'The Crimea and Transcaucasia'; Bryce, 'Transcaucasia and Ararat'; Thielmann, 'Caucasus, Persia, and Turkey'; Brosset, 'Voy. Archéol. dans la Georgie et dans l'Arménie.' Map.—Russian official map.

ROUTES.

ROUTE 67.

TREBIZOND—BAIBURT—ERZERÜM.

	MILES.
Jevizlik	17½
Zigana Khân	24½
Gümüş-khânch	21½
Khadrak	29½
Baiburt	18½
Kop Khân	25
Ilğa	41½
Erzerüm (<i>Theodosiopolis</i>)	114

N.B.—The distances are in measured miles along the *chaussée*. The times are:—Gümüş-khânch (27 hrs.), Baiburt (15 hrs.), Erzerüm (24 hrs.).

Trebizond, *Trapezus*, the chief town of a vilâyet, and residence of the Valt, occupies a remarkable position on the S. coast of the Black Sea. "Here two deep valleys, descending from the interior, run parallel at no great distance from one another down to the sea, inclosing between them a sloping table of ground—whence the original name of the place, *Trapezus*, or the 'Table-land'—which falls in steep rocky precipices on the two sides. The whole is still enclosed by the Byzantine walls, which follow the line of the cliffs, and are carried along the sea-face; and the upper part of the level, which is separated from the lower by an inner cross wall, forms the castle, which at the highest point, where a sort of neck is formed between the two valleys, is the *keep* which crowns the whole. On either side, about half way between this keep and the sea, the valleys are crossed by massive bridges, and on the further side of the westernmost of these, away from the city, a large tower and other fortifications remain, which must have served to defend the approach from this quarter. It is difficult to conceive anything more picturesque than these fortifications and their surroundings." Many of the towers in the walls are covered with creepers, while the gardens that occupy the two

narrow valleys teem with luxuriant vegetation.

Trapezus was a colony of Sinope, and was a flourishing town when the Ten Thousand found repose in it, and were hospitably treated by the inhabitants. Under the Romans it was an important place. Trajan made it the capital of Pontus Cappadocicus, and Hadrian provided it with a new harbour and several public buildings. In the reign of Valerian it was sacked by the Goths. Justinian built a church, a castle, and an aqueduct, which he named after S. Eugenius. Some centuries later, when Constantinople was occupied by the Latins (1204), Alexius, a scion of the family of the Comneni, entered Trebizond with an army of mercenaries, assumed the title of Grand-Comnenus, and founded an empire on the shore of the Buxine. The empire, though it never attained to real greatness, lasted till 1461, when the capital was taken by Muhammad II after a two months' siege. The palace of Trebizond "was famed for its magnificence, the court for its luxury and elaborate ceremonial, while at the same time it was frequently a hotbed of intrigue and immorality." The imperial family were renowned for their beauty, and the princesses were sought as brides not only by Byzantine Emperors, but by the Moslem rulers of Persia, and the chiefs of the Mongols and Turkomans. The Grand-Comneni were patrons of art and learning, the library of the palace was filled with valuable MSS., and the city was adorned with splendid buildings. "The writers of that time speak with enthusiasm of its lofty towers, of the churches and monasteries in the suburbs, and especially of the gardens, orchards, and olive groves."

Amongst the principal antiquities are the walls: the castle, which no longer contains the inscription commemorating the restoration of the

public buildings by Justinian; and the *Orta-hissar Jami*, once a church dedicated to the Panagia Chrysoccephalus, "virgin of the golden head," which is a well-preserved specimen of a Byzantine edifice. On the other side of the eastern ravine, occupying a striking position opposite the castle, is the *Yeni Juma Jami*, formerly the Church of S. Eugenius, the patron saint of Trebizond. It is a perfectly plain building, but excellent in its proportions, forming a complete Greek cross, with a fine cupola, which is pierced with numerous small windows. Owing to its commanding situation, this church, to which a monastery was originally attached, played an important part in the history of the city, and was the scene of the crisis of the great siege which ended so disastrously for the Seljûk army under the son of Ala-ed-din I. The *Imâret Jami*, in the suburbs, contains the tomb of the mother of Selim I. In the courtyard of the Metropolitan Greek Church is a monument to Solomon, King of Georgia, under a stone canopy. There are singularly few remains of the original Greek colony. Coins and other small antiques are plentiful but very dear.

About 2 m. W., in a conspicuous position overlooking the sea, is S. *Sophia*, the most important of all the churches, built by Manuel I. Though now a mosque it is seldom used as such, and the fabric is in good preservation. The pavement of many coloured marbles is very beautiful. The mural paintings, amongst which was a portrait of Manuel, have been covered with whitewash. The outer porch, with its triple arches and elaborately carved capitals, is interesting. About 100 ft. from the W. end is a tall massive *campanile*, from the top of which there is a fine view. Some part of the inner walls has been covered by frescoes, the colours of which are still fresh, but they have been dreadfully defaced. On the face of the Boz Tepe, which rises behind the Christian Quarter of the town, is the *Nunnery of the Panagia Theo-*

locus. In the vestibule of the church was the fine fresco representing the life-sized figures of the Emperor Alexius III., his mother Irene, and the Empress Theodora, clad in their imperial robes (Texier and Pullan. *Byzantine Architecture*), which disappeared during repairs executed in 1843.

The population of Trebizond is about 40,000, of whom some 19,000 are Christians. The Moslems live in the walled town; the Christians, the *bazârs*, shops, and *khâns*, are outside the walls. The older houses generally contain a ground floor only, and, each having a walled garden round it, scarcely a house is visible from the streets. When the trees are in leaf the town is very picturesque. There are 30 mosques, 16 *khâns*, 13 baths, and about 30 churches. There is no safe port; the anchorage is in a small open bay, and in stormy weather ships run to Platana, a roadstead 7 m. W. (p. 4). Great Britain, and all the larger European States, have *Consulates*, and there is a branch of the *Ottoman Bank*.

Pretty silver-thread bracelets and filagree work are made at Trebizond and sold to travellers. The neighbouring mountains abound in rich veins of copper and lead ore; but the mode of working the mines prevents the development of this source of national wealth. Fruit, wax, tallow, boxwood, hazel nuts, tobacco, and linseed are of local production. Much of the trade of N.W. Persia, consisting mainly in exports, silk stuffs, carpets, tumbeki, and raisins, passes through the port.

The Romans are supposed to have carried on their trade with India *via* Trebizond; and the Genoese conveyed the productions of the East from the same place, through Constantinople, to Europe. Trebizond, besides being the port of Erzerûm, Tabriz, and Teheran, was once the chief *entrepôt* between Central Asia and Europe; and it is not difficult to perceive that, from its geographical position, it would have maintained its important character were it not

for the railway facilities afforded by Russia which render competition by caravan routes impossible. The Batûm-Tiflis-Baku Railway tends greatly to turn the channel of commerce from Trebizond into Russian territory, as it helps to open the route to Erivan, Tabriz, and the whole of Persia. Russia, however, for the sake of her own manufactures, is keeping the railway closed to the transit of foreign goods. The natural line of commercial intercourse between the Black Sea and Persia, is by Trebizond, Erzerûm, and Bayezid, and it is of great importance that this be kept open. In 1872 the Turks completed the *chaussée* to Erzerûm described below, and this is now the caravan route to Persia.

The *chaussée* soon ($\frac{3}{4}$ m.) leaves the coast and, turning S.S.W., ascends the valley of the *Deirman Su*, as far as *Malarajik* (numerous *khâns*), where it crosses a stone bridge to the rt. bank of the stream. It then runs through a gorge, in which it is cut out of the hillside, to *Jevizlik* ($17\frac{1}{2}$ m.)—a large village, with several *khâns*, at the junction of the *Deirman* and *Meramanna* rivers. [From *Jevizlik* to the monastery of *Suncu* (Rte. 68); and to *Erzerûm*, by the summer caravan route, over the *Kolat D.* (Rte. 69).]

After crossing the *Meramanna Su*, by a stone bridge, the traveller continues the ascent of the gorge amidst scenery that increases in grandeur. Several hundred feet below the road, the *Deirman Su*, here a mountain torrent, rushes seaward through the picturesque valley; the hillsides are clothed with luxuriant vegetation; the red-tiled roofs in the villages on the lower slopes add colour to the scene, and, high above all, rise sharp, craggy peaks, whose bold outlines are sometimes hidden by the sombre forest of pine and fir. At the Greek village of *Hamsi K.* ($18\frac{1}{2}$ m., numerous *khâns*), the road winds round the head of the valley and a huge spur, to regain the rt. bank of the *Deirman Su*, which it crosses $\frac{3}{4}$ m. beyond *Behjiler*. The

forest scenery near this point is superb. Magnificent timber of every description rises from an undergrowth of rhododendron, the intervening spaces being carpeted with wild flowers; and in August and September the ground is ablaze with many-hued crocuses. As the ascent continues the vegetation gradually disappears, until little is left but *Azalea pontica*, from whose yellow blossoms bees gather the poisonous honey that intoxicated the soldiers of Xenophon. The summit of the pass (6588 ft.) is reached near

Zigana Khân ($10\frac{3}{4}$ m.) Over this pass, perhaps, the remnant of the "Ten Thousand" marched, and from one of the rocky peaks hard by possibly arose that shout of "*Thalatta*," "*Thalatta*," which must have filled the hearts of the weary soldiers with fresh life and hope. From this spot, too, the traveller obtains his first view of the country he is about to visit. As he looks S. he will notice that the luxuriant vegetation, the creepers, the mosses, and the lichens have disappeared. The prospect is wild and desolate. Before him stretch ranges of mountains, bold in outline and bright in colour, but arid and sterile. The moisture laden winds from the Black Sea discharge their contents on the northern slopes of the coast range, and southwards there is a drier climate and clearer atmosphere.

From *Zigana Khân* the road, here entirely cut out of the rock, descends sharply to the village of *Zigana*, which still retains the name of one of the Roman military posts on the frontier of the Empire. After an ascent of $1\frac{1}{2}$ m., it descends again, winding along the almost precipitous sides of the valley at a dizzy height above the stream; and, finally, after a tortuous descent, where the road suffers much from spring avalanches, reaches *Ardoza Khân* or *Keupri-bashi*. Here the *Kharahut Su* is crossed by a stone bridge, and the road then follows the l. bank to *Ardoza* (16 m.), over which hangs a medieval castle. Here are a *bazâr*, and many *khâns*. After

re-crossing the Kharshut, or *Gümüş-khâneh Su*, it runs, for about 3 hrs., through a gorge with high precipitous hills on either side to *Magara Khân*. In summer there is not much water in the river, but the large boulders in its bed, and the broken roadway, are evidences of a very different state of things during the melting of the snows. At *Magara Khân* the river flows between precipitous walls of rock, the width of the valley being not much more than 25 yards. The cave, "magara," the entrance to which is near the bridge, on the left of the road, is very fine, and said to be of considerable extent. Its exploration, with proper caution, would probably be of interest. The road now crosses, by a bridge, to the l. bank; the gorge opens out, and the villages of *Besh-kiliase* and *Khash-rek* are passed. Beyond the latter, on a crag about 1000 ft. above the river, stand the ruins of a mediaeval castle. Passing to the left of some orchards, lying between the road and the river, we reach

Gümüş-khâneh (15½ m.), the chief town of a Sanjak. The town, which need not be entered, is situated on high ground about a mile to the right, whilst the *khâns*, a number of houses, and a *bazâr*, are on the road (alt. 3773 ft.). The place was celebrated for its silver, "Gümüş," mines, mentioned by Marco Polo, but they are no longer worked. Fruit is largely cultivated by the inhabitants, who are principally Greek, and hospitable. Continuing the ascent of the valley of the *Gümüş-khâneh Su*, by an easy gradient, the road crosses to the rt. bank, after ¾ m., and again to the l. bank at *Sabran Khân*. The valley, though wider, is sparsely cultivated, except near villages; but the road is so cut up by the heavy floods in spring that it is often barely passable for *fourgons* during the summer.

A little E. of *Tekke*, a large village, picturesquely situated on the mountain side (l.), the road from *Jevizlik* over the *Kolat D.* (Rte. 69) joins

the *chaussée*; and that to *Erzingan*. *viâ Küsseh K.* (Rte. 70), turns off to the right; at the junction of a large stream, near the bridge opposite *Pir Ahmed*. After passing *Murad Khân* and *Kalejik*, above which are the ruins of a castle, the road enters a defile, with cliffs 200 ft. high on either side, and ascends the *Dinnadek Dere*, where it occupies the greater part of a dry torrent bed. The ascent is continued over the bare slopes of the *Wâwuk*, or *Wâwer D.*, alt. 5642 ft., to

Khadrak (29½ m.), alt. 5642 ft., a village on a neighbouring spur, beneath which is a *khân*, where the summer route from *Jevizlik* over the *Kolat D.* joins the *chaussée*. The road now follows the l. bank of one of the feeders of the *Choruk Su* to the valley of *Balakhor*; and 2½ m. further, where the valley contracts, it crosses to the rt. bank. Leaving the river at this point it traverses the plain to the village of *Varzahan*, above which are the ruins of some mediaeval Armenian edifices of elaborate design which resemble, in many points, those at *Ani*. The best preserved is an octagonal building, which shows all the peculiarities of the Armenian style of the 11th or 12th century; in its ornamentation the reed-like columns are tied together by true-love knots instead of capitals. The elaborate frescoes seen by Sir A. H. Layard have almost disappeared. Near the buildings is an ancient cemetery, with three tombs cut into the shape of rams. Two hours' further is

Baiburt (18½ m.), alt. 5114 ft., an important town on the *Choruk Su*, anct. *Acampsis*, which here turns to the E., after having run W. from its sources near *Erzerûm*. The houses run up the hillside, on both banks of the river, to a considerable height. They are built of stone set in a framework of wood, and the flat roofs of earth are supported by a strong substructure of wood. This is the usual mode of construction in Northern Kurdistan; the earth keeps out the

cold and heat, and the wooden framework is a protection against earthquake shocks, which are occasionally severe. The *bazâr* is poor, and there is no special industry in the town. The *Castle*, built originally by the Armenians and restored by the Seljûks, stands on an isolated mass of rock, running from E. to W., and steep on every side, especially on the E. above the river. The principal gateway (*Arabic inscriptions*) is at the S.W. corner, and the approach to it leads past the tomb of a Moslem saint. The walls are most massive on the W., that being the weakest side, and here the towers are highest. There are the remains of a vaulted chamber, of a Christian church, a mosque, and two covered staircases leading to the river. After admiring the fine view the traveller can leave the castle by the S.E. gate.

[From Daiburt there are roads *via* Kelkit Chiftlik to Sivas (Rte. 90); to Sadagh and Erzingan (Rte. 71); to Ispir and the valley of the Choruk Su (Rte. 74); and *via* Kitova D., and Kazikli D. to Mumji Khân and Trebizond.]

The road now crosses to the right bank of the river and follows it up the valley, between hills not unlike the English South Downs, to *Maden Khân*. From this point the old road followed the Choruk Su, or *Mazat Dero*, to *Jachpur* and then turned S. over the Khoshab-punâr pass to Ilja, but it is now little used. The *chaussée* on the other hand crosses the river and turns S. up a narrow side valley, which it follows to *Kop Khân* (25 m.), a large but indifferent khân, alt. 6089 ft., at the foot of the *Kop Dagh*—the great barrier separating the waters of the Black Sea from those of the Persian Gulf. After following the stream (trout) for about 2 m. the ascent is commenced, and the *Kop-dagh Khân* at the head of this portion of the pass is reached in 1½ hrs. A short descent followed by an ascent now brings the traveller to the summit, alt. 7743 ft., the highest

point between Trebizond and Erzerûm. The road now follows the crest of a col for a mile, and then descending the steep mountain side past a khân (rt.), enters a narrow valley at the end of which is the Kurdish village of *Pernekapan* (10 m.). Turning to the left the valley of the Euphrates, *Kara Su*, here from ½ to 1 m. wide, is entered and followed to

Ash-kaleh (9½ m.), alt. 5186 ft., a large village, whence there is a road *via* the *Marjan Dagh* to *Pekarich* (Rte. 90). Near *Kara-buyul*, 2½ m. up the valley, the *Kara Su* is crossed, and a little higher up is *Kuchuk Chagdaris*, prettily situated below a steep spur between the main stream and the *Chagdaris Su*. The road now crosses a spur and, passing the ruins of a khân, where the road from Erzingan joins the *chaussée*, descends again sharply to the river to a group of khâns called *Yeni Khân*, whence there is a track *via* *Jinis* to Erzerûm. The *chaussée* crosses to the l. bank, and follows it to the commencement of the plain of Erzerûm opposite the village of *Agaver*. It then runs over the plain to

Ilja (22 m.), at the end of the lowest spur of the *Zerdigeh Dagh*, where there are *hot springs* much resorted to for rheumatism. The baths are said to have been originally constructed by Anastasius. The Erzerûm plain, which slopes gently to the extensive marshes bordering the *Kara Su*, is well cultivated and studded with villages. The road across it from Ilja is slightly raised above the level of the ground, but its condition is so bad that travellers usually prefer one of the tracks at its side. Passing the village of *Ghez*, from which a fine view of the city is obtained, the traveller reaches the fortifications of

Erzerûm (11½ m.), *Theodosiopolis*(?), *Armen. Garin*, alt. 6200 ft. It was at one time a frontier fortress of the Byzantine Empire, hence its name, a corruption of *Armen er-Râm*. It is the chief town of a first-class *vilâyet*, and

has a population of over 42,000, including more than 10,000 Christians, 2000 Persians, and a few Jews. It is protected by earthworks, 7 miles in circuit, and by a belt of forts in strong positions; and has a garrison of 4-5000 men. There are *Consulates* of several Foreign Powers.

The city is situated 200 to 300 ft. above a large cultivated plain, 30 m. long and 12 m. wide, through which the *Kara Su* (Frât or Western Euphrates) flows W. past numerous villages. To the S. is the lofty *Palan-token Dagħ*, "causing the pack-saddle to slip" for steepness; on the E. is the *Deve-boyun*, "camel neck," pass, 800 ft. above the city; and on the N. the plain is hemmed in by a ridge that terminates, on the W., in the *Kop Dagħ*.

The great altitude accounts for the severe cold in winter,—occasionally 10° to 25° below zero F. Snow has been known to fall in June, and frosts are common in September. Few winters pass without some persons perishing in a *tipi*,—a snowstorm accompanied by a strong gale which whirls the fine surface ice-powder into the air, and numbs and blinds the traveller, whilst obliterating the track. *Spectacles* are indispensable for winter travelling; they should be kept in place by elastic cord, and no metal allowed to touch the skin. The air is intensely dry and wonderfully clear; and the sun scorches fiercely summer and winter alike, but the maximum temperature rarely exceeds 84° to 86° F. The water, conducted from springs in the vicinity to numerous fountains in the town, is highly appreciated by the Turks; and the climate, though rigorous, is very healthy in spite of the absence of sanitary precautions. Typhus and small-pox are the most fatal diseases; consumption is rare.

The houses are generally built of a dark grey volcanic stone cemented with mud, and strengthened with horizontal timbers to resist the earthquake shocks which are often very sensibly felt. The roofs are flat and covered with some 3 ft. of earth; and

in spring, when the snow melts, there is hardly a dry first floor in a house. The snow, after a heavy fall, is shovelled from the roofs into the streets which sometimes, in narrow places, become entirely blocked. The streets are generally dirty and badly paved; but a few main arteries are broad and kept in good repair. Dogs are more numerous and more fierce than at Constantinople.

There are a large number of well-built mosques, none older than the 16th century; several public baths, of which two or three are fine buildings; some excellent *khâns*; an ancient Greek church; and two large churches, Armenian and Catholic. The most beautiful building, however, is a *medresse*, erected in the 12th century by the Seljûks. The doorway is richly ornamented with an elaborate pattern, and some of the windows are of beautiful design. Two graceful minarets, *Chifte Minareh*, rise above the dilapidated roof. They are built with thin red bricks, fluted like Ionic columns, and their surfaces are ornamented by a regular pattern in light-blue encaustic tiles. The building now holds military stores, but is in very bad repair. The citadel, built in the middle ages, occupies a commanding position on a small hill near the centre of the city; a great part of its outer walls have been removed in recent years. There are numerous cemeteries, and several good Seljûk tombs dating from the 12-16th centuries. The *Bazârs* are not very interesting, but there is a small *bezesten*; good Persian carpets can be obtained without much difficulty, and occasionally valuable furs. The blacksmith's and copper-smith's work is better than in most Turkish towns; the horse-shoes and brass work are famous; there are several tanneries; and Turkish boots and saddles are largely made. Jerked beef (*paşirma*) is prepared in large quantities.

In the marshes, 5 m. below the city, there is very good duck, goose, and snipe shooting; large bustard are very rare; but small (*mermendek*) are

plentiful every year: and there are numbers of heron and various kinds of waterfowl. In the mountains there are bears, wolves, lynxes, foxes, and hares.

The scenery in the neighbourhood is striking,—lofty bare mountains, varied by open plains and long valleys dotted with villages.

ROUTE 68.

TREBIZOND—SUMELA MONASTERY —VARZAHAN—ERZERUM.

Jevizlik	• • •	6 hrs.
Sumela Monastery	• • •	4 "
Tash-kouprî Khân	• • •	1 day.
Khân	• • •	1 "
Bahburt	• • •	1 "
Erzerûm, by Rte. 67.		

This little known route, which passes the famous monastery of Sumela, was followed by the Rev. H. P. Tozer in 1879. The traveller should start early, for the monastery closes at sunset, after which it is difficult to obtain admission. A *zaptieh* who knows the road from Sumela to Varzahan should be taken.

The road follows the *chaussée*, past *Mungî Khân*, where the road to Erzerum over the *Kazikli D.* turns off, as far as *Jevizlik* (Rte. 67). It then ascends the valley of the *Mera-mana* or *Sumela Su*, which has no equal for beauty in Armenia or Kurdistan. To Fallmerayer it recalled the approach to the Grande Chartreuse, which, however, lacks the luxuriant undergrowth of this southern district. Mr. Tozer compares it to the ride from Caunterets to the Pont d'Espagne in the Pyrenees, with more extended and more varied views. "There is nothing in the Alps," he says, "to which one can compare it, owing to the clearness of the water and the variety of the vegetation." The landscape is ever changing. Trees of all kinds border the well-made path, *rhododendrons* and *aza-*

leas cover the banks; the wild fig springs from the clefts in the rock; creepers innumerable hang from the branches of the trees; and a profusion of wild flowers give colour to the scene. At one point, where the valley narrows, the path ascends several hundred feet to a projecting rock crowned by a small chapel, and then, descending again to the river, crosses to the rt. bank.

Soon afterwards a lofty precipice, rising a thousand feet or more out of the luxuriant vegetation, comes into view. Its summit is capped with pines, and in a cavern half way down its face stand the white buildings of the monastery, flanked on the left by the arches of an aqueduct. The valley is shut in by rugged mountains of varied form and hue, and along its bed rush the clear waters of the foaming torrent (trout). The stream is crossed by a covered wooden bridge, and the traveller then ascends many hundred feet, by a zigzag path in the face of the cliff, to the aqueduct where he dismounts. From this point a flight of fifty steps, hewn out of the rock, leads to a massive gateway, through the *guichet* of which permission to enter must be obtained. A flight of wooden steps now leads to a terrace, overhanging the precipice, and at its further end is the entrance to the

Monastery of Sumela, which is dedicated to the Virgin (Panagia), and said to have been founded by Barnabas, a priest, and Sophronius, a deacon, natives of Athens. It was given a charter, and rebuilt by Alexius Comnenus III., of Trebizond, A.D. 1360, and afterwards received a firman from Muhammad II. The church occupies the innermost recess of the cavern. The chancel and apse, of which the outer walls are covered by defaced frescoes, are alone visible from outside. The interior is lighted by glass chandeliers and silver lamps suspended from the roof of the cavern. The internal walls are covered with frescoes and adorned with pictures. At the W. end is a gilt pulpit, and at

the E. end the altar screen, both richly decorated. In the sanctuary behind the screen hangs a small but dilapidated *picture of the Virgin*, said to have been painted by S. Luko. Amongst other relics are the skulls of SS. Barnabas and Sophronius; a piece of the true cross mounted in a richly jewelled frame, and kept in a silver-gilt casket, the gift of the Emperor Manuel III.; a Byzantine MS. of the Gospels; the charter of Alexius III., the firmân of Muhammad II.; and two enormous candles, the remains of five of similar size presented by Selim I.

On one side of the church is a *belfry* with 5 bells, and on the other a sacred spring. In front is a large wooden sounding board, such as is still used instead of a bell in many parts of the country. The *guest chambers* are large, well furnished, and comfortable. A *library* is attached to the monastery. The *kitchen* is worth visiting. The 12 monks are wealthy and hospitable.

Descending from the monastery the traveller crosses the Meramana Su by another wooden bridge, and then ascends by a winding path through a forest of fir, beech, sycamore, alder, hazel, and mountain ash, with an undergrowth of rhododendrons and azaleas. Flowers of the lower Alps, primroses, crocuses and ferns, carpet the ground. The path becomes steeper and hardly visible before it reaches the crest of the hill, whence there is a fine view to the N. and N.E. over the Black Sea and the mountains of Lazistan. It then descends, winding round the E. side of the *Kazikli Dag*, to *Tash Keupri*, where there is a khân. The truck now passes over a bare, hilly country, and crosses several *cols* before reaching a *cemetery* which contains the tomb of Hajji Vali,—a Turkish saint who gives his name to the place, *Hajji Vali Mezrah*, and the pass. A little further is a *khân* where the night may be passed. From this point it is about 7 m. to *Varzahan*, whence Rte. 67 may be followed to *Bailant* and *Erzerûm*.

ROUTE 69.

TREBIZOND—KOLAT[^] DAGH—TEKKE
—ERZERÛM.

	hrs.
Jevizlik	6
Maden-khân	3
Tekke	5½
Erzerûm by Rte. 67.	

To *Jevizlik* by Rte. 67, and then ascend a narrow spur between the valleys of the Deirman and Sumela by a broad mule track, paved in places and evidently of great antiquity. The path follows the knife-like ridge, whence the deep valleys on either side may occasionally be seen, and runs through forest scenery to a khân and guard-house (2½ hrs.). Here the trees and rhododendrons give place to azaleas, and the track, keeping to the high ground above *Hamsi Keni* (p. 202), reaches the main ridge, alt. 8300 ft. A path to the right leads hence via *Stavri-khân* and *Istavros Boghas* to *Gümush-khânch*. The road now turns E. and the traveller has in front of him the summit of the *Kolat Dag* and, far below to the right, the *Krom valley*, inhabited by Greeks. After crossing the *col*, whence there is a fine view N. and S., the road ascends to *Maden-khân* (½ hr.), a group of buildings only occupied in summer. Here the routes diverge; one to the l., avoiding the basin of the *Kharshut Su*, passes to the N. of the *Wâwuk Dag* and descends by an easy road to *Khaulrak* (p. 203). The other to the rt. reaches the *Krom valley* by a steep descent, and, passing near *Shamana*, ascends the opposite ridge, which it follows S.E. for 3 m.; it then descends by a rough path to the valley of the *Kharshut*, and joins the *chaussée* E. of *Tekke* (5½ hrs.). Thence to *Erzerûm* by Rte. 67.

ROUTE 70.

TREBIZOND, VIA TEKKE AND KÜSSEH, TO ERZINGAN.

	HRS.
Tekke	24
Küsseh	6
Râm-serai	7
Erzingan	2

To Tekke and the bridge over the Kharshut Su (p. 203) by Rtoas. 67 or 69. Then ascend the rt. bank of a largestream that joins the Kharshut Su from the S., and cross it at *Per Ahmed*, and again at *Kuruklu*. The valley is well cultivated and picturesque, and the road is laid out as a *chassée*, but not completed over the *Sipikor D.* At *Kuruklu* the valley forks, and the road, taking the E. branch, rises rapidly, partly through forest, to the summit; it then descends and runs S.E. to a guard-house, beyond which the valley narrows and is wooded on both sides. About 6 m. from the summit the valley opens out, and 1½ m. further is

Küsseh (6 hrs.), alt. 5620 ft. Here an immense upland depression stretches E. and W., having long even slopes partly cultivated, partly wooded on the N., and on the S. hills covered with scrub. After leaving Küsseh, the road crosses an affluent of the *Kelkit Su* by a bridge (1 m.), and runs past *Ujush* (1 m.), to

Sadagh, Satala (3 hrs., Turk.). Here was the station for many centuries of *Logio XV*, *Apollinaria*. The wall and towers on the E. and N. have left considerable remains. The acropolis has been stripped, it lies E. of the village, and on the neck was found, in 1870, the famous bronze head and hand of an *Aphrodite*, now in the British Museum. Built into houses are many inscriptions, Latin

and Greek, and numerous gems and small antiques are found by the villagers. On the hill W. of the village are possible remains of a fort, and rt. of the roads are those of an *aqueduct*. Hence in 1½ hrs. to *Bandolar*, where the road runs S. up a valley to *Sipikor*, alt. 5550 ft., and then ascends sharply to the head of the pass over the mountains that form the N. boundary of the *Erzingan plain*. From the summit a track runs down the W. side of a gorge to *Râm-serai* (4 hrs.), and then on through *Wazgirt* to *Erzingan*. The more direct road, however, crosses the gorge, and following its E. side, winds round a spur, and descends rapidly to *Kuritelek* on the plain. During the descent *Wazgirt*, with its cloth manufactory and hospital, is visible to the W. Leaving the barracks to the W., and passing the village of *Wawer*, the road enters **Erzingan** (2 hrs., p. 249).

[From Küsseh there is an easy road to *Kelkit Chiftlik* (3 hrs.), whence *Erzingan* may be reached by following the stream to *Khascor* and *Pusleh*, and then crossing the mountains to *Yalunuz-bagh* (10 hrs.), in the plain of *Erzingan*, 3 m. N.E. of *Wazgirt*.]

ROUTE 71.

BAIBURT, VIA SADAGH, TO ERZINGAN.

	HRS.
Plur	6
Sadagh Bridge	3
Erzingan	6

From *Baiburt* to *Plur* the road presents no difficulties. After crossing a tributary of the *Ohoruk Su* (1 hr.), it follows the N. spurs of the *Öluk Bel*, and passing *Ksanta* (4 hrs.)

and *Emir*, reaches *Plur* (1 hr.), a Turkish village situated in a small cultivated plain surrounded by low hills. Hence there is a path (rt.) to *Kelkit Chiftlik*. The road continues S. up the plain, which, above a spring and two mills, becomes a narrow valley; it then passes *Küküllü*, in a valley (rt.); a fountain at the junction of the road from *Terjan* (L.); *Yakub-abdul* (L.) and *Chorosma* (L.). It now crosses the low hills separating the *Choruk* from the *Kelkit*, and runs down a broader valley to the bridge over the *Kelkit Su* (*Lycus*) opposite *Sadagh* (3 hrs.). From *Sadagh* to *Bandolar* and *Erzingan* by Rte. 70.

Falkos it crosses the valley of the *Yambolu Su*, up which there is a mountain track over the *Kazikli D.* (p. 207) to *Baiburt*, and then runs over an alluvial plain to

Surmeneh, *Susurmaena* (7 hrs.), at the mouth of the *Surmeneh Su*, anct. *Hyssus*. *Hyssi portus*, afterwards called *Susarmia* and *Susurmaena*, was a place of importance, fortified, and garrisoned by the *Cohors Apuleia Civium Romanorum*. The town, from which there are tracks to the *Kazikli D.*, is reached in flood time by ferry—the animals swimming, and the baggage crossing by boat. 1 hr. beyond *Surmeneh* are *Asin Dere*, and the roadstead of *Komorgan*, or *Yeni Surmeneh*, whence petroleum from *Baku* is carried by a direct road to *Baiburt* (p. 203). There is a large trade in porpoise oil with *Trebizond*, the porpoises being netted. The road continues past *Charshimahuri* (weekly market), and *Tersane Iskelesi* to

ROUTE 72.

TREBIZOND—RIZA—ISPIR—ERZERUM.

	HRS.
Surmeneh (<i>Susurmaena</i>)	7
Off	5
Riza (<i>Rhizus</i>)	6½
Jimil	13
Kyan	10½
Tifnik	13½
Erzerum	3

On leaving *Trebizond*, the road passes the *Erzerum chaussée* (Rte. 67) and the *Petroleum Dépôt*; and, after crossing the *Deirman Su*, follows the coast through orchards, olive groves, and corn-fields to *Yomura*. From this point a path leads S. up a wooded valley to the district of *Santa*, which lies below the *Kolat D.* (p. 207), and is almost wholly occupied by Christians. After fording the *Yomura Su* (trout in higher waters), the road runs first near the sea, and then over a hill to *Falkos* (trout). Beyond [Turkey.]

Off (5 hrs.), situated in a valley up which runs a track, open for eight months, with branches to *Erzerum* and *Baiburt*. The Moslems of the neighbourhood, who furnish a large number of *Softas* (students), are said to be fanatical, but the small Greek community living amongst them is treated with great liberality. The climate of this part of the coast is unhealthy, fever is prevalent, and travellers should take small doses of quinine once or twice a day. Crossing the *Off* river, anct. *Ophis*, and following the shore at the foot of slopes thickly wooded with ash, chestnut, alder, oak, maple, poplar, &c., the road enters the picturesque valley of the *Kalopolamos*, anct. *καλὸς ποταμός*, here 400 yds. wide (horse ferry). A difficult mountain track runs up the valley to *Baiburt* and *Erzerum*. The road now passes to the S. of *Fiji Burnu*, with its rocks of black conglomerate, and continues over the hills to

Riza, *Rhizus* (6½ hrs.), the capital of *Lazistan*. In the time of Justinian

Rhizus was a place of some importance and was strongly fortified. The small modern town lies on the shore, and is hemmed in by wooded heights, above which rise the peaks of more distant mountains. Amidst the luxuriant foliage of the lower slopes nestle homesteads and villas, which are largely occupied in summer by visitors seeking an escape from the oppressive heat of Tiflis and other towns S. of the Caucasus. The *bazâr* is small and poor, but Riza is noted for its scarves and linen cloth. In all the adjacent valleys flax is grown and bleached, and fruit, including orange, lemon, and olive, is largely cultivated. The climate, in marked contrast to other places on the coast, is healthy.

The road now turns N. into the mountainous district of *Lazistan*. This region, which formed part of the kingdom of Pontus, is bounded on the N. and E. by the *Choruk Su*, and *Acampsis*, and consists of a lofty, intricate chain of mountains, the and. *Pargudres*, that runs parallel to the coast. Its inhabitants, the *Lazis*, belong to the Georgian branch of the Caucaso-Thibetan race, and their language is allied to the Thibetan, or, more nearly, to the Georgian and Suan. Like all mountaineers they possess a fine physique, and, as a rule, are short, thick-set, and broad-shouldered. In character they are warlike, brave, independent, and enterprising, but revengeful and cruel. Secluded in their mountain fastnesses they have never been absolutely subdued, and, like the Dersim Kurds (p. 250), they are a race apart. They are successful smugglers, and the small armed bands which carry on the contraband to lawless trade, far beyond the limits of Lazistan, are always prepared to fight their way through all obstacles. The *Lazis*, strange as it may appear, are skilled tillers of the soil, and every spring hundreds go to Erzerum and other towns to work as gardeners, returning to their homes at the end of autumn. Those employed in this manner are conspicuous for their quiet, orderly behaviour, for their industry, and for their honest, straight-

forward dealing. The costume of the men consists of a short brown homespun jacket, with tight sleeves, and loose knickerbockers of the same material, fitting tightly to the lower part of the leg, which is generally bowled. A white linen turban is worn on the head, and a belt round the waist, with a pouch containing various instruments, amongst which the Laz dagger, with its curiously constructed hilt, is seldom absent. In some cases a couple of old flint pistols are included; and the equipment is sometimes completed by strapping across the back a long rifle, with a short curiously worked stock.

There is no great caravan road from Riza to the interior. The shortest route (pack-animals take a longer round) follows an old and partly paved path which leads over a spur S. of the town to the *Amfor Dere*, through which a broad torrent finds its way to the sea E. of Riza. It then runs S. to a mosque at the junction of two streams, and, crossing these, climbs the ridge that separates the Potanina district from the upper part of the *Sidos Dere* (trout), and the *Asforos Dere*. Here the main track from Riza is joined, and the well-worn path ascends to a stone *Khân* (7½ hrs., alt. 6300 ft., situated amidst a forest of fir, above the *Pochukhin Su*, a tributary of the *Asforos*). The scenery here is very fine, and not unlike that of the Kolat D. (p. 207). On leaving the *khân* the path follows the ridge for some distance, and then crosses to a knife-edged ridge on which is a *yaka*. Here a track runs 1 to *Hemshin*. The path now descends to a border of the Kalopotanians, and crosses a col to an open grassy valley running E. and W. on which, on the banks of a trout stream, is

Jimil (5½ hrs.), a village of wood houses. After crossing the torrent by a wooden bridge, and ascending a steep valley for 4 m., the road ascends to the main col, which is reached after 1 hr.'s steep climb, possibly (certainly to the end of June) through deep snow. Another track over the pass

runs by a lake (E.). After descending a very steep slope, the road turns l. down the valley. Here it is joined by a winter road from Riza to Ispir by the Kalopotamos valley, Mudirich, and Chok-ser. Descending the valley, and crossing the boundary between the Trebizond and Erzerûm Vilâyets, the traveller sinks deeper into the mountains. After passing *Chabans* (L.), the valley becomes a rocky gorge, and the road crosses and recrosses the stream by bridges. Beyond *Nakh-shier*, the valley of the Choruk Su is entered, and a bridge over a wide deep chasm is crossed to

Kian (10½ hrs.), a large Moslem village surrounded by gardens. Hence a road runs E. along the l. bank of the Choruk Su to Ispir (p. 214). After a short descent the Choruk Su is crossed by a bridge of two spans, whence it is 1½ hrs. E. by the rt. bank to Ispir (Rte. 74), and 15½ hrs. W. to Baiburt (p. 203). The direct road runs S. up a narrow valley past *Hor-tum*, and ascends very steeply to a bare col, from which there is a striking view, looking N., of the magnificent mountain-range which has just been crossed. The descent is at first easy and then steep to

Kara-kaya Bridge (3 hrs.), whence the broad open valley, in which are the head waters of the Choruk Su (trout), runs W. to Baiburt. Near the bridge are the ruins of *Vana-shier*. The road passes a ruin sculptured in stone (there are several in the neighbourhood), and crosses the watershed by an easy ascent. The district is here volcanic; there are numerous extinct craters in the vicinity, and a curious group of seven lakes, one of which is full of lake trout. The road now runs over an open grassy country, the height, passing the village of *Ispir*, *Shok-lard*, *Erzephra*, and *Kiz* (1) to *Er*, and ascending by a steep rising to the head of the pass from which the lake and stream of *Erzerûm* are visible. Descending a steep slope to the S. slope of the pass, the Kara Su is crossed

at *Tifalik* (10½ hrs.), and thence the road is easy to

Erzerûm (3 hrs.). See Rte. 17.

ROUTE 73.

ERZERÛM - TORTUM - ERZIN- ARTVIN - BATUM.

	hrs.
Shipet	7
Vikhik-kaput	7
Is (Tortum lake)	8
Erzin	8½
Mount Killian	4
Artvin	12½
Batum	11½ (all v.)

This route runs through some of the finest scenery of the country, and passes two of its best preserved ruins; there is excellent trout fishing in the upper waters of the Tortum; and fine shooting. Travellers proceeding from Erzerûm to Tifalik, or vice versa, who are not prepared for time, are strongly recommended to send their heavy baggage by the steamer, and follow this route to Tifalik, with rod, gun, and shooting loads; and then, after visiting Mount Killian, to turn W. by Rte. 74 to Baiburt. *Zeiglatko* should be taken.

From Erzerûm follow Rte. 74 to *Kizil-yuzuk*, and about 1 hr. beyond it leave the Rte. and go S. to *Erzin*, 1 through *Kizil Killian* across the watershed to *Artvin* (1) hrs., in an open valley near the head waters of the *Kizil Killian* Su. From *Artvin* a road runs down the valley of the *Kizil Killian* Su, where, in 1880, the village of *Kaplanli* was situated in a hamlet, in *Kizil Killian* (p. 11) of a valley. Thence 1½ hrs. to *Er*, and on reaching *Er* by 1½ hrs. of landward

ram), or the river followed to its junction with the Tortum Su.]

Leaving Shipak, a col, 7375 ft., is crossed (fine view), and then, keeping to the L, there is a rapid descent to Sagher, alt. 4825 ft., a Moslem village on the Tortum Su. There is good trout fishing up and down stream, and shady camping grounds can be found in the gardens. A basket of 40 or 50, including several 2-pounders, represents a fair day's sport. Up stream the river, which runs through a rocky gorge with precipitous sides from 1000 ft. to 1500 ft. high, can be fished as far as Pocheniz, about $4\frac{1}{2}$ m. The scenery is grand, and, where the pinnacles of conglomerate are capped by slabs of trap rock, singularly striking. Down stream the river, now running through verdant meadows interspersed with gardens and orchards, can be fished to its junction with the Nihakh Su, below which there are no trout.

From Sagher a road runs down each bank of the river through this fertile oasis, in which maize, vegetables, and fruit are largely grown. On the steep hills, on either side, rock partridges are numerous. The Moslem villagers of this district are tall, stalwart mountaineers, who wear the peculiar dress of their neighbours, the Lazes. They are hospitable, but poor, and live principally on fruit and maize, seldom touching meat of any kind. At the beginning of summer they leave their villages in the valley, to avoid the great heat and unhealthy climate of the lower ground, and resort to their summer pastures, *gaidas*, in the mountains. Keeping to the L bank the track passes

Tortum (3 hrs.), at the foot of a rocky eminence, crowned by the ruins of *Tortum Kaleh*. It then runs through *Mehrekem*, and crosses to the rt. bank of the Tortum Su, immediately above the point at which the muddy waters of the Nihakh Su join that river. A narrow gorge, between abrupt hills, from 1500 to 2000 ft. high, is now entered, and the

road crosses and recrosses the river. After passing the old archway of *Kikaa Kapusi*, and the ruins of *Abernes Kaleh*, we reach the small hamlet of

Vikhik-kapusi (4 hrs.), alt. 3727 ft., situated at the junction of the *Uduk Su*, and opposite *Sidi-vakus D.* On a low hill to the N. are the ruins of a small chapel. From this place an excursion should be made up the valley of the *Uduk Su* to the ruins of the *Church at Khalja*. The path follows the first affluent on the rt.—the track up the main stream is the winter road to *Mamas* (p. 214), and *Ersis*—and in $1\frac{1}{2}$ hrs. reaches the church, which is surrounded by walnut and other trees, and is in a fine state of preservation. It is cruciform, with a bema at the E. end, and a cupola, roofed with green and red glazed tiles, in the centre. In the interior are frescoes and other ornament, now much defaced. On the S. side are small cloisters. On either side of the church are two detached chapels or tombs, and the whole is enclosed by an old stone wall. The date of the church is unknown, but its existence shows that there must at one time have been a large Armenian population in these secluded valleys. The nearest Armenian village now is *Verin K.*, about 4 hrs. up the valley of the *Uduk Su*. Between 1881–83 the rich vegetation in the valley was covered by a sea of stones brought down by a great flood, and almost entirely destroyed.

From *Vikhik-kapusi* the track follows the stony bed of the *Tortum Su*, or a path, cut in the precipitous rock, so narrow that donkeys are used for the fruit and wood traffic in preference to horses or mules. In $\frac{1}{2}$ hr. a remarkable bridge is passed, indicating the former existence of a better road, and $\frac{1}{2}$ hr. farther, on an eminence in an amphitheatre of rocks, are the ruins of *Agushen Kaleh*. Lower down the gorge opens out, and here is a cluster of villages known as *Azort*, whence a difficult mountain path leads to *Azort Yarlasi*, and thence *via* *Ardoat* to the frontier and *Nariman* (p. 219). The

track now crosses to the l. bank, and passes *Jala* (l.) and *Eskitsor* (rt.) before reaching

Is (3 hrs.), alt. 3257 ft., a village noted for its peaches, at the S. end of the Tortum Lake, *Deniz-bashi*. The lake which is about $2\frac{1}{2}$ m. long, and from 800 to 1200 yds. wide, was formed by a landslip some 200 years ago. It is surrounded by precipitous mountains, capped with pine forest; and its picturesque shore, broken into numerous small bays, make it one of the most beautiful spots in the country. The river runs out at the N. end, and about $\frac{1}{2}$ m. beyond it, falls over a cliff about 125 ft. high. To reach this waterfall, a primitive boat, consisting of two trunks of trees hollowed out, and connected by wooden transoms forming a deck, must be obtained from *Sikhik*. The boat is used to convey the fruit caravans across the lake; it is propelled by two long sweeps, and the transit to the N. end takes about 4 hrs. On landing the l. bank of the river is followed through fine scenery to the falls, whence can be seen to the N.W. the mountain from which the land slipped. The best view of the falls is from the valley beneath, which can be reached by a path on the l. On the rt. bank, at the foot of the falls, is the village of *Tev*, and just below it the river enters a short gorge, *Keupri Düzi*, which is worth visiting. In the shale below the lake large ammonites are found. On the return journey the beauty of the scenery is much enhanced by the evening lights. N.B.—A Zaptich should be left with the boat during the visit to the falls, otherwise it might disappear.

On leaving Is the path crosses the Tortum Su, and runs W. up a fine gorge between *Wank D.* and *Kialet D.* to **Eushk** (1 hr.). About $1\frac{1}{2}$ m. further are the ruins of the *Monastery of Eushk*, which seems to have been specially designed for the position it occupies, so well does it harmonise with the surrounding scenery. The church is cruciform; 102 ft. long,

and 43 ft. wide at the transepts. The capitals of the columns are poor, the bases are better finished. In the apse an altar of stone is still *in situ*. Over the porch on the S. side, two winged figures, and an eagle, with a lamb in its talons, are sculptured; and on the E. side of the S. wall are five figures about 5 ft. high. The two outer figures hold representations of the church in their hands. The central tower is circular, with a conical roof of brown unglazed tiles. There is no inscription to give the date of this interesting building.

The track now ascends steeply, and partly through pine forest, to the pass over the *Dieri D.*, 8176 ft.; it then turns nearly due W., and descends abruptly to *Ersis Yailasi*, 5536 ft., a collection of log huts which might have been transplanted from Switzerland. The view of the Lazistan mountains through the gorge to the N. is also thoroughly Swiss. The valley is now followed to

Ersis ($4\frac{1}{2}$ hrs.), alt. 4215 ft., the chief place of the Giskin Kaza. The local Bey, who has a fine konak, is noted for his hospitality. The track descends by zigzag, through pine forest, to the valley of the Choruk Su, and crosses the river, here a succession of rapids and pools, by a wooden bridge to *Petegrek*, 2090 ft., a straggling Moslem village on the l. bank. Near the bridge are the ruins of a castle. Vines and rice are grown on both sides of the valley; and wine, which is sold to the R. C. Armenians in the vicinity, is made. The climate is unhealthy and feverish. Following the l. bank of the Choruk for $1\frac{1}{2}$ hrs., we reach

Deurt Kilisse (4 hrs.), where the ruins of a castle, and small chapel, on a precipitous rock beyond the valley, are striking features in a landscape of great beauty. On the rt. bank is *Ojik*, and high up, in the mountain above, there are rock-hewn dwellings in the many-coloured sandstone. Hence there are rough tracks, one by the valley, and another over the moun-

tains through *Besh-angel*, *Mulgur*, *Chorda*, and *Shaldishim*, to

Artvin (13½ hrs.), a small Russian town inhabited by about 5000 R. C. Armenians. Here the Choruk becomes navigable, and laden boats leave frequently for Batûm, making the journey in one day. A well laid-out bridle-path leads to *Borchka* (24 v.), whence there is a good carriage-road to Batûm. The latter, after passing *Ajaris Skala* (16 v.) at the junction of the Ajaris and Ochoruk, follows the gorge, past *Yelga*, to *Kapan-dibi*, where there is a landing-stage. Hence over a partly cultivated plain to the foot of the *Kakhaba* range, and between the marshes to

Batûm (13 v.), at the E. end of the marshy plain through which the Choruk flows. It is backed by the pine-clad ridge of *Kakhaba*, whence there is a fine view of the town, the harbour, and the mountains to the S. Batûm was ceded to Russia by the Berlin Treaty, and since its cession it has been strongly fortified. The town, which consists of a long street facing the sea, is divided into two quarters: that on the E. is inhabited by Russians, Armenians, Georgians, and Greeks; that on the W. by the Moslems. In the latter quarter, which, owing to its proximity to the marsh, is unhealthy, are the *bazâr*, a mosque, and several cafes and *kâhânas*. The harbour, though small and insecure, is the only one on the S. side of the Black Sea; two moles are being constructed on the N.E. to protect it from the back-wash of the Choruk current. The climate is damp and unhealthy, especially during summer, and precautions should be taken against fever. There is a fair export trade in timber, hides, wax, and honey.

ROUTE 71.

ERZERÛM - ERZIS - ISPIR - BAIBURT.

	hrs.
Krals, by Rte. 73	22½
Ispir (Sber)	11
Kara-agach	8½
Baiburt	8½

Follow Rte. 73 to *Erzis* (22½ hrs., p. 213), where the path turns W. and, after passing the ruins of a castle, crosses a col, 6715 ft., to *Tungenz*, in a valley running to the Choruk. Su. 1½ hr. down the valley is *Nefsi Gâkin*, where are the ruins of a castle. Beyond *Tungenz* the rocks are greenstone, porphyries, and columnar basalt, and the scenery is very beautiful. The path runs over rough broken ground to *Churgenis*—a village consisting of scattered groups of log huts, —*Tanzort*, picturesquely situated under an enormous mass of granite, and *Fidlik*, where the country becomes more open. From the last place there is a path to *Khakho* and the *Tortum* Su. (p. 212). A ridge of red sandstone, clothed with pines, is now crossed to

Zagos (6 hrs.), alt. 5158 ft., a Moslem village in a narrow valley falling to the Choruk. The path now lies between a limestone and a red sandstone hill, and, after crossing a col, 6458 ft., and passing *Mamas* (bridle paths to *Vikhik-kapusi* (p. 212), and *Erzerum*), and other hamlets rt. and l., reaches *Varkon*. 1½ hr. further is

Ispir, *Sber*, Arman. *Simpatakitis* (5 hrs.), alt. 3858 ft., a small town on the rt. bank of the Choruk, at the point where the river enters a deep gorge. It is the seat of a *kamukam*, and was once a place of importance as the centre of a rich mineral district. There are said to be silver mines at *Kian* (1 hr.), *Kojuktur* (6 hrs.), *Suleimanlar* (4 hrs.), and *Semarik* (4 hrs.);

copper mines at Ekişir (7 hrs.), and coal at Ohurmoli and Karakan (5 hrs.). The old castle which dominates the town is the only place of interest. On some of the gateways are Cufic inscriptions. The road now follows the rt. bank for $1\frac{1}{2}$ hrs. to the bridge over the Choruk, across which runs the road from Erzerûm to Kian and Riza (Rte. 72). 1 hr. higher up the river is another bridge, and here a path leads S. to the *Monastery of Surp Hôr-hunnes* (uninteresting). Further on are the ruins of a castle, to the l. of which is *Semarik*. Here the road leaves the river, and ascends through bare, open country to the Moslem village of

Norkiakh ($5\frac{1}{2}$ hrs.), alt. 4908 ft. Above this point the narrow valley of the Choruk opens, and is extensively cultivated. [From Norkiakh there is a road *viâ* Akpunar (5 hrs.), Mileni (4 hrs.), Ishpunar (3 hrs.), and Haik (1 hr.), to Baiburt ($1\frac{1}{2}$ hrs.).] The usual road runs over hilly ground to Kara-agach (3 hrs.), and *Khozatpur*, a ruined village, whence a path runs over the mountains *viâ* Takht to Baiburt. The road continues over the hills to

Pigehi ($4\frac{1}{2}$ hrs.), about $\frac{1}{2}$ m. from the Choruk, and opposite *Agunsos* on the l. bank. It then runs up the valley, through much cultivation, to the Armenian village of *Haik*. Here fruit-trees have disappeared, and the people are great bee-keepers, sending honey to Erzerûm and other places. Near this the *Berna Su*, flowing from the W. through a wide well-cultivated valley, joins the Choruk. From Haik the road skirts the plain, and follows the Choruk south through a gorge to

Baiburt (4 hrs., p. 203).

ROUTE 75.

ERZERUM—KARS—ALEXANDROPOL—TIFLIS.

	IRK.
Hassan-kaleh	6
Kara-urgan †	11
	VERSTS.
Sarikamish	35
Kars	57
Alexandropol	82
Kara-kilise	62
Delljan	36
Karavanseral	32
Akstafa	30
Tiflis, by Rail	70

This route follows, from W. to E., the great military road from Tiflis to the Turkish frontier, and would be one of the principal lines of Russian advance in another war. From Akstafa to Kars there is a first-class metalled *chaussée*; from Kars to Sarikamish there is a partially metalled *chaussée*; and from Sarikamish there are well laid-out unmetalled roads to Barduz, Kara-urgan, and Kara-kurt on the frontier. Between Kara-urgan and Hassan-kaleh the road, in Turkish territory, is an unmade cart-track.

Follow Rte. 79 to Hassan-kaleh (6 hrs.), and then either keep to the road by *Keupri K.* (p. 222) and *Ardost*, or cross a series of spurs, falling to the Araxes, to Zanzakh (10 hrs.) in an open valley $1\frac{1}{2}$ m. to the rt. of the road. Continuing past *Sinamir* (l.), there is a short steep ascent to the *Zevin plateau* 6600 ft.—a strong position which was successfully held by the Turks when attacked by the Russians on the 25th June, 1877. Descending from the plateau by a steep zigzag path, the river is crossed at *Zevin*, where are the picturesque ruins of a castle. The track then turns l. up the valley to the Turkish frontier post at *Issi-su*,

† From Kara-urgan the distances are given in versts; 1 v. = $\frac{1}{2}$ m.

and soon afterwards Russian territory is entered at the Custom House of

Kara-urgan (4 hrs.), where passports are examined. The accommodation is bad. Hence a carriage-road runs up the valley to *Sir Busan*—a Greek settlement since the war of 1877—and then, after climbing the bare slopes of the *Soganli D.*, enters the *Soganli* forest. In summer the horses are attacked by a large fly, which keeps to the shade of the pine-trees, and care should be taken, when passing through the forest, to tether the horses, when halted, in an open glade. The district is volcanic and large blocks of obsidian may be seen by the side of the road. After crossing the *Soganli D.*, and passing a track up the *Baluk Dere* to *Barduz*, and the Greek village of *Khân-dere*, another pine-clad ridge is crossed to the picturesquely situated village of

Barikamish (35 v), alt. 6180 ft., where *troikas* can be obtained to continue the journey. The village consists of one straggling street, and a small *bazâr*. Above it are large unfinished stone barracks and well laid-out hut barracks and offices. An open uninteresting country is now traversed to *Kara-hamza* (P.S.) just beyond the Armenian village of the same name, and

Bayli-Ahmed (35 v, P.S.), whence there are roads to *Barduz* and *Olti* (p 219), and a track to *Ardahan*. The undulating plain of Kars, once thickly populated, is now entered. In 1880-81 the Moslem population emigrated westward *en masse*, and many of their villages were occupied by Greeks from *A Minor*, who were granted favourable terms by the Russian Government, or by *Molokani*—a religious sect driven by persecution from their home in the Caucasus. The *Molokani* have no baptismal rites, and they build no churches. They are steady, quiet, and industrious, and the use of intoxicating liquors and tobacco is forbidden. They make most of the waggons in

the country, and build neat wooden houses. They are good agriculturists, some of them using English iron ploughs, and each house in their villages has its farm-buildings, farm-yard, and garden. The *Molokani* have ugly, irregular features, and long straight light hair. In manner they are gentle, and they get on well with Greeks and Armenians. After traversing the Kars plain, and passing *Vladi Kars* (*Molokani*), we approach the heights above the town, which have long been visible, and, following the road to the 1, enter

Kars (22 v), alt. 5800 ft. The town is situated in a deep gorge, on both banks of the *Kars Chai* (a tributary of the *Arpa Chai*), which is spanned by three stone bridges. Above it is the old citadel. Kars is memorable for its gallant defence, during the Crimean War, by Gen. Sir Fenwick Williams who, after repulsing an attack by the Russians on the 29th of Sept, 1855, was obliged to capitulate on the 28th of November. In 1877 it was again captured by the Russians, and it was definitely assigned to them by the Treaty of Berlin. The improvements since made in the fortifications, and the attention given to the development of the communications, show how fully its strategic importance is recognized by its new masters. With the exception of planting some indifferent gardens on the banks of the river, and establishing some poor inns, little has been done to improve the condition of the town, which remains much as it was before the Russian occupation. The official quarter is on the 1 bank of the river. [N.B. Travellers not provided with a proper order for horses, *podorajna*, should obtain one at the government office. If a "double-sealed" *podorajna* (p 199) cannot be obtained, it is better to hire a two-horse phaeton for the further journey.]

[Routes from Kars. 1. *Kars Aug-kuman Igdir Bayezid* (about 117 v.). The road, a good one throughout, passes under the isolated hill of *Ak-baba D.*,

and through *Charmalu* (20 v., P.S.), situated in a valley falling to the Kars Chai. It then leaves the river and, passing two "Sugar-loaf" mountains (rt.) crosses a ridge to *Upper Kemerlu* (20 v., P.S.). Thence it descends to *Lower Kemerlu* (16½ v., P.S.) in the valley of the *Bayam Su* and, crossing the *Araxes* by an iron bridge, ascends to *Kaghisman* (15 v., P.S.), a military station surrounded by fruit gardens. The population, 3300, is principally Armenian. There are barracks, military buildings, and magazines. The road continues to *Ak-chai* (10 v.), *Kulp* (24 v.), where are extensive mines of rock-salt, and *Igdir* (25 v.), whence it is 10½ hrs. by Rte. 80 to *Bayezid*. N.B.—At the junction of the *Arpa Chai* with the *Araxes*, N. of *Kulp*, are the ruins of *Erorandashat*, and there are other interesting ruins between that place and *Ani*.

ii. *Kars — Kaghisman — Delibaba*. (117 v.). From *Kars* to *Kaghisman* (71½ v.) by (i.), and thence by a mule-track, in places difficult, to *Kara-vank* (monastery), *Tash-oghlu Zarab-khâneh*, *Bash Keui* (Russian frontier post), *Kara-kilisse* (Turkish post), *Jerason* and *Dodu* to *Delibaba* (Rte. 79).

iii. *Kars — Toprak-kaleh*. See p. 223.]

Leaving *Kars* the road runs down the deep gorge of the *Kars Chai*, past *Melli K.* (11 v., P.S.), where the *Arlahan* road turns off, to *Zaema* (13 v., P.S.), alt. 5,400 ft., whence there is a track N. to *Lake Chaldir*. The road now leaves the valley, and crosses an open valley to

Parget (17 v., P.S.), whence there is a fine view S. of the *Alaja D.*, on the slopes of which the *Turks* were defeated, 16th of October, 1877, in the battle that decided the fate of the campaign in *Asia*. Descending again to the valley of the *Kars Chai* the road crosses the river at the *Shahin* bridge, and follows the gorge down to *Argeena* (22 v., P.S.) Here the road leaves the river, which runs away S.E., and after about 13 v. turns N. up the valley of the *Arpa Chai*, which is crossed by an iron bridge shortly before reaching

Alexandropol, Turk. *Gumri* (19 v.),

alt. 4850 ft., a well laid-out town to the E. of a strong fortress of the same name. The inhabitants are chiefly *Armenians*, and the principal object of interest is the modern *Armenian church of S. Gregory*, built on the model of the largest church at *Ani* (p. 220). It is a handsome building of red and black stone, with elaborate ornamentation. The fortress contains barracks for 4000 men, supplies of military stores, and a large but uninteresting church. There is a fine view, E.S.E. of the lofty isolated *Alageuz D.*, 13,450 ft.

[*Alexandropol — Echmiadzin — Erivan*. (i.) The summer road (122 v.) passes E. of the *Alageuz D.* and runs over a black volcanic district through *Yeni Keui* (27 v.), *Bash-abaran* (16 v.), *Kara-kilisse* (21 v.), and *Echmiadzin* (40 v., see p. 227), to *Erivan* (18 v.). (ii.) The winter road (118½ v.) passes W. of the *Alageuz D.* and runs through *Khorut* (17 v.), and *Mastara* (21½ v.) to *Sardarabad* (39 v.), beyond which lie the ruins of *Armavir* (p. 227). Hence to *Echmiadzin* (28 v.), and *Erivan* (18 v., see p. 228).]

At *Alexandropol*, a phaeton can be obtained for the journey to *Akstafa* or *Tiflis*. Crossing the plain to *Akbulak* (22 v., P.S.), and *Amamli* (21 v., P.S.), the road descends to the valley of the *Shish-khân* river, and follows it to

Kara - kilisse (19 v., P.S.) at the edge of a forest. Here travellers by phaeton usually pass the night, sleeping, in summer, in their carriages to avoid the vermin in the station house. The character of the country now changes, and the way lies through beautiful wooded scenery to the head of the pass over the *Borkiaff D.* The descent on the E. side through *Hamsochiman* (18 v., P.S.) to the large picturesque village, and military station of

Delijan (18 v., P.S.) is even more beautiful. The road continues to

descend rapidly by a fine succession of zigzags, through grand scenery to *Tars-chai*, and *Karavanserai* (32 v., P.S.) in the valley of the Akstafa Su. The next stations are *Uzun-tala* (17 v.) and

Akstafa (13 v.), a station on the Tiflis-Baku railway, whence the traveller can reach Tiflis, by rail, in 3 hrs. The post road from Akstafa runs up the valley of the Kur through an uninteresting country peopled by *Terekmen*s who wear the *Kara-papal* (mushroom-shaped fur hats), and live in underground houses, like the people of the Kurdistan plateau. The stations are *Forakk*, *Sal-oghlu*, *Krasai*, *Mosti*, *Alghet* (41 v.), *Zagluja*, *Sagan-lug*, and

Tiflis (45 v.). Pop. 190,000. The seat of the government of the Caucasus, and the residence of the Governor-General. It is built on both sides of the wide gorge in which the Kur, anct. *Cyrus*, flows. The principal objects of interest are: the Palace of the Governor-General, the Topographical Depot, the Museum, the Public Gardens overlooking the Kur, the Botanical Gardens, the Woronzoff bridge, the mineral springs, the Georgian Cathedral—once the seat of the Catholics of Georgia and now of the Russian Exarch, in which is preserved the cross of S. Nina, the most precious relic in Georgia,—the Armenian Church, the old Turkish fortress *Nari Katch* (fine view), and the Monastery of *Mtatsminda* (S. David) in the church of which *Griboyedof*, the great Russian author, is buried. Articles of gold and silver (*niello*), beautifully worked, and small turquoises can be purchased at Tiflis.

Excursions should be made from Tiflis (i) to the old Georgian capital *Mtskheta* and its celebrated cathedral, 1 hr. by rail, and (ii) to the picturesque town of *Gori*, on the Tiflis-Batumi railway, and the remarkable rock-cut dwellings, and other excavations of a pre-Christian era at *Uplistsikhe* about 8 m. from Gori.

For full information on Tiflis and the railways from it to Batumi, Poti, and Baku, see *Handbook to Russia*.

ROUTE 76.

ERZERÜM—OLTI—ARDAHAN—AKHALTSIKH—TIFLIS.

	MILES.
Har	7½
Id	8
Old†	7
	KILOM.
Pennek	26
Hourt-kilassu	39
Ardahan	34
Akhalsikh	81
Nikhaileva	73
Tiflis, by rail.	

Leaving Erzerüm by the Olti gale, the plain is crossed to *Sonuk-chur-muk*, whence our road skirts the hills on the E., and another, upon in July, passes by *Turcanj* to

Hinsk (2 hrs.). Hence a road, turning the *Deve Boyun* position, runs by *Keshik* to *Tui* and *Kurajuk* (p. 222) in the *Passin* plain. The Olti road continues up the *Gurgi Boghaz*, and after crossing the *Kara Su* by an old stone bridge, passes the *Domlu Su* by a ford at *Kara-govak*, alt. 6209 ft. The latter stream rises high up in the *Domlu D.*, in a large circular pool, 8625 ft., called by the Armenians *Khuchapat*, which is held in great veneration by Moslems and Christians as the source of the Euphrates. The pool can be reached by following the valley to *Geungermez*, or from Hinsk. Beyond *Kara-govak* the road to *Tortum* (Rte. 79) turns off l., and soon afterwards the watershed, 6800 ft., between the Black Sea and the Persian Gulf, is reached.

† From Old, the distances are in versa.

Thence there is a descent over stony hills to

Bar (5½ hrs.) where there are *sulines*. Beyond Bar, the road crosses the spurs, 8497 ft., of the *Karabazar D.*; and then ascends to a narrow limestone ridge whence, looking N. over a chaos of mountains, there is one of the wildest and most beautiful views in the country. We now cross a stony plateau, 9472 ft., and, passing Todan, descend to

Id (8 hrs.), alt. 5122 ft., a prosperous village in the valley of the *Id Su*. [There are roads (i.) *viâ* Liesgaff to Tortum-kaleh (Rte. 73), and (ii.) to Hassan-kaleh (Rte. 79).] Half a mile from Id the road turns N. down the deep narrow gorge of the *Nariman Su*, and, after passing the frontier, enters *Nariman*, situated in a wider part of the valley. Here, or at the Russian post on the frontier, passports are examined. On the l. bank is an old castle. The river is now followed to

Olti (7 hrs.), a small town picturesquely situated in a deep glen, amidst gardens and orchards, and commanded by an ancient citadel. The *post road* runs down the valley of the *Olti Su*, and crosses a spur to

Pennek (26 v., P.S.), on the *Pennek Su*. [*Pennek to Kars* (76 v.). The road runs up the valley of the *Pennek* to Kosur, Arsenek, and Tauskar; and then, after crossing the pass, 9000 ft., over the wooded *Punar D.*, descends by Zeloji K. to Kars.] Leaving Pennek the road ascends to *Panjuret* (15 v., P.S.), and crossing the *Panjuret* pass, 7728 ft., descends to *Deurt Kiliase* (24 v.). Thence it runs through the district of Lower *Giule* to *Komk*, and, after passing through *Baghdad*, enters

Ardahan (34 v., P.S.), a small town on the *Kur*, which was a place of considerable importance under the Turks. In every war between Russia

and Turkey it has been the scene of hard fighting, and, in the campaign of 1877, it was the first place to fall. The old castle on the l. bank of the *Kur* has been dismantled by the Russians, who have erected barracks and store-houses.

[(i.) *Ardahan to Kars* (77 v.). A broad well laid-out road (unmetalled) leaves Ardahan by the valley W. of the *Cilia Verdi* Heights, and, keeping W. of the *Kissir D.*, runs across the summer pasture of the Kurds to the pass, circ. 8000 ft. over the *Gigerchik D.* It then descends to *Kirk-kilisse* and *Jelauz*, and joins Rte. 75 at *Melli K.* (ii.) *Ardahan to Batûm*. The road runs through a difficult country *viâ* the *Yaliniz-chame* pass, *Ardanuch*, and *Artvin* (p. 214).]

There are two roads to *Akhaltzikh*. The old road, 81 v., by *Kar Kiadan*, *Zurmal* (28 v.), *Digvir* (23 v.), and *Vale* (18 v.); and the new road, 88 v., which crosses the *Punsuluk D.*, and runs through *Lower Takin*, *Lower Tamal* (28 v.), *Khanion* (18 v., P.S.) to *Badeln* (22 v.), whence the *Abbas Tuman chaussée* is followed to

Akhaltzikh (20 v.). Thence by Rte. 78 to *Mikhailova* (73 v.); and *Tiflis*.

ROUTE 77.

KARS—ANI—ALEXANDROPOL.

	hrs.
Jala	7
Ani	1
Khushevank	1
Alexandropol	6

The road lies over the plain of *Kars* through *Subatan* (5 hrs.) and *Jala* (2 hrs.) to the ruins of

Ani (1 hr.) on the rt. bank of the

Arpa Chai, anot. *Harpassus*, which formerly separated Georgia from Armenia. In the 5th or 6th century, A.D., Ani became the capital of the Bagratid branch of Armenian Kings. In 637 the Arabs invaded Armenia, and in 887 they conferred a tributary crown on the Bagratid family. In 1046 the King of Ani transferred his capital to the Byzantine Emperor; and in 1063 the town was taken and pillaged by the Seljuk Sultan, Alp Arslan. A few years later Ani was abandoned.

The ruins are situated on a peninsula projecting S. between the Arpa Chai and a deep lateral valley. The town was thus triangular in form, and protected, naturally, on two of its sides. On the third side there were high massive walls flanked by numerous round towers. The walls, which are still in places 40-50 ft. high, are built of yellow stone; and a striking effect has been produced by the introduction of courses, crosses, and ornaments in black basalt. In the walls were two gateways; one to the W. is blocked by fallen fragments. The other, near the centre, which is still open, was a double gate, with flanking towers; on the inner gate are an Armenian inscription and sculptures. The site is covered with the debris of ruined houses, of which about twenty were large public buildings. S. of the centre gate is a large church, built in the form of a Latin cross, and in a good state of preservation. The roof, composed of large slabs of stone, supported on arches, is fairly perfect, but the cupola is wanting. On the walls are many inscriptions. The interior consists of a nave and two side aisles; the arches are round and rest on lofty pillars.

West of the church is a high minaret with Arabic inscription; and farther S. on the edge of a precipice are the ruins of a large mosque with a minaret. On a rocky eminence in the S. angle, which appears to have been surrounded by a wall, are the remains of some small chapels. S.E. of these is another chapel in good

preservation, with the conical roof common to most of the Georgian and Armenian churches. Returning along the W. side of the town, there is first an octagon chapel, 30 ft. in diameter, and surmounted by a dome. The exterior is profusely ornamented with traceries, flutings, and deeply carved twisted moldings. Immediately to the N.E. is another richly decorated church having attached to it a chapel with a beautiful arched roof, divided into compartments filled with mosaics, and having its walls covered with rich carvings and sculptured arabesques. On the edge of the ravine near the N.W. corner of the town are the ruins of an extensive building, several stories high, which is supposed to have been the palace. The highly ornamented gateway, with mosaic patterns in various coloured stones, is still standing.

Many thousand tombs and caverns have been excavated in the sides of the W. ravine, and the interiors of some of them have been ornamented with architectural designs, or rude, ill-carved figures. On the E. side of the town are the buttresses of a high, narrow bridge that apparently spanned the gorge of the Arpa Chai.

1 hr. after leaving Ani we reach the *Monastery of Khosherank*, where quarters can be obtained for the night, and continuing up the rt. bank of the river we enter

Alexandropol (7 hrs.), see Rte. 75.

ROUTE 78.

ALEXANDROPOL—AKHALKALAKI—
AKHALTSIKH—TIFLIS.

	VERSTS.
Shish-tepe	41
Akhalkalaki	56
Aspinza	38
Akhaltsoikh	30
Borjom	46
Mikhailova	27
Tiflis, by Rail.	

Between Alexandropol and Akhalkalaki the road crosses a desolate volcanic district, bare of trees but well watered. The villagers in the S. part of this district are chiefly Moslems and Greeks; those in the N. part belong mostly to the religious sect Douhobortsy, "wrestlers with the spirit," whose tenets are closely allied to those of the Molokani. The stations on the road are *Jelab keni* (28 v.), whence there is a fine view of the Alageuz D.; *Shish-tepe* (18 v.); *Yefremovka* (21 v.), alt. 6500 ft., on the shore of lake Madatapa; and *Bogdanovka* (17 v.), alt. 6100 ft., to the E. of lake Khonchal.

Akhalkalaki (18 v.), alt. 5545 ft., is a military station situated on a narrow strip of the bare plateau, between two deep ravines. Though it is said to have been one of the finest cities of Armenia there are few traces of its former greatness. The citadel, carried by assault in 1828 after a memorable defence by the Turkish garrison, is now a barrack. The population is chiefly Moslem and Armenian. There is a fine view, E. and N.E., of the *Mokri D.*

[There are roads from A. (i.) to Tiflis *via* Lake Toporovan; (ii.) to Kars *via* Lake Childir; (iii.) to Ardahan; and (iv.) to Borjom, passing near Lake Tabiskhuri, and crossing the wooded heights to Tsagveri; this road, which is only metalled from the watershed to Borjom,

is closed about the middle of November.]

Leaving Akhalkalaki the Toporovan Su is crossed by a wooden bridge, and the gorge is followed down to *Abbas Bey* (18 v.), situated about 600 ft. below the level of the plateau. The road now ascends gradually to *Hizia Bavo*s (Georgian), and runs through *Ilisir Heris* (Moslem) to *Khertvis*,—a village, with terraced gardens and orchards, in the angle formed by the Kur, and the Toporovan. It is connected with the opposite banks of both rivers by bridges, and above it is an old castle. Following the rt. bank of the Kur, the road passes an old round tower at *Aspinza* (18 v.), and a Georgian village and church high up on a spur (1.); and crosses the river by a fine bridge, 5½ v., before entering

Akhaltsoikh (30 v.), a military station on a rocky plateau above the Poskov Chai. It was an important town of Georgia, and its inhabitants are largely of Georgian descent. Above the old town, in which is a fine mosque, is a castle; and S. of it is a Russian and Armenian suburb, with a college and library. There is a good trade in silk, honey, and wax; fruit is good and abundant; and maize, wheat, flax, tobacco, and cotton are grown.

[From Akhaltsoikh there is a good road to *Abbas Tuman* (24 v.), the residence of Grand Duke George, brother of the Emperor, in a narrow pine-clad valley. Thence there is a post road by *Bagdad* (88 v.), a primitive Hydro-pathic Establishment, to *Kutais* (50 v.); and another to *Mikhailova* (97 v.).]

After passing several villages surrounded by poplars and fruit trees, the road crosses the Kur by a bridge, near the old fortresses of Azkur and Selesar, and 12 v. further on enters *Stroshno Okon* (32 v.). Here the open country is left, and the scenery improves.

Borjom (14 v.), several villages and

detached houses in a pine forest, is much frequented in summer for its mineral waters. H. I. H. the Grand Duke Michael has a palace here and owns much of the land in the neighbourhood. A railway, which runs down the gorge of the Kur, through a forest of oak, beech, &c., has recently been opened.

Mikhailova (27 v.), whence Tiflis, Poti, or Batûm can be reached by rail.

glimpse of Ararat. The view fairly represents the character of the district that stretches E. and S.,—treeless plains, partially cultivated, shut in by bare mountain slopes. On the steep rocky declivities in the foreground the Turks, under Mukhtar Pasha, made their final stand against the Russians in the last campaign. During late years the Deve-boyun position has been greatly strengthened by the construction of several forts. Descending and fording the shallow Nebi Chai, the Upper Passin Plain, very fertile and 5-6 m. wide, is crossed to *Karujuk*, and

Hassan-kaleh (6 hrs.), the chief town of the Passin Kaza. It is an old walled town, at the foot of a spur, projecting from the mountains to the N., on which is a mediaeval castle, once of great strength. On the opposite side of the Nebi Chai are *hot springs* (sulphur and iron), two of which, temp. 105° F., are much frequented by bathers for their medicinal properties. The road keeps to the N. side of the plain as far as **Keupri K.** (2½ hrs.), where the Kars road (Rte 75) turns off E., and, a little further, crosses the Araxes by a fine stone bridge of 6 arches, *Choban Keupri*. It then runs for six hrs. over the Lower Passin Plain, passing *Amrakun*, *Kharoveran*, and *Koman-sor*, to the mouth of a gorge in which, 1 m. up a side valley, is

ROUTE 79.

ERZERÛM—BAYEZID—TABRİZ.

	hrs.
Hassan-kaleh	6
Delibaba	9½
Zeldikan	9½
Kara-kilisse	8
Diakir	10½
Bayezid	6
Kara-akch	10½
Khot	10
	<i>PARS.</i>
Tabriz	23½

† The *sarakli* is from 3½ to 4 Eng. m.

The caravan route to Persia is open in winter, but it is intensely cold, and heavy snowstorms and "blizzards" are not uncommon in the passes. Winter travellers are recommended to wear fur-lined boots, and have their stirrups covered with felt. Accommodation and supplies are alike indifferent.

Leaving Erzerûm by the Kars Gate, the road runs between the Palen-taken D. (rt.) and some fortified heights (l.), and passing a track (l.) to the Monastery of Lusavorich, crosses the *Deve-boyun*, "camel's neck." Pass. From the summit there is an extensive, but dreary view E. over the Passin Plain, and occasionally a

Delibaba (7 hrs.), a small village, whence a track runs E. to Kara-kilisse (the Turkish frontier post), 4 hrs., Bash K. 1½ hrs., and Sarikamish, 11 hrs. Returning to the gorge, the road runs between lofty rocks of fine colours, and in 1½ hrs. passes a valley up which a track runs E., *via* Chat, to Melik Suleiman in the Alash-gord valley. At *Eschik Elias* (kurd), where the Russians suffered a reverse during the last war, the road is joined by two mountain-tracks from Choban Keupri, one of which passes by Haudar Kom, and immediately S. of the Yazili Tasa—a lofty crag, on which there is a cuneiform inscription.

From Eshek Elias there are two roads : one, the military road, *Askiar Yoli* keeps to the rt. ; the other, from which a track leads rt. to Khinis, runs by *Dahar* (4½ hrs.), where the Turks were defeated, 16th June, 1877, and over the pass, 7850 ft., to *Kurd Ali*, in the valley of the *Sharian Su*. Further on the roads rejoin and run down the valley to

Zeidikan (5 hrs.) in the *Alashgerd* plain, a district that suffered terribly from the ravages of war in 1829, 1854, and 1878, and from the famine of 1879-80.

[(i.) *Zeidikan to Melasgerd* (p. 231). 16 hrs. The road runs through several Yezidi villages. (ii.) *Zeidikan to Kaghisman*. Over the plain to *Mollah Suleiman* and *Toprak Kaleh* (8 hrs.), the chief town of the *Alashgerd* district, above which are the ruins of an old castle. The population is Armenian, and on a stone built into the Armenian school is a short cuneiform inscription. A track crosses the range to the N. by a pass between the sharp cone of *Kénasse D.* (1.), a lofty pyramid 5000 ft. above the plain, and the *Igri D.* (2.). The descent on the N. side is very difficult. From *Kaghisman* there is a good road (p. 216) to *Kars*.]

The *Bayezid* road crosses the *Alashgerd* Plain to *Kara-kilisse* (6 hrs.), the seat of a *Kaimakam*, and noted for its carpets and felt. 1 m. to the S. the *Murad Su*, after receiving the *Sharian*, turns S., and a road runs down its rt. bank to *Asmer* and *Melasgerd* (p. 231). We now ascend the narrow valley of the eastern arm of the *Euphrates*, auct. *Arsanias*, called *Murad Su*, from the numerous khâns, bridges, and roads built by *Murad IV.* in the district through which it runs. The road keeps to the rt. bank, through *Yunja* and *Kazi*, and passes *Sofian*, *Gerger* (Persian), where the *Alashgerd* plain ends, and *Gelasur* on the l. bank, before entering

Tashli-chai (6 hrs.), a village of Persians. [*Tashli-chai to Kara-bulak* (15 hrs.). After following the *Bayezid* road for 1 hr., the track turns off l.,

and ascends to the Kurd village *Leshki* (2 hrs.), alt. 6450 ft., and *Arza*. It then crosses the watershed, 8170 ft., whence there is a fine view S. over the *Euphrates* Valley, to *Balukli Genl.* 7890 ft., a lake at the foot of the bare hills, which is celebrated for its fish (three kinds of trout, running to 5 and 6 lbs., and carp up to 4 lbs.). The descent is continued down the valley of the *Balukli Chai* to *Mossun* (7 hrs.), a large walled village, whence there are two easy passes over the *Zor D.* to *Igdir*. The track runs on to the walled village of *Kuruk*; the large walled Armenian village of *Arzab*, alt. 5720 ft. (easy pass to Russian territory by *Kochu* and *Murchi*); and *Kara-bulak* (6 hrs.), whence by Rte. 80 to *Igdir* (7½ hrs.).]

Uch-Kilisse, or *Surp Ohannes* (2 hrs.), a village on the l. bank of the river, here crossed by a bridge, with a monastery said to have been built A.D. 306. The massive church, erected according to tradition by the architect of *Behmudzin*, is the only one left of the "three churches" from which the place is supposed to take its name. It is built of large blocks of black and grey stone; and resembles some of the Lombard churches.

Diadin (2½ hrs.), alt. 6400 ft., is a large village (½ Moslem, ½ Armenian), once walled, on the rt. bank of the *Murad Su*, which here runs in a deep gorge. On the edge of the precipice are the ruins of a castle. About 5 m. up the rt. bank of the *Murad Su*, which runs down from the S., are some remarkable hot sulphur springs. The water rises in numerous small jets, and the ground is covered with green, yellow, and white deposits. Two great barriers of the deposit, from which hang stalactites, stretch across the river. Several rough baths have been cut in the rock by the natives, who are fully alive to the medicinal properties of the water.

[There are three routes from *Diadin* to *Van*. (i.) In 25½ hrs. by a summer road over the mountains to *I'ergri*

(11 hrs.), and thence by Rte. 81 to Van (14½ hrs.). (ii) In 36 hrs. *via* Karaja (8 hrs.), the Gamespi Pass (3 hrs.), alt. 10,800 ft.; the sulphur springs near Hassan Ayder (7 hrs.) and Aganz (4 hrs.). Thence by Rte. 82 to Van (19 hrs.). (iii) In 46 hrs. *via* Malkhas (10 hrs.), and Patnotz (9 hrs.) to Aganz (8 hrs.), and Van (19 hrs.).]

The Euphrates is now left, and in 1 hr. the road crosses a col whence there is a fine view of the broad mass of Ararat. The views of the mountain from the Russian side are far more striking, but that from the col has a grand simplicity that can hardly be equalled. Descending to the valley of the Balukli Chai the road runs over a stony uneven plain. 4 hrs. from Diadin, the caravan route to Persia turns up a valley rt. to *Kirit-diza* (see below), whilst that to Bayezid keeps to the plain.

Bayezid (6 hrs.), alt. 6000 ft., a border fortress, and the chief town of a Sanjak, stands on the site of the old Armenian town *Pakovan*, and is picturesquely situated in the centre of an amphitheatre of rocky hills. On a hill commanding the town is a fine old castle. The knife-edged rocks of achist and slate S.E. of the town are of geological interest. The town is poor and the *bazâr* badly supplied. The principal object of interest is the palace and stronghold of the former governors, which was built by a Persian architect, and considered one of the most beautiful buildings in Turkey. It has suffered much from war and earthquakes. During the last war Bayezid was noted for the gallant defence of its citadel by a small Russian garrison, and for a massacre of Christians in its streets.

Ararat. The famous mountain called by the Turks *Eğri D.*, "Painful mountain," by the Armenians *Massis*, and by the Persians *Koh-i-Nuh*, "Mountain of Noah," stands nearly midway between the Black Sea and the Caspian. With the former it is connected by the River Acampsis,

with the latter by the Araxes. It rises from a massive mountain base that dominates alike the plain of the Araxes and the Armenian plateau, and attains an altitude of 17,260 ft. On the same massive base, about 7 m. E. of Ararat, stands "Little" Ararat, alt. 13,000 ft. Both mountains are extinct volcanoes, and the summit of the higher is covered with perpetual snow. On "Little" Ararat the three Empires of Russia, Turkey and Persia meet. Ararat itself is Russian, forming part of the territory ceded by Persia in 1828.

The ascent of Ararat requires three days, and, as the people of the district believe the mountain to be inaccessible, the traveller will have to trust to his own resources during the last and most difficult part of his task. The best route for a single man, or very small party, is up the S.E. face from the Cossack post at *Sardar-bulak*, between the two Ararats, which can be reached on horseback either from Bayezid, or from Aralik on the Russian side. The ascent from *Aralik* has the advantage that the route is entirely within Russian territory. It has been made by Abul, Chodzko, and Mr Bryce. That from *Bayezid* was made by some of the British members of the Boundary Commission in 1856. The first ascent was made in 1829 by Parrot, who encamped above the Kip Geul, and attacked the N.W. face. This route is probably the easiest and least fatiguing for a party. The S.W. slope is also believed to be practicable, but it has never been attempted. The route from *Bayezid* lies for 1½ hrs. across a marshy plain, on which there is good shooting, and then crosses the ridge between Ararat and "Little" Ararat to *Sardar-bulak*, where there is a well. From this point Mr Bryce, in 1877, took 13½ hrs. to reach the summit; it is therefore desirable to push on beyond it and sleep as near the snow-line as possible. The summit is clear in the early morning, but cloud begins to form soon after 10 a.m. Mr Bryce gives a graphic account of his ascent,

and of the panorama visible from the summit. He thus writes:—

"All was cloud on every side. Suddenly, to my astonishment, the ground began to fall away to the north; I stopped, a puff of wind drove off the mists on one side, the opposite side to that by which I had come, and showed the Araxes plain at an abysmal depth below. It was the top of Ararat. Two or three minutes afterwards another blast cleared the air a little to the west, which had hitherto been perfectly thick, disclosing a small snow valley, and beyond it, a quarter of a mile off, another top, looking about the same height as the one I stood on. Remembering, what I had strangely forgotten on the way up, that there are two tops—one sees them distinctly from Eri-van and Aralik—I ran down the steep, soft sides of the snow valley, across it in the teeth of the blast, and up the easy acclivity to the other top, reaching it at 2.25 p.m. It is certainly the higher of the two. Both tops are gently sloping domes or broad convex hummocks of snow, on which there is not a trace of rock, nor a trace of the craters which first Parrot and afterwards Chodzko set up, just as little as of Noah's ship itself. One thought of the pictures of childhood, the Ark resting on a smooth, round, grassy eminence, from which the waters are receding, while the Patriarch looks out of the window, and compared them with this snow-filled hollow, just large enough to have held the vessel comfortably, raised 15,000 ft. above the surrounding country. Neither is there any sign of a crater. You might describe the whole top as a triangular undulating plain, rather more than half as big as the Green Park in London, descending gently on the N.W. with extensive terraces like fields of *névé*, less gently towards the N.N.E., but steeply on all other sides, and on the E. breaking off, after a short snow-field, in the tremendous precipices that overhang the chasm of Arguri. There was nothing about it to suggest an extinct volcano, were it not known
[Turkey]

to be one. But in the ages that have elapsed since the time when eruptions took place from the great central chimney of the dome, a time probably far more remote than that when the minor cones that stud the flanks of the mountain were active, all sorts of changes may have taken place, and the summit we now see may be merely the bottom of an ancient crater, whose craggy rim has been altogether broken away. Looking around, it was hard to imagine that volcanic fires had ever raged on such a spot, robed as it now is in perpetual winter.

"Immeasurably extensive and grand as the view was, it was also strangely indefinite. Every mountaineer knows that the highest views are seldom the finest; and here was one so high that the distinctions of hill and valley in the landscape were almost lost. Ararat towers so over all his neighbours, much more than Mont Blanc or even Elbruz do over theirs, that they seem mere hillocks on a uniform flat. The only rivals are in the Caucasus, which one can just make out all along the northern sky. Kazbek and Elbruz, the latter 280 miles away, are visible.

"More than 200 miles away I could just descry the faint blue tops of the Assyrian mountains of Southern Kurdistan, the Qardu land, where Chaldee tradition places the fragments of the Ark; mountains that look down on Mosul and those huge mounds of Nineveh by which the Tigris flows. Below and around, included in this single view, seemed to lie the whole cradle of the human race, from Mesopotamia in the south to the great wall of the Caucasus that covered the northern horizon, the boundary for so many ages of the civilised world. If it was indeed here that man first set foot again on the unpeopled earth, one could imagine how the great dispersion went as the races spread themselves from these sacred heights along the courses of the great rivers down to the Black and Caspian Seas, and over the Assyrian plain to the shores of the Southern Ocean, whence they were wafted

away to other continents and isles. No more imposing centre of the world could be imagined. In the valley of the Araxes beneath, the valley which Armenian legend has selected as the seat of Paradise, the valley that has been for 3000 years the high-road for armies, the scene of so much slaughter and misery, there lay two spots which seemed to mark the first and the latest points of authentic history. One, right below me, was the ruined Artaxata, built, as the tale goes, by Hannibal, and stormed by the legions of Lucullus. The other, far to the N.W., was the hollow under the hills in which lies the fortress of Kars, where our countrymen fought in 1854, and where the flames of war were so soon again to be lighted."

From Bayezid a road, skirting the marshes, runs to the Persian frontier post *Sarp-lhân*, whence there is a track, *via* Maku, to the Tabriz road. It is better, however, to rejoin the caravan road at *Kizil-diza* (3 hrs.), the Turkish frontier post, which is 6½ hrs. from Diadin (p. 229). 2 hrs. after leaving *Kizil-diza*, we pass *Teperis K*, where the road to Van (Rte. 81) turns off to the rt., and 1 m. further we cross the *Kazli Gedik Bel*,—a low col. where the Turco-Persian boundary is marked by a ruined tower. Descending to *Osajik*, the Persian frontier post, we afterwards pass through *Kalisse Kendi* (Armenian), *Arab-diza* (Armenian), in the centre of a plain, and *Ak-diza*, to the large village of

Kara-sineh (7¼ hrs.). Thence the road runs through *Tegmash*, *Kirk-kendi*, and *Zeiva* to *Zorava* (7 hrs.). We now cross some low hills to *Pire* (7 hrs.), in the *Kara-dasht Dere*, whence there is an easy road to *Kotur* (p. 235).

Khoi (4 hrs.), an important commercial town, situated in a rich well-cultivated valley about 15 m. by 10 m. The town is surrounded by a double *enceinte* of mud fortifications, and is entered by two gates. Canals from

the *Khoi Chai*, bordered by willows, run through the principal streets. The *bazârs*, built of brick, are amongst the finest in Persia. The plain, which is shut in by mountains, produces large quantities of corn, cotton, and rice, and it is studded with Armenian villages. The population of the town, 20,000, is, with the exception of about 100 Armenian families, Persian. [From *Khoi* there are roads to *Julfa*, *Van* (Rte. 82), *Urmia*, &c.]

There are two roads, both running through rich, well-cultivated districts, from *Khoi* to *Tabriz*. One *via* *Maraud* (Rte. 80); the other by *Tasuj* (9 fars.), and *Atishah* (8 fars.), to

Tabriz (6 fars.). See Rte. 110.

ROUTE 80.

BAYEZID—IGDIR—ECHMIADZIN— ERIVAN—TIFLIS.

	hrs.
Kara-bulak	3½
Ordu	4½
Igdir	5
	VERSUS.
Echmiadzin	38
Erivan	18
Elanika	63
Delijan	40½
Akistafa	62
Tiflis, by Rail	70

Ascending from Bayezid the road runs N.W. over the plain, skirting the marshes, and crossing the stream from *Kizil-diza*, and the *Balukli Chai*, beyond which there is a track (l.) to *Arzab* (p. 223).

Kara-bulak (3½ hrs.), a small village and frontier post whence there are three routes to *Igdir*. The first,

and most eastern, is a bridle-path running under the great western spur of Ararat. The *second*, by the Hach Bel, is also a bridle-path. The *third*, by the Jili or Ohengel Bel, is passable for carts. It runs through *Ortalu* and ascends the grassy slopes, by easy gradients, to the head of the pass (Russian frontier),—an open glade, $\frac{1}{2}$ m. wide, alt. 6880 ft. To the W. are *Jili*, and a number of grassy summits; to the N. is the plain of Erivan, spread out like a map, and beyond it rises the massive Alageuz D. The descent is rapid, and near the road are two old craters.

Orloff (4 $\frac{1}{2}$ hrs.), alt. 4100 ft., a well laid-out frontier post (passports shown) with a small barrack. The road now descends to the plain, 2800 ft., and crosses it to *Sultan Emin*, a suburb of

Igdir (3 hrs.), alt. 2350 ft., a small town surrounded by orchards and gardens. It is the seat of a Russian governor, and has a small garrison of local troops. Most of the people are Tatars from Azerbaijan who wear the Persian costume. The place is unhealthy and the water bad.

[(i.) *Igdir to Alexandropol*, 127 $\frac{1}{2}$ v. Near *Amarat* (25 v.), a military station, are the ruins of *Armarir* (cun. inscr.), the *Armauria* of Ptolemy, situated on the l. bank of the Araxes. It was the capital of the Armenian kings of the Ilakian dynasty, and, according to a cuneiform inscription it was at one time a frontier town of Van. To the N. is *Sardarabad* (25 v.), whence it is 77 $\frac{1}{2}$ v. to *Alexandropol* (p. 217). (ii.) There is a road *viâ* Tash-burun to Aralik at the foot of Ararat (p. 224).]

From Igdir a broad unmetalled road runs over the plain to *Kara-Köllu*, *Echelia*, and the river Araxes, which can be ferried, or, in summer, forded. On the l. bank is *Markara* (18 $\frac{1}{2}$ v.), whence there is a metalled *chaussée* to the hamlet of

Vagharshabad, or *Viashataban* (19 $\frac{1}{2}$ v.), the ancient capital and resi-

dence of the kings of Armenia until A.D. 344, having been founded in the 6th cent. B.C. Pop. 3000. Wine of ten sorts is produced in this neighbourhood. Here is the celebrated Monastery of Echmiadzin, the cradle of the Gregorian Church and the residence of the Armenian Catholicos.

Entering within the battlemented and turreted high walls by which the monastery is surrounded, the traveller will visit the *Cathedral*, which is alleged to have been rebuilt A.D. 618. Modern restoration in the Russian style has preserved its ancient appearance only in the richly-carved tower over the W. end and in the beautiful belfry, which remains, in red stone. The open towers above each transept wing were erected in 1691, and the profusely sculptured porch of red porphyry dates from 1655. Close by are the tombs of two Catholicos in Oriental marble, and to the rt. on entering the edifice is a handsome white marble tombstone, placed by the East India Company to the memory of Sir John Macdonald, British envoy to Persia, who died in the neighbourhood from the effects of the climate and over-fatigue. Although richly painted and gilt in old designs, the interior is gloomy and ineffective. In front of the altar, in the middle of the *pem*, or carpeted raised course in the central aisle, are paintings on alabaster of the Apostles, with the Virgin and Child in the middle. The Prophets are represented in the transept chapels. Under the dome, between the latter, is a tabernacle marking the spot where the Lord descended in a vision to S. Gregory. The throne of handsomely carved walnut wood was the gift of Pope Innocent XI. (17th cent.); the other in tortoiseshell and mother-of-pearl, of very intricate work, was a gift from the Armenians at Smyrna, 1726. With the permission of the Catholicos the *Sacristy* can be inspected. Its greatest treasure is the head of the spear with which our Saviour's side was pierced. It was brought to Armenia A.D. 34 by the

Apostle Thaddæus. The next precious relic is the hand of S. Gregory, with which the sick are healed and other miracles performed: the Armenian Patriarchs being also consecrated with it. There is also a piece of Noah's Ark delivered by an angel to S. James of Nisibis. The miscellaneous ecclesiastical treasures comprise vestments, mitres, crosiers in gold, silver, &c., jewelled ornaments and church plate; the only profane object in the collection being a gold coronet worn by Tiridates, who is believed to have founded the *Ch.* of S. *Rhypsime* and S. *Guiane*, near the monastery.

The **Library**, rich in old MSS. in the Armenian language, is worthy of inspection. There are about 1800 vols., many of immense size and on parchment. We may mention a Testament of the 10th cent., beautifully illuminated; 3 Bibles of the 13th cent., one of the 14th artistically illuminated, and another of the end of the 17th cent., with arabesques and figures.

To the S. of the monastery is a large *Reservoir*; also the *Cemetery* with peculiar ancient Armenian tombstones over the remains of monks. The monastery is viewed with advantage from this point. At *Isolagerd*, near *Echmiadzin*, are cuneiform inscriptions.

From *Echmiadzin* it is about 2 hrs.' drive through *Skar-abad*, and *Jafar-abad*, where are the remains of a brick tower, commemorating a Persian victory, to

Erivan (18 v.), the chief town of a province, on the l. bank of the river *Zangja*, Armenian *Harastan*. The population, 15,000, is principally Armenian. Erivan, called *Revan* by the Persians, existed in the 7th cent., and was subsequently fortified by the Persian kings. It is overlooked by a fortress which was carried by assault in 1827 by the forces under Prince *Paskievitch*, on whom was bestowed the title of "Erivanski." Within

the fortress are the government offices and the *Palace* of the Persian Viceroy. The town contains a *bazâr*, barracks, a club, two public gardens, a handsome Armenian church, dedicated to S. *Sergius*, and 5 mosques, of which one (*Hussain Ali Khân*) has a dome and minaret covered with glazed blue tiles. The old Persian part of the town, with its narrow crooked lines, is of interest. (For further information, see *Handbook to Russia*.)

Travellers are recommended to make an excursion to **Keghart** (*Ghergar*) Monastery. A drive of 4 hrs. in a carriage brings the traveller through the singular basaltic valley of the *Garni*, to **Bash-garni**, a small but ancient village inhabited by herdsmen and wood cutters. On the way two villages are passed, near the last of which are cliffs perforated with *crypts*. The ruins of the "throne of Tiridates," a temple or palace, are to the S.W. of the present village. Its walls of massive blocks of gray porphyry are entered through an arch of comparatively modern construction. It was built by Tiridates, King of Armenia, and is supposed to have been erected by Greek workmen. Traces of fortifications are visible among the hills to the N.

From *Bash-Garni*, the monastery can be reached in a couple of hours on horseback, by a bridle-path over successive arid downs. It lies on the N. side of a wild and naked glen of the *Gokcha valley*, on the summit of a precipice at the foot of which flows the *Garni-chai*. Capt. Telfer has given a very complete and interesting description of this remarkable monastery, and his work should be consulted for details which cannot find place in a *Handbook*. According to that authority the monastery was the seat of one of the earliest bishoprics founded by S. Gregory, the first Patriarch of Armenia, in the 3rd cent. The *Ch.*, restored 1136, is a small cruciform edifice under the ledge of a rock; its arched entrance is richly sculptured, and the walls of the interior (lighted from the dome) have

inscriptions recording its history. Capt. Telfer says it would fill a volume to transcribe all those ancient and interesting inscriptions, the most important of which he has been the first to reproduce in a European language. Forty crypt chapels and cells extend from the Ch. in a westerly direction. One of these, the *Rusukna Sanctuary*, is of special interest. Another sanctuary (also 13th cent.) has curious wall sculptures, of which drawings will be found in Capt. Telfer's book.

Excursions can also be made to the ruins of Tovin, Armenian *Devin*, founded by Khosroes II. (316-25), and for 6 centuries the capital of Armenia. And to the ruins of *Artaxata*, *Ardashad*, said to have been built by Hannibal for Artaxias (B.C. 189-159). Both places are within easy reach of Erivan.†

[From *Erivan to Tabriz*.‡ There is a post road to Julfa on the l. bank of the Araxes, which is crossed in a ferry boat to the Persian Custom House on the opposite side. Thence the journey must be continued on horseback to Tabriz. The stations are:—In Russia: *Aghamzali* (13 v.); *Kamarlu* (15 v.), where horses can be hired to visit the ancient monastery of *Khorvirab*, containing the well in which S. Gregory was confined for 14 years, and where travellers, intending to ascend Ararat from the Russian side, turn off to *Aralik*; *Davalu* (18½ v.); *Sardarak* (18½ v.); *Bash Nurashin* (22½ v.); *Tala-Ark* (10 v.); *Kivrag* (19 v.); *Beuyuk Dinzinskaya* (12½ v.); *Nakhi-chevan* (21 v.), the most ancient town in Armenia, and, according to tradition, the first abode of Noah after he left the Ark; *Allenji-chai* (24½ v.), and *Julfa* (15 v.). In Persia *Airandibi* (5 fars.); *Marand* (5 fars.); *Sofian* (4 fars.); and *Tabriz* (6 fars.)],

The post road § to Akstafa runs by *Eilyarskaya* (15 v.), where is a cune-

† Consult "The Crimea and Transcaucasia," by Capt. J. B. Telfer, R.N.

‡ For details of this route, see 'Handbook to Russia.'

§ See 'Handbook to Russia.'

form inscription; crosses the high ground between the snow peaks of Ak D. (11,711 ft.) on the rt., and Alageuz D. (13,436 ft.) on the l., to *Suhaya Fontanka* (19½ v.); *Nijni-Akhti* (12 v.); *Elenofka* (16½ v.), near the shore of Lake Gokcha or Sevanga (lake trout), which is surrounded by volcanic mountains, and is 43 m. long by 20 m. wide; on an island, about ½ m. from the shore, between Elenofka and Semyonofka, is the picturesque Armenian *Monastery of Sevan*, which is said to have been founded, A.D. 305, by Tiridates; one of the churches was built A.D. 880 by the Armenian Princess Takuya; *Semyonofka* (21½ v.), near the N. end of the lake; over a pass, 7124 ft., to *Delijan* (18½ v.); whence by Rte. 75 to *Akstafa* (62 v.) on the Tiflis-Baku Railway.

Tiflis by Rail (p. 218).

ROUTE 81.

BAYEZID—PERGRI—VAN.

	MRS.
Bayezid-agma	10
Pergri (<i>Perkri</i>)	5
Archag	2½
Van	6

This route takes the traveller through the summer pastures of the Haideranli Kurds, the most powerful tribe in the country. The Haideranlis are generally at feud with the tribes over the Persian border, and, as raids are not uncommon, a Kurd of the tribe should be taken as guide in addition to a *saptieh* from Bayezid. The guide will probably take the traveller through his camps instead of by the direct road, but this will

give an opportunity of seeing something of Kurd habits and customs.

From Bayezid the traveller can proceed *via* Kizil-diza, and Toperis K. to Bayezid-agma; or follow the shorter route across the ridge behind the town to Jamel-karun (5 hrs.). Thence after a long steep ascent, the bare plateau, 8510 ft., held by Ismail Pasha against the Russians during the last war, is crossed to the plain of *Abughn*. This part of the road, being liable to raids, should be crossed in daylight, and travellers should keep well together. After 1 hr.'s ride across the plain the *Bende-Mahi* river is forded, and

Bayezid-agma (5 hrs., Kurd) reached. Thence the road descends the valley of the *Bende-Mahi*, a clear, rapid torrent which is forded several times, to

Pergri, Perhri (5 hrs.), alt. 5600 ft., the seat of a *kaimukam*. Perhri was one of the important fortresses of the Byzantine Empire that guarded the roads from Persia. In the 11th century it was in the hands of Aleim, an Arab Emir, who delivered it up to Romanus III. Aleim, with Persian assistance, afterwards took the place, but it was recaptured by the Byzantines and Aleim put to death. The ruins of the fortress occupy a detached height overlooking the river. The modern village is a wretched place. On the mountain side to the N. is the *Monastery of Husgantort*, a place of pilgrimage. From Pergri it is 2 hrs. to the *Bende-Mahi* bridge (p. 232), where Rte. 82 may be joined.

The route by *Lake Archag* runs over the plain to *Bezdig K.*, and *Kordzot* (2½ hrs., Armenian). It then rises steeply and crosses a pass, 7250 ft., to *Ak-bulak*, and *Pirsolan* (3 hrs.) on the *Murad Su*. A small plateau is now crossed to *Kara-kundus* (Armenian; cuneiform inscription in church of monastery), and the *Archag Geul*, a salt lake with deep blue water, edged with a white incrustation of salt. The scenery is striking from the con-

trast of colour between the lake and the surrounding hills. From *Archag* (3 hrs., Armenian) Rte. 82 is followed to

Van (6 hrs.).

ROUTE 82.

ERZERÜM—AGANZ—VAN—KOTUR—KHOI.

	hrs.
Madrak	6½
Koslu	10½
Kara-Choban	4
Melasgenl.	3
Aganz	14
Merek	10
Van	9
Archag	6
Soral.	11
Kotur	8
Khoi	13

There is a choice of roads from Erzerüm to Aganz:—

(i.) 49 hrs. By Rte. 79 to *Zeidikan* (25 hrs.); over the *Kılıç Bel* to *Tutak* (7 hrs.), the chief town of the *Antab kaza*; ford the *Murad Su*, or, in spring, cross it by a small sheepskin raft (*zelek*), and over pastoral country to *Patnotz* (8 hrs.); by *Dedeli* and *Harp-sinek* to *Aganz* (9 hrs.).

(ii.) 56½ hrs. By Rte. 79 to *Zeidikan* (25 hrs.); *via* *Khanzar*, *Derik* (ruins of anet. Armenian church), *Ismer*, on the *Murad*, and *Kara-ayach* to *Melusgerd* (16 hrs.); *Aganz* (15½ hrs.).

(iii.) 55 hrs. By Rte. 79 to *Karakilise* (31 hrs.), *Mandaluk* (7 hrs.); *Suleiman Kumbet* (3 hrs.); over the *Ala D.*, by the *Kılıç gelik Bel* to *Zamuy* (3 hrs.); *Dedeli* (4 hrs.); and by *Chilkani* (hot springs), *Aghash*, and *Yereshant* to *Aganz* (7 hrs.).

(iv.) 54½ hrs. The post road. By Rte. 79 to *Hassun-kulch* (6 hrs.); across the *Passin* plain for 2½ hrs. to *Ketiran*, and over the hills to the *Araxes*, which is followed for 2½ hrs. to *Mejdik*.

(6½ hrs.), a small village and post station; up the fine gorge of the Araxes, by a good road, to a bridge (8 hrs.); cross the bridge and over the ridge between the Araxes and the Euphrates to *Agh-zeran* (4 hrs.); *Khinis-kaleh* (8 hrs., see Rte. 87); *Kara-choban* (8 hrs.); and *Aganz* (24 hrs.).

(v.) 48½ hrs. The direct summer road on leaving Erzerûm runs S. for 2 m., and then, ascending by a good road, crosses the *Palentoken D.* (9795 ft., passable May to October), to

Madrak (5½ hrs., Kurd). The Tekman district, with good trout streams but peopled by Kurds of evil fame, is now entered, and the road runs through *Tash-Keusseh*, *Dala*, *Denghiz*, and *Shami*, to the ford over the Araxes. 1 m. beyond the ford is the hospitable Kurd village *Chevirme*, or *Chaurma* (4 hrs.), alt. 6645 ft. When the water is high a longer route from *Dala* to *Kulli*, and the bridge over the Araxes (iv.) is followed. From *Chevirme* the road, passing several villages (rt. and l.), crosses the *Tektab D.* to

Koslu (6½ hrs.) in the valley of the *Khinis Chai*. The winter road from Erzerûm crosses the *Deve-boyun Pass* (p. 222), and runs in 11 hrs. by *Hertef* to *Mejidlû*, and thence in 9 hrs. over the *Tektab D.* to *Koslu*. The *Khinis* valley, in which "great" and "little" bustard, sand grouse, &c., are plentiful, is now followed down, past *Todveran*, to

Kara-Choban (4 hrs.), a large flourishing village.

[From *Kara-Choban* to *Akhlat* (p. 236), there is a good road, (17 hrs.), by *Karaghil* to the ferry (raft of *keleks*) over the *Murad Su* (4 hrs.); by *Tegut* to *Gop* (2 hrs.), the chief town of the *Bulanik Kaza*; by *Perim* to *Nasik Geul* (7 hrs.), a pretty oval lake, 10 m. N. to S., surrounded by wooded hills, alt. 6000 ft., fine trout; *Akhlat* (4 hrs.).]

One m. from *Kara-Choban* the *Khinis Chai* is crossed by the *Kara Keupri*, and near the *Kuminji salt*

works the same river is forded. The way then lies over stony uplands to *Nureddin* (6 hrs.), whence there is a descent to a ford over the *Murad*, 1 m., before reaching

Melasgerd, or *Manzikert*, anct. *Manavazagerd* (2 hrs.), now a village, but once a place of importance. It was one of the ancient towns of Armenia, and preserved its independence until it was taken by the Seljûk Sultan Alp Arslan. The castle which the Ten Thousand reached 4 days after leaving the *Teleboas* was possibly at *Melasgerd*; and near the same place was fought the battle (26th Aug., 1071) in which the Byzantine Emperor Romanus IV. (*Diogenes*) was defeated and made prisoner by Alp. Arslan. There are remains of the town walls, of black basalt, on which are many inscriptions; and of the citadel; and tombs with Armenian inscriptions. The road now crosses the lava bed N. of the *Sipan D.* (p. 236), which rises majestically on the rt., and passes through the villages of *Kara-kaya* (Armenian), *Penanish*, *Hachlu* (6 hrs.), *Kauruklu*, *Zireklu* (3 hrs.), a good halting-place, *Panug* and *Pertag*, to

Aganz (7 hrs.), the chief town of the *Argish Kaza*, and often called *Argish* from the ancient town *Argish-kaleh* which it replaced. It is about 2½ m. from *Lake Van*, and noted for its melons, and the fertility of the plain in which it lies. *Argish-kaleh*, one of the capitals of the Armenian Kings, and later a residence of the Seljûk *Toghrul Bey*, was submerged by a sudden rise of the waters of the lake about 50 years ago, and some traces of it may be seen on the shore near *Madna-vank*. At *Zernak*, 1 m. E. of *Aganz*, are extensive ruins of an old town; and at *Yilan Tash*, near it are three tablets, two of which contain cuneiform inscriptions of *Sarduris*. In the *Zilan Dere* to the N. are hot sulphur springs (145° Fah.) which are held in high repute.

[From *Argish* to *Serni* (25 hrs., p. 235)

there is an easy road (the shortest route from Erzerûm to Khor) *via* Pergri, (p. 230), Kachun, and Guljezin; and a more direct path in 17 hrs.]

There is a good carriage-road, near the shore of the lake, from Aganz to Van. It passes by *Haider-bagh*, and in 4 hrs. reaches *Arnis* near the head of the arm of the lake that stretches out to the N.E., and is sometimes called Lake Argish. This part of the lake is shallow, and according to local report the remains of a causeway, running from the vicinity of Amug to the N. shore, can be seen beneath the waters in perfectly calm weather. Nearly 2 hrs. beyond Arnis the *Bende-Mahi* is crossed by a quaint old bridge, and the road then runs through *Shukumbol* (Yezidi) to

Morek, Armenian *Deramair* (10 hrs.), about 600 ft. above the lake. It has a shrine of the Virgin to which pilgrimages are made on the feast of the Assumption (Aug. 12th to 24th). The carriage-road follows the shore and reaches Van in 12 hrs. *via* *Shah-geldi* and the bridge over the Mermid Su. The direct road runs S. for 1½ hrs. to *Janik*, a large village, and then crosses a series of spurs to *Kassim-Oghlu* (1½ hrs.), where the Mermid Su is forded. Thence it passes by *Poghanis* (rt.), and through *Azari* to *Shah-baghi*, whence it is 1 hr. across the plain, by the foot of the *Zemzem D.*, an isolated cluster of hills, to

Van (1½ hrs.), alt. 5200 ft., the capital of the Van Vilâyet, and a military station. Population, 11,000 Moslems, 14,000 Armenians.

The foundation of Van is attributed by Armenian historians to Semiramis, and the town is called *Shemurmagard*, "the city of Semiramis," by Moses of Chorene. This story has, however, been disproved by modern investigation. The town occupies the site of *Ithupar*, the *Thorpa* of Ptolemy, the capital of a kingdom of which the native name was *Basma*,

the original of Van. The founder of the city is unknown, but there are inscriptions of Barduris I. (circ. B.C. 833), who introduced cuneiform writing, and of some of his successors (p. 194). The citadel was built by Argistia I., and the fortifications were completed by his successor Sarduris II. not long before the town was besieged (B.C. 735) by Tiglath Pileser II. A later king, Rusa, erected a palace near the city. In the 6th century B.C. Van passed into the hands of the Persians, and on the S. side of the citadel-rock there is an inscription of Xerxes. A short time before the expedition of Alexander the Great, Van was rebuilt as an Aryan town, according to Armenian historians, by a native prince called Van. This town must, however, have been destroyed, for in B.C. 149 Vagharshag, or Valarsaces, the first Armenian King of the line of the Arsacidae, found it in ruins and rebuilt it. Tigranes, after his raid into Palestine, established a large colony of Jewish prisoners in the town. In the middle of the 4th century A.D. it was captured by Sapor II., and until it was taken by the Arabs (circ. 640) it was the capital of an autonomous province of the Sassanian Empire. Under the Arabs it retained its autonomy; but in 908 the Armenian princes of the Arzrunik family made it the capital of the independent province of *Vasburagan*. In 1021 the last king, Senekherim, exchanged his province with Basil II. for the government of the Sebastian theme (p. 42); but it soon passed, A.D. 1050, into the hands of the Seljuks. At the end of the 14th century it was captured by Timûr, after whose death it was nominally Persian until the battle of Kalderan (1514) transferred the sovereignty to the Osmanlis, who, however, only occupied the town in 1543. In 1636 it was taken by Shah Abbas, but the Osmanlis soon recovered the town, and their difficulty has since been the management of the Kurds. In 1845 the town was practically held by Khan Mahmud, who eventually surrendered, and was expelled.

Van † is situated in a wide open space about 2 m. from *Avanz*, its port on the lake. The *castle-rock* is about 1100 yds. long, and 300 ft. high, running nearly due E. and W., and standing quite alone in the plain. At either end it rises by a gradual ascent, with a slight depression in the ridge on both sides of the long and nearly level summit; in this way its outline seems to be divided into three parts, of which the two lateral heights are crowned by forts, and the central one by a castle. On the N. side, which faces the lake, the slopes though steep are not abrupt, but in the opposite direction the cliffs fall in sheer precipices from top to bottom throughout its whole length, forming, as seen from that side, a most imposing wall. The city, which is in shape an irregular oblong, lies entirely beneath this towards the S.; it is not of great extent, and is enclosed by a double wall, partly destroyed, and a small mont. On this side of the cliff, occupying an inaccessible position halfway down the precipice, and looking like a sheet of the *Times* newspaper, is the great *trilingual inscription* commemorating the exploits of Xerxes, son of Darius.

The *castle* is entered at the W. end, and here the wall is built with immense blocks of stone, and is evidently of ancient construction. The ascent is along the N. side of the hill, and just within the inner wall is the mouth of a *naphtha well*. In both walls are fragments of cuneiform *inscriptions*. The *panorama* from the summit is enchanting. In front is the expanse of the blue sparkling lake, with its circuit of mountains, among which Sipan and the Nimrud D. are conspicuous; whilst at a distance of 6–7 m. in the opposite direction the Varak D., 10,500 ft., a serrated mountain of splendid form, dominates the plain. To the S. are the precipices of Ardost, and the snow-capped mountains of Kurdistan, and to the W. can be seen the peaked island-rock of Akh-

tamar and the rugged promontory of Palu D. A little below the summit of the rock, on the S. side, are two sets of rock-hewn chambers, apparently sepulchral. On the same side but further W., and much lower down, is another group of rock-hewn chambers, called by travellers *Khorkhor*; near it is an inscription. On the N. side of the rock, near the centre, are three tablets with *inscriptions*, and further E., some way up the hillside, are two arched recesses in the rock, one of which contains an inscription. At the E. end, above the Tabriz gate, is another inscription. Some of the caves are now used for storing ammunition, and admission to the citadel is refused.

The *town* is a poor place, with flat-roofed mud houses and narrow winding streets. It has four *gates*, and amongst the more important mosques and churches are the *Sinankeh* and *Khosrev Pasha's Mosques*, erected about 1558; the *Ulu Jami*; and the Armenian Churches of *SS. Peter and Paul* (*Chisto Kilise*), in which are three cuneiform inscriptions, *Surp Nishan*, and *Diramair*. In the *Church of S. John* (in ruins) is an inscription of Sarduris I.

On the gently sloping ground outside the town, especially on the E. side, are extensive *gardens* surrounding detached houses in which the Vali, the Consuls of Great Britain, Russia, and Persia, the American and French Missionaries, and many of the wealthy inhabitants, reside. The gardens cover an area of about 5 m. by 3 m., and are chiefly vineyards and orchards of apple, pear, quince, plum, and apricot. They are watered by copious streams from the *Shemiram Rud*, an artificial canal about 19 m. long, which derives its supply from a magnificent spring near Meshingerd in the Havazor Valley. The canal is carried across the Khoshab Su by a wooden bridge, and follows the N. side of the valley and the hills that fringe the lake to the vicinity of Van. The masonry of the retaining walls is in part very ancient. The water contains sulphates and carbonate of

† See Tozer, 'Turkish Armenia and Eastern Asia Minor.'

lime, and is not drinkable. The ancient system of underground conduits for the supply of water to the gardens is also interesting.

Trade is still in its infancy; fifty years ago Venetian beads were the only European imports, but now the small *bazâr* is fairly supplied with European goods. The climate is very cold in winter, hot in summer, and malarious and unhealthy in autumn. Slight shocks of earthquake are frequent, and more severe ones occasional,—the last was February 6th, 1891.

Van is the head-quarters of a very flourishing *American Mission*, with resident doctor, which has established excellent schools for boys and girls, and, in 1879, placed a small steamer on the lake. There is also a *French* (Dominican) *Mission*, with schools.

Environ.—Several excursions may be made from the town. At *Kalejik* (1 m. N.), called *Lezk* by the Armenians, from a legend connected with the restoration to life of the mythical King Aram who fell in battle against Semiramis, are a church, with an inscription of Isbunia, and a small chapel on a height above. At *Zemsem D.* (2 m. E.), 300 yds. from the buildings called *Ak-keupri*, is a prepared rock surface resembling a door, known as *Meker Kapusi*, "Door of Mithridates," on which is a much-defaced cuneiform inscription containing the names of several deities. Near it, at *Toprak Kaleh*, excavations have brought to light the foundations of a temple, vases, statuettes, &c. In the *Varak D.*, or near its foot, are the *Varak Monastery*, *Yedi Kilitse* (8 m. E.), where are a few good MSS., four cuneiform tablets, and tombs of Armenia kings; *Garmi-vank*, "Red Monastery" (5 m. E.), near *Shushanz*, an old church and cuneiform inscriptions; *Sikhkah* (5 m. E.), church with cuneiform inscriptions; and at *Kochbans* (8 m. E.), in the monastery of *Surp Krikor*, are three cuneiform inscriptions. West of the town are *Adramid* and *Akhtamar* (p. 237).

Sport.—Two kinds of mouflon, ibex,

chamois, bear, wolves, foxes, &c., are found in the neighbourhood; and the royal partridge is often caught alive on the Shattak mountains.

The Lake or "Sea" of Van, alt. 5100 ft., is about 80 m. by 25 m., and covers an area about twice as large as the Lake of Geneva. It has no visible outlet, and the level of its waters is constantly fluctuating. About fifty years ago the water rose suddenly, submerging several villages, and then fell; it is now said to be gradually rising. The depth, nowhere extraordinary, is greatest near the S. shore; the Argish arm, which was possibly once a separate lake, is the shallowest part. There are four islands, which were at one time promontories. Of these the largest is *Akhtamar* (p. 237), 2½ m. from the S. shore. The others are close to the E. shore, and can be easily reached by boats. *Anabat*, and the strikingly picturesque rock, *Gdutz* (*Charpanak* or *Lim*), have monasteries on them; the fourth is uninhabited. The lake is surrounded by mountains which, in the case of the *Nimrud D.* and *Sipan D.*, rise from near the water's edge. The scenery is wild and picturesque, and has more of a marine than a lake character. The water is too salt to drink, and a deposit of alkaline salts, consisting chiefly of carbonate of soda and chloride of sodium, is obtained by evaporation, and used in washing. A large spring of fresh water rises in the lake near the middle of the S. shore. The lake never freezes over, but in winter severe storms make navigation dangerous. The only known fish is the *darekh*, a kind of small herring, which is taken in countless numbers at the mouths of the streams during the spring freshets. At other periods of the year the *darekh* appears to keep to the deeper waters of the lake. There is a great variety of wild fowl, cormorants, gulls, pelicans, flamingoes, heron, geese, &c. The ports are *Avanz* (for Van), *Argish*, *Adeljivas*, *Akhlut*, and *Tadvan*, and about eighty native boats ply on the lake. The

times from Van are Tadvan (25 hrs.), Adeljivas (15 hrs.), Argish (12 hrs.); but travellers pressed for time should not risk a passage, as they may be delayed several days; the traffic is chiefly by night. *High rates* are demanded. Lake Van is the ancient *Lake Arsene*; called *Thospitis* (Armenian *Dosp.*), through which, according to Strabo, the Tigris flowed until it fell into a chasm at the end of the lake, whence it ran underground for a long distance. The view of the ancient geographers appears to have been that the *Bende-mahi* was the Tigris, and that it ran through the *Argish arm*, Lake Arothus, Arsene, or Arsissa, to *Lake Van*, Thospitis. There it disappeared in a *katabothron*, as so many rivers do in W. Anatolia, to reappear again as the Tigris, *Bitlis Chai*. The topographical features might well have led to this belief.

On leaving Van the road runs E. over the plain to *Shah-bagh*, and thence crosses the hills to *Archag* (6 hrs.) on the Archag Geul (p. 230). It then ascends the valley of the *Mehmejik Su* to *Askara*, and beyond *Mulla Hassan* (6 hrs.) crosses a plateau, and runs through *Asteju* (malarial fever common) and *Mahmud-ullah* to

Serai (5 hrs.), the chief town of the *Mahmudiyeh Kaza*. It is a Nestorian village situated in a wide, well-cultivated valley, and has a *Custom House*, *Quarantine Office*, and small barracks. From *Serai* it is 2 hrs. to *Sharab-khineh*, beyond which the road crosses a ridge, and then descends the wild gorge of the *Kotur Chai* to the Persian frontier village *Razi*. Thence it is 1 hr. to

Kotur (6 hrs.), a black-looking town, with a population of 6200, and a Persian Governor. [From *Kotur* it is 26 hrs. to *Urmia* via *Jeranik*, *Khanik* (4 hrs.), a monastery (4 hrs.), *Nazarava*, *Salmas* (3 hrs.), *Ula*, *Sarna*, *Gundervan* (7 hrs.), and *Urmia* (8 hrs., Rte. 111).] Beyond *Kotur* the road keeps down the valley through

Habashia (Armn.), *Makhin*, and *Gurgut*, to *Kaialik* (8 hrs.), a small village of *Khurasanli Kurds*; and 2 hrs. further entering the *Salmas plain*, crosses it to

Khoi (5 hrs., Rte. 79).

ROUTE 83.

AGANZ—AKHLAT—BITLIS—VAN.

	hrs.
Adeljivas	15
Akhlát	44
Tadvan	7
Bash-khán	24
Bitlis	24
Surp (from Bash-khán)	8
Vostan	12
Van	6

This route completes the tour of the "sea" of Van, and passes through grand picturesque scenery. After leaving Aganz it lies for 1 hr. through a rich cultivated district to *Ororen* on the *Erishat Su* (bridge), and *Akseraf* (4 hrs.), a large Christian village, with orchards, in a ravine. Thence by an easy road near the lake through *Arinkar* (4½ hrs.), and at the foot of the *Sipan D.* by *Arun*, *Kojeri* (Armn.), and *Ardia* (Circassian) to

Adeljivas, or *Eljivas* (6½ hrs.), the seat of a *kaimakam*. It is a small walled town on the shore, with gardens in which most of the people reside. On a steep rock, 400 ft. above the lake, are the ruins of a castle which commanded the town. Within the walls are an old mosque, now used as a storehouse, and an anct. church. *Adeljivas*, the old Armenian *Ardzga*, was apparently the Byzantine fortress *Aljika*, which was taken by *Toghrul Bey*, the founder of the *Seljuk* dynasty, towards the middle of the 11th

century. In 1891 it suffered greatly from an earthquake.

The Ascent of the Sipsan D., alt. cirs. 12,000 ft., the highest peak between Argavus and Ararat, can be made from this place. The best way is to ride to *Norshanjik*, alt. 7000 ft., pass the night there, and start for the ascent about 3 a.m. next day. It is a rough climb, but nowhere difficult. The summit is a "large and perfect crater with no break in its wall of circuit, about $\frac{3}{4}$ m. wide and 500 ft. deep, the bottom of which was partly occupied by a green pear-shaped lake." The highest point is on the E. side of the rim of the crater. The view from the summit is extensive, and includes Ararat. The name *sipan* is a contraction of *subhan-ullah*, "Praise be to God," the expression, according to native tradition, used by Noah when the ark touched the mountain before resting on Ararat.

About 1 hr. beyond Adeljivas the spurs of the Sipsan D. rise abruptly from the lake, and, for about 2 m., the road is very rough, it then enters cultivated ground and runs past several villages to

Akhlāt (4½ hrs.), a place of great importance at an early period as an Armenian town called *Khelat*. After having been taken by the Arabs in the 9th century it became tributary to the Byzantines, but passed again from them until re-taken by Basil II. cirs. 993. It then fell into Kurdish hands, and was besieged by a Byzantine force commanded by a Frank adventurer, *Russel Bahel*. In 1099 the Kurds were driven out, and a Seljuk adventurer founded a dynasty and took the title *Shah Arman*, "King of Armenia." A flourishing period followed, to which must be attributed the tombs and other monuments. In 1229 Akhlāt was taken by *Jelal-ed-din*, the famous ruler of *Khwarezm*, but after the sanguinary battle of *Nissachemen*, near *Erznagan*, it was for a short time in the possession of *Ala-ed-din*, the Sultan of m. It afterwards passed to the

Mongols and then to the Kurds, in whose hands it remained, really or nominally under Turkish suzerainty, until it was at last incorporated in the vilâyet of Van.

The modern town consists of 3 parts. On the shore is *Akhlāt Kalesi*, an old fortress with massive walls, in which are two mosques, and a few houses. In the valley that here runs to the lake, and on the heights above, is *Kharab-shahr*, "the ruined city." In the steep sandstone cliffs are numerous caves and artificial chambers similar to those in Cappadocia; and above are the ruins of a castle, an old mosque, and several beautiful circular and octagonal Seljuk tombs, with rich ornament, and inscriptions in Kufic, like those at Konia and *Kaisarivah*. On the upper level are the *Gardens*, in which the *Kaimakan* and most of the people live. An excursion may be made hence to the great crater of the *Nimrâd D.*, about 15 m. distant.

From Akhlāt the road runs over undulating ground past *Agag* and *Zigag* (1.) to *Gisvag* (4½ hrs., Armenian); and thence, over spurs of the *Nimrâd D.*, to *Tadvan* (2½ hrs. Armenian), in the midst of fruit trees, whence timber from the mountain is shipped to Van. Thence S.W. over a level plateau and past a ruined khân to

Bash-Khân (2½ hrs.), a zaptieh station, opposite *Khukrev*, on the *Mush-Bitlis* road (Rte 87), whence it is 2½ hrs. to *Bitlis* (p. 211). The road now mounts a plateau, about 450 ft. above the lake, called *Rahin*, which lies between the *Nimrâd D.* and the central mountains of Kurdistan, and crosses it by *Aleman* (rt.) to *Ortab* (2 hrs.) near the lake. The shore is now followed by *Tukh, Elmali, Shamunis* (whence there is a rough track up the *Gûzel Dere* to *Bitlis*), and *Gharat* in a picturesque bay, to *Barp* (6 hrs.) and

Guenlla (2 hrs.), a good halting-place in a plain separated from the

lake by a low range of hills. After crossing a high steep ridge of mica schist and passing *Harens*, and *Nanegans* (8 hrs.), the road runs near *Pelo*, and over another high ridge to *Angugh* (1.), *Surp Hagob* church (1.), *Takmans* (rt.), *Khân*, an abandoned Government konak, and

Pasha-vank (5 hrs.). From this place it is 2 m. to *Haika-vank*, where is a good farmstead in which the Catholics of *Akhtamar* resides. Visitors are most hospitably received, and, weather permitting, can visit the picturesque rocky islet, and its ancient church, erected, circ. 928, by *Gagig*, first king of the *Arzrunian* dynasty. The church is cruciform, and on its massive walls are quaint *bas-reliefs* of scenes from the O. and N. Testament. In the court of the church is a stone with a cuneiform inscription of *Menuas*. The Catholicate dates from 1113.

Vostan (2 hrs.), a prosperous village, and headquarters of the *Kavash Kaza*, was the capital of the *Arzrunian* kings before they moved to *Van*. It has a good 17th century mosque. Near it is the *Monastery of Charkapan* with the tomb of *S. Jeghiche*, one of the translators of the *Armenian Bible*; and on the mountains to the S. are the *Monasteries of Narik and Ilu*. From *Vostan* a stony path may be followed along the lake shore, or the *Khoshab Su* may be forded at *Enghil*, and the hills crossed to

Adramid (4 hrs.). Near the village, on the rocks at the foot of which the *Shemiram Rud* runs, there are 8 cuneiform inscriptions in a length of about 2 m. A level road by the shore leads to

Van (2 hrs.), see p. 232.

ROUTE 84.

VAN—BASH-KALA—DIZA—URMIA.

	hrs.
<i>Khoshab</i>	9
<i>Bash-kala</i>	9½
<i>Diza</i>	13½
<i>Bazirga</i>	9½
<i>Urmia</i>	13½

From *Van* the road runs S.E. over the plain past *Kurubash* (rt.), and the *Varak Monastery* (rt.), and over a col, 7100 ft., to *Norchuk* (4 hrs., *Armenian*), in the wide valley of the *Khoshab Su*. After ascending the valley for 2½ hrs. the river is crossed by a bridge. Here the valley closes in, and the l. bank is followed to

Khoshab (5 hrs.), the chief town of the *Mamuret ul-Hamid Kaza*. There is a picturesque ruined castle of the time of the *Armenian* kings, which was seized and held by rebel *Kurds* during the last half-century. Here the road crosses to the rt. bank, and 1 hr. higher up it leaves the river and passes near *Kasrik* where travellers often stop the night. It then crosses the watershed between the *Khoshab* and the *Zab* by a high pass, 9100 ft., which is often blocked by snow and, in winter, is sometimes dangerous. The path is in places a mere ledge in a steep slope. The rocky heights are much frequented by ibex and wild sheep. The descent is by a narrow valley to

Chukh (5½ hrs., *Armenian*). After descending the valley for 1 hr. to *Miramur*, the track runs over the hills by *Khorasan* to

Bash-kala (8½ hrs.), alt. 7180 ft., the chief town of the *Albak Kaza*, and an important military station. It stands on the E. slope of the mountains overlooking a wide valley, at the further side of which flows the *Zab*;

and above it is a ruined fortress formerly occupied by a Kurd Bey. The population consists of Kurds, Armenians, Jews, and Persians.

(i.) *Bash-kala to Urmia* (29 hrs.). This route, by which a weekly caravan comes from Persia in summer, is rough, but passes through some very fine scenery. The path runs through *Akhorasan*, and across the Zab to *Deir* (4 hrs.) where are the ancient *Armenian Monastery and Church of S. Bartholomew*, erected on the traditional site of his martyrdom. The fine old church contains the tomb of the Apostle (his body was taken to Rome) to which pilgrims come from Russia, Persia, and the surrounding districts. At *Soruder*, (Armenian) on the rt. bank of the Zab, about 2 hrs. N. of *Deir*, are an old church and rock tombs; and the whole district is studded with ruined buildings that attest its former prosperity. $3\frac{1}{2}$ hrs. from *Deir*, after passing *Ahanasar* (rt. Kurd), the road crosses the open uplands on the Turco-Persian border, and in $3\frac{1}{2}$ hrs. more enters the first Persian village *Zubk* (7 hrs.). Thence there is a difficult road to *Salmas* (3 hrs.), and, afterwards, an easy one over the plain, by *Ula* and *Sarna*, to *Gandervan* (7 hrs.) and *Urmia* (8 hrs. Rte. 111).

(ii.) *Bash-kala to Julamerk* (14 hrs.). There are two roads, one by *Manjenan*, *Nebunar Yaila*, and the head of the *Korhannes* valley; the other nearer the Zab. Both are difficult, and run through grand scenery.]

Beyond *Bash-kala* the road runs nearly parallel to the Persian frontier. In 2 hrs. *Kilagan* is passed, and 1 m. further the Zab is crossed by a bridge. The way then lies past the Nestorian villages *Arji*, *Atass*, and *Khusi* (4 hrs.) to *Charaderan*; and over rough hilly country by the Kurd villages *Khak-karavakh*, and *Diz-deran* to *Mahammad Agha Keuprisi*, and *Kaprel* (8 hrs. Armenian), at the lower end of the *Gavver* plain.

1 a (1½ hrs.), alt. 5800 ft., the chief
1 n of the *Gavver* Kaza, situated on
N E. side of the plain which is
o ently an old lake-bed. The popu-
l n consists of Kurds, Armenians,

Jews, and Nestorians. There are schools established by the *American Mission* at *Urmia*, and a resident Chaldaean priest to represent the Chaldaeans in the Kaza. On the edge of the plain are many Nestorian and Kurd villages.

(i.) *Diza to Neri* (11 hrs.) and *Mosul*. This route passes through *Shemulian*, a district of magnificent wooded mountains, and foaming torrents, over which in 1879, the famous Sheikh *Obeid-ullah* ruled supreme. The paths are very difficult, and the Kurds rather unruly. There are a great many Nestorian villages. The best path is by *Michick*, *Serdasht*, and *Kilise*, the seat of *Mar Khnanishu* the Nestorian Metropolitan of *Shemdinan*, who is next in authority to *Mar Shimun*, to *Neri* (11 hrs.), the chief town of the *Shemdinan Kaza*. Here are a *konak* and *bazâr* built by Sheikh *Obeid-ullah*, who was eventually exiled to Mecca and died there. From *Neri* a difficult path, followed by *Sir A. H. Layard*, leads through some of the wildest and grandest parts of the country to *Rezan* on the Zab, and thence by *Bila Keupri* (p. 210) to *Mosul* (p. 293).

(ii.) *Diza to Kochannes* (12 hrs.). A rough difficult path by *Kaprel*, *Hurvata*, at the foot of slopes rising up to the great *Jelu* peaks; the Kurd villages, *Kinshk*, *Helais*, *Nerdiran*; and over a ridge, 1640 ft., to *Bha-uta* (Nestorian) (8 hrs.). Thence, after crossing the Zab by a ford, only passable in summer, to *Kochannes* (4 hrs., p. 239).]

From *Diza* the road ascends N in 2 hrs. to *Sheskh Amir* (Kurd), and in $2\frac{1}{2}$ hrs. more crosses the *Delasi* pass, 7000 ft., between the waters of the Zab and those of *Lake Urmia*. Thence it descends for $2\frac{1}{2}$ hrs. by *Surian* to *Barsan*, in the *Baradost* valley, and $2\frac{1}{2}$ hrs. further reaches the Turkish frontier post *Bazirga* (9½ hrs.). About 2 m. from the post the frontier is crossed, and the road runs over the plain by *Gangaohin* (2 hrs.), *Hassan* (7 hrs.), and *Nazlu* to *Urmia* (4½ hrs., p. 319).

ROUTE 85.

VAN—JULAMERK—AMADIA—
MOSUL.

	HRS.
Sékunis	11½
Kochannes	8
Julamerk	2½
Lizan	12
Amadia	8
Spindari	7
Sheikh Adi	7
Mosul	14

This route passes Kochannes, the seat of the Nestorian Patriarch, which can also be reached by a road passing through Khanjuruk, Mervanen (the headquarters of the Nurdz Kaza and an important Nestorian village), and Kotranes. The best route, however is that *via* Sekunis, which, on leaving Van, runs by *Kurubash* (rt.) and over the hills to the valley of the Khoshab, a fertile district called *Havazor*, in which is

Intosh (4 hrs., Armenian). About 1½ hrs. beyond the village a ridge is crossed to an affluent of the Bohtan Su, on the further side of which (l.) is **Aghje Kaleh** (3½ hrs., Kurd). Shortly afterwards the Norduz district is entered, and then the *Bohtan Su*, which runs in a deep ravine, is crossed to

Sekunis (4½ hrs., Nestorian). Not far from this place, near the source of one of the tributaries of the Bohtan, is the Armenian *Monastery Hokotz-vank*, "All Souls," which is said to have been built on the site of an ancient temple. In it is shown the *tomb of Tiridates*, who was converted and baptised by S. Gregory the Illuminator. On leaving Sekunis there is a steady ascent of more than 3 hrs. over upland pastures to the head of the pass, 9800 ft., between the waters of the Bohtan and those of the Zab. The path descends by the valley of *Bervar*

(many Nestorian villages), leaving *Khadalanes* and *Kotranes* to the l., and then crosses another pass to the deep ravine in which lies

Kochannes (8 hrs.), alt. 5970 ft. The little mountain village, which is the ecclesiastical and political centre of the Nestorians, is about 8 m. from the Zab, and stands amidst trees on an alp at the foot of three imposing peaks of bare rock. It is almost surrounded by gorges and precipices, and on the E. a rock rises like a wall to a height of about 2000 ft. It consists of a church, built on the verge of a precipice, many tombs, and scattered houses. Here is the residence of Mar Shimun, the patriarch of the Nestorians, and successor of S. Simon the Apostle of Assyria, whose name he bears. Mar Shimun exercises unquestioned authority over the settled and nomad Nestorians, whose common asseverations are "By the head of Mar Shimun," and "By the house of Mar Shimun." In winter all access is closed by snow. From Kochannes a bridle-path crosses a rough spur to

Julamerk (2½ hrs.), the headquarters of the Hakkari Sanjak. It is a small place in a lateral valley running into that of the Zab, and above it is an old castle. The place is so shut in by high mountains that the climate is very hot and bad in summer. Near it are hot sulphur springs. The Zab flows in a deep valley about 1 m. from the town, and beyond it rises a chain of precipitous rocky mountains in the recesses of which lie the Nestorian districts of *Baz* and *Jelu*. Below Julamerk the river flows through the Nestorian district of *Tiari*. The Hakkari Sanjak, formed in 1888, includes most of the Kurdish district over which until a comparatively recent date the Osmanli authority was not completely established. In 1840 the great Kurd Chief, Bedr Khân Bey, was removed from the country, and it was only in 1884 that the famous Sheikh Obeid-ullah was exiled.

There are two routes to Amadia, both rough and difficult but passing through fine scenery. (i.) The *longer route* (21½ hrs.) crosses to the l. bank of the Zab, and runs by **Rabat** (6 hrs.), a Kurd village, **Thorub** (5 hrs.), a large Chaldaean village; **Jess** (Kurd), **Berj** (Chaldaean) and **Dahl**, which is 1½ hrs. from the bridge over the Zab (6 hrs.). After crossing to the rt. bank the path runs by **Dari** and **Hellis** to **Amadia** (4½ hrs.). (ii.) The *shorter route* (20 hrs.) keeps to the rt. bank of the Zab. It crosses several ridges and runs through the country occupied by the **Tiari**, an interesting tribe of nomad Nestorians. The principal places passed are **Eshaya**, **Leihun**, **Malota** (6 hrs.), alt. 6200 ft.; **Gulitha**, **Terespino**, **Umra**, **Lizan** (6 hrs.), near the Zab, on the l. bank of which is **Jenan** (Kurd), **Gunduk**, and **Dari**, the chief place of the Nestorian district of **Beravi**.

Amadia (8 hrs.), alt. 4200 ft., the seat of a **kaimakan**. The small town stands like an outpost of the **Hakkari** mountains, on a remarkable rock-terrace that can only be ascended at a few points. It was formerly an important stronghold of the Kurds, but the walls of the town and of a citadel are in ruins. The heat in summer is very great, and partly from the quantity of rice grown, the town is feverish and unhealthy. The people are chiefly Kurds and Jews. There is good sport in the surrounding mountains, some of which are covered with magnificent oak forests, boar, bear, panther, ibex, moufflon, &c., are found.

[*Amadia to Rowanduz*. This is a difficult route through fine scenery. It runs by **Kuanch** (Nestorian); **Firid** (5 hrs.), on the Zab; **Laka** (3 hrs.); **Pir-e-kalans** (ruins of a bridge), **Bila Keupri** (9½ hrs.), chief place of the **Zibar Kaza**; **Begu** (5 hrs.), the Zab ferry, and **Kharakia** (8½ hrs.), to **Rowanduz** (8½ hrs., p. 321). Thence to **Urmia** by *lfe*, 112.]

From Amadia there is a road to

Mosul by **Daudich**, and **Alkosh**, the religious centre of the "New Chaldeans" who seceded from the Church of Rome in 1869. But the usual route crosses the valley of the **Ghara**, and runs over a ridge, 5100 ft., to **Spindari** (7 hrs., Kurd) with many vineyards. Thence over a range of hills, and across the **Ghazir Su** to

Sheikh Adi (7 hrs.), alt. 2850 ft., a charming spot, with beautiful trees, where the founder of the **Yezidi** faith is buried. The shrine seems originally to have been a Christian church dedicated to **Mar Addi**, one of the "seventy disciples." It is much visited and the resident sheikh is greatly esteemed. There is now a gradual descent past many **Yezidi** villages to **Khorsabad** (9 hrs., p. 296). Thence the road, after running over the plain and through the mounds of **Nineveh**, crosses the bridge of boats to

Mosul (5 hrs.), see p. 293.

ROUTE 86.

VAN TO JEZIRE.

The most convenient route from Van to Mesopotamia is that by **Bitlis** and **Sert** to **Jezire** (*Rtes.* 83, 87). There is, however, a direct road to **Jezire**, and **Sert** may be reached without passing through **Bitlis**.

[(1) *To Jezire direct*. (45 hrs.) Guide necessary. This route, a good one for pack-animals, is much used in summer. It runs through a little known part of Kurdistan, a mountainous district with high peaks, some capped with perpetual snow, clear rushing streams, mountain fastnesses, rugged ridges, fertile valleys, pasture lands and oak

forests. Boar and partridge are very plentiful, and bear and ibex are found nearly everywhere. There are the remains of numerous deserted villages, many of them Christian; and a few isolated hamlets inhabited by Armenians N. of the Bohtan, and by Nestorians and Chaldeans S. of that river.

The road from Van crosses the Kho-shab (p. 237) by a bridge some distance above Enghil, and ascends to Herj (3½ hrs.). It then runs past Kotis, Mus-kova, Geurandash (5½ hrs.) and Sevdigin, to

Shattak, Armenian Tank (5½ hrs.), the seat of a kaimakam. Mohair shawls, veils, &c., are manufactured here. Not far off is the fortress of Zel, noted in the history of the Armenian kings. The Bohtan Su is crossed before reaching Khumara (5½ hrs.), about 1 m. from the river. After crossing the ridge between the Bohtan and the Khabur rivers, this road runs through undulating country partially covered with oak-forest to

Shernak (15 hrs.), a small well-built town, and residence of the chief of the Hartschi Kurds. Thence there is a steady descent to

Jezire (10 hrs.), see Rte. 87.

(ii.) Van — Polo — Khizan — Sert (36½ hrs.). This route and (iii.) run through a rough mountain district with lofty summits and isolated valleys. Here and there are forests of oak and pine. Game abounds, and in some of the streams there is good trout-fishing. They are summer routes, but the traces of old roads, and the ruins of khâns and bridges, show that they were once much used.

The road follows Rte. 83 to Polo (13 hrs.), alt. 6230 ft., whence it descends a valley to Hangasur and Saris (4½ hrs.), a large village on the rt. bank of the stream. It then runs, partly over rough ground, to Kara Su (4½ hrs.), the head-quarters of the Khizan Kaza, and thence to Khizan (2½ hrs.), a poor village near which are said to be the ruins of an old town with inscriptions. Soon after passing Maden (6½ hrs., Nestorian), where are mines now unworked, the path enters the valley of the Bohtan Su, and running near Kurnas (2 m. l.), Puli (l.), [Turkey.]

Halanzor (rt.), and Kulch a noted place of pilgrimage (l.), descends to

Sert (6 hrs., p. 245), whence it is 27 hrs. by Rte. 87 to Jezire.

(iii.) Van—Mukus—Sert. (46 hrs.). From Van by Rte. 83 to Vostan (6 hrs.), and thence by the Monastery of Narik to Arpert (4½ hrs.); after which the Yereruf D. is crossed by a very high pass to Khoros Kilisse (5½ hrs.), Monastery of S. George, at the source of the Mukus Su. Thence to Mukus (3 hrs.), the seat of a kaimakam, near which are old iron mines not now worked; Bast (5 hrs.), Saris (8 hrs.), and thence by (ii.) to Sert (19½ hrs.).]

ROUTE 87.

ERZERÛM—MUSH—BITLIS—SERT—JEZIRE—MOSUL.

	hrs.
Khizis Kaleh	15½
Mush	15½
Bitlis	15½
Sert	13
Funduk	16
Jezire	11
Zakho	13
Mosul	23½

The summer and winter routes (see Rte. 82)—one crossing the Palentoken D., and the other the Devo Boyun Pass—unite before crossing the ridge that separates the waters of the Caspian from those of the Persian Gulf, to Aghveran (12½ hrs.). The road then runs past Kilisse (Armenian), with an ancient cruciform chapel, and a cemetery, in which are richly-carved tombstones, to

Khinis, or Khanus Kaleh (3 hrs.), a large village, and military station, picturesquely situated in a ravine on the E. side of the Bin-goul D. Above

it are the ruins of a *castle*, near which are shown the spot where Cain planted trees, and fragments of a wall built by Lamech. In the Klinis valley is an intermittent spring near a *türbe* much visited by Moslem pilgrims. After fording the Khimis Chai at Arosh, the road crosses a spur of the Bin-geul D. to the Kizil Chai (ford), which here separates the Erzerüm from the Bitlis Vilâyet. Beyond the river a steep ridge, 7715 ft., is crossed to the Oircassian village.

Charbukhur (8 hrs.), on a stream of the same name, about 1 m. above its junction with the Murad Su. [N.B.—Travellers wishing to visit the *Monastery of Surp Garabed* (see below), should leave the road at Arosh, and sleep at Yekmal, proceeding next day, *via* Avranz, to the monastery, which is 7 hrs. from Mush.] Descending the rt. bank of the Murad the road passes the ruins of a castle (rt.), and, entering the great plain of Mush, reaches Silata in 3 hrs. Thence it is 2 hrs. across the plain to the bridge over the Murad Su, once a handsome stone one of twelve arches, and 2½ hrs. on to

Mush (7½ hrs.), alt. 4200 ft., the chief town of the Mush Sanjak, and a military station. It is situated at the mouth of a gorge in the mountains, on the S. side of the plain, and covers a steep mound and the sides of the ravine. On the surrounding hills are vineyards and oak-scrub. Mush has the reputation of being the filthiest town in Turkey, but it is a thriving place, with a few good houses. The *castle*, of which there are some remains, is said to have been built by Mushag, an Armenian king of the province Daron, who founded the town. A *Khân*, with two stone lions in bas-relief (Arab or Seljuk) deserves notice. The *bazâr* is poor, but good embroidered caps can be obtained. Mush is the seat of Gregorian and R. C. Armenian bishops, and there is a flourishing Protestant community with schools under the direction of the American Mission. The climate

is healthy, but cold in winter, and there is a heavy snow-fall.

The plain of Mush, 35 m. by 12 m., is very fertile, and wheat and tobacco are largely grown. Vineyards are numerous, and the wine has a certain reputation. Wood is scarce, and the usual fuel is dried cowdung (*lezek*). At certain seasons there are great numbers of bustard. There are several sulphur springs, and earthquakes are frequent and sometimes severe. The Armenians of the plain, who are largely intermixed with Kurds, are hard-working and vigorous, with a reputation for courage. Some of the women wear nose-rings. At one of the villages, Khorni, near Arakolets Vank, Moses of Khorone, the historian, was born. It was on the plain of Mush that Xenophon first made acquaintance with Armenian houses, which have little changed since his day. In the mountains S. of Mush, gold, copper, iron, and lead are said to have been found; and N.W. of the town good black marble.

[1) Mush—Surp Garabed—Patu—Aharput (56 hrs.) The road lies over the plain, past numerous villages, to a ford over the Murad Su (ferried in spring by a *kelek* raft), and thence to Zialet (6 hrs.), on the N. side of the plain. From Zialet it is 6 hrs. by the direct road to Haghlan, but it is more interesting to climb the steep path that leads in 2 hrs. to the

Monastery of Surp Garabed, "S. John the Baptist," generally known as (*hangeli Kilsse*, the "church with bells," from the bells in its possession. The monastery, which, as a place of Armenian pilgrimage, ranks next to Echmiadzin, and Surp Garabed of Kaisariyeh (p. 53), stands on a spur about 2000 ft. above the plain. It was founded by S. Gregory, the Illuminator, on the site of a heathen place of worship belonging to a colony of Hindus that had been established in Daron by Valarmaces about a.c. 150. Above the monastery is a fountain where S. Gregory is said to have baptized 1000 heathen. The church, which has three towers, resembles in style the churches at Ani (p. 220). On the façade are ornamental carvings in interlaced patterns, closely resembling

what may be found in Ireland. In the interior are handsomely carved wooden doors and poor frescoes. In the chapel, at the end of the S. aisle, is a *sarcophagus* which is said to contain the body of S. John the Baptist, translated from Caesarea in the time of S. Gregory. In the same chapel is a large *M.S. of the Gospels* in Armenian, written on vellum in gold letters, with numerous full-page illuminations, which is said to have been the work of a king Hethuni. Beneath the floor of the church Sempad and other Armenian princes are buried. The church is surrounded by four massive walls to which are attached the dwellings of the monks, and the guest chambers for the pilgrims who visit the place on the Festival of the Assumption, August 24th. At the back of the church is the fine tombstone of Bishop Melkesidikian, A.D. 1562. From the leaves of the oak trees here, and in the glens round the plain, *manna* is collected and made into large cakes of a greenish hue for export. From the monastery there is a ride of 5 hrs., first along a terracpath (fine views) to the summit of a ridge of mountains, and then down to

Boghlan (7 hrs.). Thence the road runs past *Kharaba* to *Garbas* (1½ hrs.), after which there is a long stretch of high uninhabited country to *Sumser* (8 hrs.) in the Chabakchur plain. In the same plain is *Chevlik* (2 hrs.), the head-quarters of the Chabakchur Kaza, near which are the ruins of two ancient towns where coins are said to have been found. The road then continues by a steep rugged track over the mountains, sometimes infested by Kurd robbers, to *Kalenda* (4½ hrs.), *Zoka*, and *Golga* (5 hrs.), where the mountain country ends. The road is now easy to *Hoshmat* (Armenian) and

Palu, possibly the *Khitarizum* of Procopius (5 hrs.). It is a large town, seat of a kaimakam, on the rt. bank of the Murad Su (Euphrates), which flows round it on three sides. The town is built on the sides of a peaked rock which rises steeply to a height of 900 ft. above the river. From the summit of the rock there is a fine view, and a little way below it, there are walls of rough construction forming a citadel. Within these walls the companions of Jocelyn of Courtney were probably confined in 1122 (p. 265); and here on the N. side of the

rock is a tablet 12 ft. by 6 ft. with a cuneiform *inscription*. Below the tablet are three sets of rock-hewn chambers, apparently the burial places of the princes of Palu, which are reached by flights of steps. One set much visited by pilgrims is the traditional dwelling-place of S. Mezrop, the Armenian saint, who invented the Armenian alphabet about A.D. 406, and translated the Scriptures into that language. Here the river is crossed by a bridge to the l. bank, and a good road followed to *Burnus Khân* (8 hrs.), whence along the *chaussée* by Rte. 98 to

Kharput (10 hrs., p. 93).

(ii.) *Mush — Liz — Gop — Melasgerd* (22½ hrs.). An easy route practicable for *arabas*. It runs E. along the plain, and fords the Kara Su before reaching *Termerd* (6½ hrs.), where, in the churchyard, is a stone with a cuneiform *inscription*. Thence to *Kalarast*, and in 4½ hrs. over a *col*, 6250 ft., to *Ardgon* and *Liz* (7½ hrs.) in the Bulanik plain. The road then runs by *Odunjler*, *Eunjal* near the Murad Su, *Gop* (5 hrs., p. 231), *Mejdllu*, and *Verck* to *Melasgerd* (4 hrs., p. 231). Thence *Bayezid* can be reached *viâ* *Zeidikan* by Rtes. 82 and 79.

(iii.) *Mush — Sasun — Sert* (28½ hrs.). This route runs through a wild mountainous district with steep ascents and descents. Villages are found wherever a little level ground affords an opportunity for cultivation, but the condition of the people is peculiar. The Kurds of each valley are at feud with their neighbours, and the Christians are almost in a state of serfage to the Kurd Beys, who are little submissive to Turkish authority. The *bridle-path* leaves the road to Bitlis 1 hr. from Mush, and passing by *Havaderik*, and near *German*, reaches the highest point on the road, 8620 ft., in 6 hrs. It then descends to *Jemalan* (8 hrs.), alt. 4720 ft., and runs on by *Sheikhan* (Kurd), *Gunderno* (Armenian), *Irmak*, and *Argamo* to *Hase* (9 hrs.), alt. 3010 ft., the head-quarters of the Sasun Kaza, where there are *salt mines*. The road, now easier, continues by *Gihiri*, *Zoka* with the castle of a Kurd Bey, the flourishing Armenian village *Berar* (5½ hrs.), and a ford over the Bitlis Su, to *Sert* (6 hrs., p. 245).

(iv.) *Mush — Sasun — Diarbekr* (31 hrs.). By (iii.) to *Hase* (17 hrs.), and thence *ruî* *Meinfarkin*, the seat of a

Kannakam, by a fairly good road to Diarbekr (14 hrs., p. 265).]

On leaving Mush the road keeps to the S. side of the plain, and runs past *Daghke-vank*, *Hus K.* (a large village with sulphur springs), *Arke-vank* (5 hrs.), and *Marnik*, to

Kotni (4 hrs., Kurd). The *Kara Su*, the *Teleboas* of Xenophon, which is forded several times between Mush and Kotni, rises about $\frac{1}{2}$ hr. above the latter place in a circular pool, 100 ft. diameter, apparently of volcanic origin. Near it is the fine *türbe* of *Karabakani Agha*, dated A.H. 687 (A.D. 1289). From the *türbe* there is a gentle ascent of $1\frac{1}{2}$ hrs. to *Mohh*, and the high ground, called *Rahva* (p. 236), from which water flows to the Tigris, the Euphrates, and the Lake of Van. Crossing the plateau to **Bash-Khân** (4 hrs., p. 236), the road turns S. down the rt. bank of the *Bitlis Su* (E. Tigris), and follows the bare stony valley to

Bitlis, Armenian *Paghesh* (2½ hrs.), alt. 4700 ft., the capital of the Bitlis Vilâyet, and a military station with barracks and hospital. The infant Tigris breaks into rapids and cataracts in its passage through the town, where it is joined by another mountain torrent; and the massive stone-built houses, with their courtyards and gardens, climb up the hill-sides, rising one above the other, with striking effect. In the middle of the town, between the two streams, rises the fine old castle which, according to local tradition, occupies the site of a fortress built by Alexander the Great. In its walls are a few Arabic inscriptions and it is apparently an Arab building. There are some fine old mosques and medresses, and the Armenians have a large monastery, and a few churches. A branch of the American Mission, with schools for boys and girls, occupies a good position with fine views of the town, and of the lofty summits of the Kurdistan mountains—the *Niphates* of antiquity, on the highest peak of

which Milton makes his Satan to alight (*Par. Lost*, lii. 741). The climate is healthy and the thermometer never falls below zero, Fahr.; but there is a heavy snowfall, and the roads are blocked. There are *chalybeate springs*, one very like Vichy water, and *sulphur springs*, which are much used. Tobacco of an inferior quality is largely grown, and manna and gum tragacanth are collected. The chief industry is the weaving of a coarse red canvas cloth. Bitlis was ruled by a semi-independent Kurd Bey as late as 1836.

[(i.) *Bitlis — Zokh — Diarbekr* (14½ hrs.). This is part of the shortest route from Van to Skanderûn (p. 192). It follows the rt. bank of the Bitlis Su to *Dakhan Keupri*, and *Zaret* (12 hrs.), and then crosses a rough mountain district to *Zokh* (5½ hrs.), the headquarters of the Kharzan Kaza, where is a castle still occupied by a Kurd Bey (p. 243). 3 hrs. from *Zokh*, after passing several villages, the *Yezid-khâne Su* is forded, and the route then lies through *Khasir* (6 hrs.), *Koltn*, and *Gurlashen*, to the *Batman Su*, which is crossed 1 m. before reaching *Sinan* (6 hrs.). Thence it runs by *Salat Dervish*, *Geogaver*, *Blamîl* (6 hrs.) a large village on the Tigris, *Sarti K.*, and *Sâdi*, to *Diarbekr* (9 hrs., p. 265).

[(ii.) There is also a bridle-path from *Bitlis* to *Mardin*, via *Zokh*, in about 42 hrs. It crosses the *Batman Su* a little above its junction with the Tigris, and passes that river by a ford about 1 hr. before reaching *Mezerc*, where is a tumulus.]

There are several routes from Bitlis to Sert. The *eastern* route, which, in places, is hardly passable for pack animals, runs through several villages, and over the difficult *Tasil Pass*. A *second* passes through *Zokh* and *Berar* (p. 243). The *usual* road for travellers and merchants, marked by many ruined khâns, runs through a thinly populated district and is sometimes infested by robbers. In places it is rough and bad. The path follows the rt. bank of the Bitlis Su, and 1½ hrs. below Bitlis passes through a tunnel, *Dehkh Tash*, out in the deposit from a petrifying spring. 3 hrs.

lower down it crosses to the l. bank by a wooden bridge, *Dukhan Keupri*, and 1 m. further passes beneath the Kurd village of *Shen*. It then runs over a col to the *Güzel Dere*, and crosses a ridge to

Sert (13 hrs.), alt. 2850 ft., the chief town of the Sanjak of Sert, and a military station. It is a large place, on a well-tilled plateau between the Bitlis and the Bohtan rivers, and its white houses of *adobe* contrast prettily with the green of the vines on the hill-sides. There are some old *mosques*, and a "leaning" minaret of brick and stone; and a *castle*, once the residence of a Kurd Bey. The inhabitants are Moslems, Armenians (Gregorian and Protestant), Chaldaeans, and Jacobites; and the languages are Kurdish and Arabic. Handsome pipe-stems and walking-sticks of ebony, ornamented with silver, are made. Sert, which occupies an important position on the S. side of the Kurdistan mountains, has been identified by some writers with *Tigranocerta*, built by Tigranes on the river Nicephorius.

[(i.) *Sert—Mardin* (36½ hrs.). At *Batil*, 4 hrs. from Sert, the Bitlis Su is forded near its junction with the Bohtan, and a plateau, on which are several villages, is crossed to *Redvan* (10½ hrs.), a large village, and seat of a kaimakam, on the Yezid-khâne Su. It is a centre of the Yezidis, and near it are the ruins of the castle once occupied by the Yezidi Emirs. There are also several Armenian and Jacobite families, and a few Protestants. Continuing by *Dera-humso*, the Tigris is forded or crossed by a *kelek* ferry opposite

Hassan-keif, *Saphe* (5 hrs.), on the rt. bank, at the head of a gorge through which the river runs for many miles. It was once the headquarters of the Yezidis, but is now a Christian village, with two castles standing at the top of a rock, that rises perpendicularly up from the river. Below, on a level space, are the ruins of a large town, and behind them the rock is honeycombed with tombs. The people still live in rock-hewn chambers, on both sides of the

water, between which are the ruins of a Roman bridge that once connected the two banks. Water conduits, cut in the face of the solid rock, run past the chambers. From *Hassan-keif* the road ascends a valley to *Kefr Jose* (5 hrs.) in a small plain; and thence runs over the almost waterless limestone plateau of the *Jebel Tur*. The plateau, which is known as *Tur Abdin*, is intersected by deep ravines, and forms part of the anct. *Mt. Masius*. It is an interesting district inhabited by Turkish, Arabic, Armenian, Kurdish, and Syriac speaking people. The road runs by *Shorisbak* (4 hrs.), *Apshe*, *Zearst*, and *Maserta* (7 hrs.). 2 hrs. further the edge of the plateau is reached, and after descending to *Rishmil* the road rises to *Mardin* (5 hrs., p. 292).

(ii.) A little shorter route (3½ hrs.) crosses the Tigris at *Khunduk* (9 hrs.), about 7 m. above the junction of the Bohtan, and, passing through *Deflma*, joins (i.) at *Kefr Jose* (9 hrs.).

(iii.) *Sert—Redran—Diarbekr* (34½ hrs.). By (i.) to *Redvan* (10½ hrs.), and thence, *viâ* *Sinan* (9 hrs., p. 244) and *Bismil* (6 hrs.), to *Diarbekr* (9 hrs.).]

There are two roads onward from Sert; one, the longer, passes through a rough mountainous country by *Deh*, the chief place of the Aro Kaza, *Torik* and *Shernak*. The shorter and easier crosses the Bitlis Su by a ford about 1½ hrs. from Sert, and follows the rt. bank of the Bohtan Su, which flows between high precipitous walls of rock for 2½ hrs. to the ford over that river near *Til*. The ford, about 80 yds. wide, and 3 ft. deep, is apparently that by which the Ten Thousand crossed the river *Centrites*. 2 hrs. beyond it is *Khana*, and the road thence follows the l. bank of the Tigris, which here forces its way through a narrow picturesque gorge, to *Balak*, *Ghena Khân*, and

Cheluk, or *Jaluk* (10 hrs.), a village with houses on both banks of the Tigris, whence there is a road to *Midiat* and *Mardin*. Below *Cheluk* the road runs, for about 3 hrs., through the gorge of the Tigris amidst scenery of great grandeur, and then crosses some spurs to *Baraban* and *Khouran*, before ascending to *Funduk* (6 hrs.,

Kurd), alt. 3450 ft. This was apparently the first halting-place of the Greeks in the Carduchian mountains. Hence a rough descent of over 1000 ft. leads to a small plateau which is crossed to

Finck, Phenika (6½ hrs.), the point at which Xenophon was obliged to leave the river and force the pass held by the Carduchi. Near this place the rocks are honeycombed with tombs, and on the face of the cliffs are bas-reliefs of the Parthian period, resembling those discovered by Layard in the mountains of Susiana. About 2 m. off the road to Jezire are similar rock sculptures. From Finck, where there is a ferry across the Tigris, it is 2¼ hrs. to *Manzurigeh* (Chaldean), and thence 2 hrs. to the bridge of boats which leads to

Jezire ibn Omar, Bezabde (4½ hrs.), the seat of a *kaimakan*, on the rt. bank of the river. The town lies low, and is surrounded by a moat which, when filled at flood time, forms an island—hence the name. The streets are narrow and filthy, and the town is feverish and unhealthy. There are extensive remains of the old walls, the ruins of a bridge, some fine mosques, and the *tarbeks* of several of the Abbasid princes. The Dominicans (French) have a dispensary and schools in the town, and schools in the neighbouring villages for the Chaldeans and Jacobites. Good honey is obtained from J. Kiave, where the bees live underground. On *Jebel Yudi*, not far from the town, the Ark, according to Kurd tradition, rested; and the summit, on which in the 4th century there was a Monastery of the Ark, is much visited by Moslem pilgrims. At *Kharpot*, E. of Jezire, are extensive coal mines with deposits of bitumen.

Bezabde, from *Beit Zabde*, the home of the Zabdeni, was a Roman fortress, garrisoned in the reign of Constantine by 3 legions. It was taken, A.D. 360, by Sapur, who massacred many of the inhabitants, and transplanted others with their bishop to Persia. An un-

successful attempt to recover the fortress was afterwards made by Constantine.

From Jezire the Tigris can be descended by raft to Mosul, but there is no fine scenery, and the voyage is tedious. The road, after returning to the l. bank, when the Khabur is fordable, crosses that river near its junction with the Tigris, and runs by *Feshapur* (Chaldean) and *Semil* (Yezub) to Mosul. When the water is high, it crosses several spurs and ravines, fords the Nurdush, and runs by *Karr Delan* and *Rubaki* to the Christian village *Mahravan* (6½ hrs.). Thence, passing several Christian villages, it runs on to

Zakho (6½ hrs.), alt. 1400 ft., the seat of a *kaimakan*. The village is built on a low rocky island in the Khabur river, which is connected with the l. bank by a bridge, and with the rt. bank by a ford. At the E. end of the island are the ruins of a castle, and the tomb of Father Soldini, one of the founders of the Dominican Mission.

Beyond Zakho the range of hills that runs out from the Kurdish mountains to the Tigris, and separates the plain S. of Jezire from the great plain of Mesopotamia, is crossed by an easy pass, 2700 ft., and the road then runs past *Asi* to *Tell Zeit* (7 hrs.). Thence over the plain by several large villages, of which the principal are *Semil* (1½ hrs.), *Gurapahan*, *Hatara*, *Deiristan*, and *Filfil* (9 hrs.). From this place the road, after skirting the ruins of Nineveh, and crossing the Khazr, passes the Tigris by a bridge partly of masonry, and partly of boats, to

Mosul (6 hrs., p. 293).

ROUTE 88.

ERZERÛM TO DIARBÊKR.

	hrs.
Kara-sheikh	7
Bash-chiftlik	10
Pakengog	14
Shahverdian	10
Heini	9½
Diarbêkr (direct)	14
Diarbêkr, via Fâil	20

This route, open for 7 months in the year, is the shortest between Erzerûm and Diarbêkr, and, owing to the abundance of excellent pastures, is much used. It passes few places of interest, but, by diverging from it at Heini, several ancient sites can be visited. In winter travellers have to follow Rte. 89 through Erzingan.

Leaving Erzerûm by the gate under the Kereinetlu fort, the road runs over the plain by *Tuzja*, and *Tepe K.*, and then ascends a valley, *Tekke Dere*, to the pass, 8500 ft., over the ridge that separates the Erzerûm plain from Terjan. Descending by *Tash Oghlu* (rt.) and *Bash K.* (l.), a swampy plain is crossed to

Kara-sheikh (7 hrs.), alt. 7000 ft. After passing *Tuzla* (salt works) there is a steep ascent to the head of the pass, called *Sheitan Yokushu*, 8900 ft., over the *Khalkhal D.*, whence there is a grand view of the *Bin-geul D.*, an extinct volcano covered with fine pasture. After an equally steep descent the road enters a *cañon* in the basalt, through which flows the *Hammam Su*, so-called from hot springs in the vicinity, and follows the stream down past *Kara-hamza* (rt.) to

Bash-Chiftlik (10 hrs.). We now pass near *Chorik*, and over the *Boya Kara-gedik* pass to *Kargha Basar*, and the Armenian village *Gunig-kaleh* (4 hrs.),

alt. 6100 ft., the seat of a *kaimakam*, whence there is a road up the valley to *Khinis Kaleh* (p. 241). The route now lies down the valley of the *Gunig Su*, past *Buran*, to

Pakengog (10 hrs.). It then crosses the *Chabakchur* plain, and, passing E. of *Chevlik* (p. 243), runs by *Madrak* to the Kurd village *Takvaran* (5 hrs.) and *Gharib* (Armn.), on the l. bank of the *Gunig Su*. A little further the *Murad Su* (E. Euphrates), which, up stream runs in a deep narrow bed between wooded mountains, and down stream flows to *Palu* (p. 243) through a precipitous gorge, is crossed by a ford, or a *kelck* ferry, to *Dara Yeni*, beyond which is the village of *Timâr Agha* (1½ hrs.). The road now runs over a ridge, 4100 ft., to the valley of the *Zil-karnein*, in which is *Garib* (Kurd), and crosses by a rough stony pass, 4800 ft., the ridge that separates the waters of the Euphrates from those of the Tigris. Beyond the pass lies

Shahverdian (3½ hrs.), whence there is a road, *via* *Lija* (seat of a *kaimakam*) and *Fis*, to Diarbêkr. We now cross a rough hilly district to *Tuzla*, and a little further pass a natural tunnel, 2 m. long, and 80 ft. high, through which the *Dibene Su* flows. At the S.W. end of the tunnel, near *Korkhar*, there is the figure of an Assyrian king, with cuneiform inscription, on the face of the rock (rt. bank); and inside the tunnel is another figure with an illegible inscription. The figures are those of *Tiglath Pileser*, B.C. 1110, and *Ashur-izir-pal*, B.C. 880. A few yards beyond this is a natural arch, and high up in the cliff above it are the remains of a bridge. On the hill above the tunnel are the ruins of a castle, with a rock-hewn flight of steps and passage leading down to the subterranean river. The sources of this interesting head-water of the Tigris are about 3 m. above the tunnel near an immense stalactitic cavern with many passages, one of which was followed for an hour by the late Mr. Taylor

when Consul for Kurdistan. The place is called *Bakirein*. From the tunnel there is a steep ascent to *Sherli*, and some bare stony hills are then crossed to

Heini (9½ hrs.), alt. 5000 ft., a pretty little place on the slope of a hill which is crowned by the ruins of a castle. The people are half Armenians and half Zaza Kurds. In the town, which is surrounded by gardens and pasture lands, are some Moslem buildings (*inscriptions*) and a large spring, which is the source of the *Ambar Su*. The limestone rocks in the vicinity are very fossiliferous (fish, mollusca, &c.).

[The district S.E. of Heini as far as the Batman Su, contains several ancient sites. At *Kushk-i-lak* (3 hrs. *vid* Feter and Ureh), on the hills which separate the plain of Laja from that of Diarbekr, are vaulted chambers, the ruins of a temple, and fragments of columns. In the plain beyond, near *Fis*, are the ruins of *Phaan*. On the Laja plain, the ruins of *Atakh*, and *Atacha*. Farther S.E., the ruins of the town and convent of *Tajil*, the capital of Terjan. Still farther E. at *Bashat* are the ruins of a very ancient fort. At the base of the rock on which it stood, above the entrance to a rock-chamber, is a spirited representation, in high relief, of a Parthian warrior on horseback and of a figure in a supplicating attitude. From this point either Redvan or Sert (Rte. 87) may be reached by descending the Kulp Su, and crossing to Arzen (ruins) 1

The direct road from Heini runs by *Ak-viran* (5 hrs.) and *Basar* to *Kadi K.* (6 hrs.), whence, after fording the Tigris below the town, or crossing by the old bridge, it enters Diarbekr (3 hrs.) by the Mardin Gate.

The more interesting route runs through the fertile valley of *Petushka*, to the N. of which lies the district of *Nerth*, mentioned in cuneiform inscriptions, and now inhabited by Zaza-speaking Kurds.

Dibene (5 hrs.), a large Armenian village, near which is a rock-hewn church, "venerated," according to

Mr. Taylor, "by all Armenians as the earliest temple of their faith." Near it are several other rock-hewn chambers. At the junction of the Dibene Su with the W. Tigris are the ruins of *Ammaneh Kaleh* (3 hrs.), an almost impregnable fortress. It can be approached with difficulty by a single path on one side, the other sides being precipitous cliffs overhanging the rivers. The extensive area on the summit is covered with ruins, and reservoirs, of black basalt. On the N.E. side a covered stair, 280 ft. high and 8 ft. wide, leads down to the Dibene Su.

Egil, Syrian *Angil* (1 hrs.), on a rocky mountain on the rt. bank of the Tigris, is the ant. *Ingila*, chief town of *Ingilene*, Aram. *Anlegh*. It was also called *Anchialus*, and was plundered, A.D. 503, by the Persian king, Kobad. There are the ruins of a castle with a double wall, and a rock-hewn passage to the Tigris. Immediately W. of the castle is the almost obliterated figure of an Assyrian king with an illegible cuneiform inscription. Below the castle are four rock-hewn tombs of pyramidal form, and in the vicinity are many other rock-chambers. 3½ hrs. from Egil up the rt. bank of the Tigris are the ruins of *Jubeir Kaleh*.

From Egil the rt. bank of the Tigris is followed by *Sherbet* and *Shalbe* to

Diarbekr (8 hrs.) See Rte. 93.

ROUTE 89.

ERZERÛM—ERZINGAN—EGIN—KHARPUT—DIARBEKR.

	hrs.
Mamakhatun	17
Erzingan	18½
Kemakh	12
Aglu	19½
Arakir	10
Keban Maden	9½
Kharput	10
Diarbekr	31

From Erzerûm there is a choice of two roads to Erziugan—a bridle-path (39 hrs.) passing through some fine scenery, and an araba-road (35½ hrs.) over the bare hills.

(i.) The *bridle-path*, 3 hrs. after leaving Erzerûm, enters the *Haidar Boghaz*, and, after crossing the *Haidar Su* (trout) and passing *Ozbeg* (3½ hrs.) and *Tamra*, reaches the head of the pass, 7075 ft., by a good road made during the war of 1876-7. It then descends to *Yarmak* (5 hrs.) and enters a district remarkable for its *salt springs*, of which 12 are worked. The largest spring is at *Muklus Kaleh*, 1½ hrs. on the road to *Parmaksiz* and *Hulenk* (4 hrs.), situated in a fine gorge. In a lateral valley near *Hulenk* are *hot springs* which throw up curious crystals of carbonate of lime. The path now runs down to the *Parmaksiz Su*, and passing through *Geubekviran* descends to the *Tuzla Chai*, which is crossed by a deep ford. It then runs through *Karnikes* (salt pans), *Guvrenji* (old Armenian church), and other villages to *Komsor* (7½ hrs.). Here the *Tuzla Chai* is forded and its l. bank followed for 1 hr., when the path crosses a shoulder of the *Magraba D.* to *Chaknitz*, and runs over hilly ground to *Abrenk* and *Herani* (6½ hrs.). One hr. from *Herani* the *Kara Su* is forded opposite *Wijan*, and the path then

leads through *Kachak* to *Jibiya Khân* (3½ hrs.) on the araba-road.

(ii.) The *araba-road*.

This important route, which is rarely closed by snow in winter, follows Rte. 67 to *Ilîja* and a ruined *khân* (8 hrs.), where it leaves the road to *Trebizond*. It then runs over the bare hills past *Yeni K.* and *Herjuttu*, and crosses a ridge whence there is a fine view of the uplands of *Torjan*, including the curious rock-capped hill S.W. of *Mamakhatun*, and, in the far distance, the great cleft in the *Koslijian D.*, through which the *Euphrates* breaks into the plain of *Erzingan*.

Mamakhatun (9 hrs., Kurd), alt. 4440 ft., the chief town of the *Terjan Kaza*, anct. *Derezene*, on the rt. bank of the *Tuzla Chai*. In the cemetery is a handsome *tomb*, standing in a circular court, which is supposed to be that of the daughter of a Sultan. Some of the decorative details are interesting. The tomb is now a place of pilgrimage (*Ziaret*), and is much frequented by dervishes who live in a deep hole in the central building, where they are said to fast. Leaving *Mamakhatun* the course of the *Tuzla Chai* is followed, and in 2½ hrs. the *Kara Su*, *Euphrates*, is crossed by the *Kotur Keupri*, a stone bridge of 8 arches, and 150 yds. long. After keeping to the rt. bank for a short time the road ascends and, passing *Hussein Bey Khân*, runs over the *Jibiya D.* to

Jibiya Khân (8½ hrs.). It then crosses some spurs and ravines—passing a few villages, and in 8 hrs. a *khân* on the *Kara Su*—and enters the plain of *Erzingan* which, though marshy in places, is fairly cultivated and populous. The plain is about 20 m. by 8 m., and the road runs over it through *Kara-kilisse*, *Ajikend*, and other villages, before reaching

Erzingan, or *Erzinjan* (10 hrs.), alt. 3900 ft., near its western extremity. *Erzingan* is the chief town

of a Sanjak and an important military station, it is situated on the rt. bank of the Kara Su, about 1 m. from the river, and is almost surrounded by gardens. The houses are chiefly of sun-dried brick, and in many cases have gardens enclosed by mud walls. There are large *barracks*, fine new government buildings, a military hospital, a large modern mosque, and a good *bazâr*. The town has latterly been greatly modernised, but the *khâns* are still poor. The principal industries are the manufacture of silk and cotton stuffs, towels, canvas, clothes for the troops, and copper utensils. At *Wasgird*, $1\frac{1}{2}$ hrs. N., are the government leather and cloth factories. The climate is hot in summer, and moderate in winter. The Armenians have schools for boys and girls in the town, and a seminary for the preparation of teachers for the village schools at the Monastery of S. Nerses Khairabad. In the church of this monastery is the tomb of S. Nerses.

Excepting a few fragments of early Christian churches, capitals, Coptic inscriptions, &c., built into the walls of the old fort, there are no ancient remains. But Erzingan was an important place early in the 4th century, when S. Gregory the Illuminator lived there, and it probably occupied a still earlier site. In 1784 it was almost destroyed by an earthquake, in which the Governor-General and several hundred persons perished.

The plain is traversed by the Kara Su, which runs for a great part of the way in two channels, both bridged opposite the town, and escapes through a narrow valley to the W. between the Dersim mountains and the Kara D. On the S. side of the plain the Dersim mountains rise abruptly; and on the N. are the Ak D. and Khashish D., the lower slopes of which are thickly dotted with villages nestling in a forest of fruit trees and *Synephus Rubra*, which flowers in July and August. Wheat, fruit, and cotton are largely grown. The melons are noted for their fine flavour. The young vine leaves are collected and

preserved in salt and water for winter use in the preparation of *dolmas*. Butter and honey are plentiful. There are iron and hot sulphur springs, and a "seltzer" water spring. The battle in which the Mongols defeated the Sultan of Rûm (1243) was fought on the plain.

In the vicinity are several Armenian monasteries: S. Nerses Khairabad; Ketterij Vank; S. Kiragos near Brastik, and Surp Krikor Lusarovich, S. Gregory the Illuminator (relics of S. Gregory and S. Nicholas, and a piece of the Ark), 11 m. S.W. of the town, near *Mugsi* on the Merjan Su (good trout fishing late in the season). Beyond the Merjan, near *Kiamikor*, are two large *tumuli*; and near the head of the valley of the Kom Su, close to *Gavrenjor*, is a remarkable "dripping" well, the water of which petrifies everything it falls upon.

[Travellers who wish to visit the little known country of the Dersim Kurds can follow one of two routes to Kharput. (i.) By Jerfellu, 4900 ft.; over the Merjan pass, 10,300 ft.; *Opik* ($8\frac{1}{2}$ hrs.); *El-Kaya* (9 hrs.); *Khozat* ($5\frac{1}{2}$ hrs.), 5500 ft., the chief town of the Dersim Sanjak; *Pertek* ($7\frac{1}{2}$ hrs.), ruins of Armenian fortress (*pertek* in Kurd); ferry over the Euphrates; Kharput ($4\frac{1}{2}$ hrs.). (ii.) *Kara-teaz* ($4\frac{1}{2}$ hrs.); *Pulumor* (6 hrs.), the chief place of the Kozlichan Kaza, and of the Kurds of Hussein Bey, whence an ancient (Roman?) road ran down the Dhar Boghaz to Mazgerd, *Harkif* (9 hrs. Armin.); *Kizil-kilise* ($6\frac{1}{2}$ hrs.), seat of a *kaimakam*; *Palk* (5 hrs.), seat of a *kaimakam*; *Mazgerd*, Armenian *Manazgerd* ($1\frac{1}{2}$ hrs.), seat of a *kaimakam*, ruins of ancient town, citadel, and of an altar (lire /) like structure in terraces on the hill above the town, still revered by *Kizilbash* Kurds; *Balt-shahr*; *Pasha-vank* (8 hrs., Armin.); *Merjamek* (Armin.); *Pertek* (4 hrs.); *Kharput* ($4\frac{1}{2}$ hrs.). Both routes cross a very rugged country, with steep ascents and descents, and few supplies can be obtained, but the *Kizilbash* Kurds and the Armenians who live among them are an interesting study.]

From Erzingan we can either travel

by the *chaussée* to *Ekrek* and thence by a bridle-path, *viâ* *Ardos*, *Avak-vank*, and *Garni* (Armenian), or follow the old *caravan route*, nearer the *Euphrates*, by *Brastik* (Kizilbash), *Milla Khân*, and *Rash-oghlu* (rt.)—to the *Kümer Su*, “coal river,” which is forded close to its junction with the *Kara Su*. Crossing the latter river, which runs in a deep chasm, by a good wooden bridge of a single span, we ascend a rocky slope, and then descend by a wide stone staircase to

Kemakh, *Camacha-Theodosiopolis* (?), Armn. *Gumukh*, *Ani* (12 hrs.), the seat of a kaimakam. It is picturesquely situated on the l. bank of the *Kara Su*, in *Acilisene*, Armn. *Ege-ghents*. The old town was built on an isolated rock 300 ft. high, partially surrounded by the *Euphrates* and the *Tanajur Su*. The latter runs in a deep narrow valley which *Timûr* filled up with stones and trees when he took the place in 1399. The rock, though almost inaccessible, was strengthened by filling up weak places, and fortifying the exposed parts. The summit is reached by a rock-hewn road which passes through three massive gateways, one apparently Byzantine, the others later. On one of the latter is an inscription recording the capture of the town by *Selim I.* The ruins near the N.W. corner, and a mosque, are of the time of *Sultan Selim*; those between the outer and inner walls, and a large tomb at the E. end, are probably earlier.

The modern town lies chiefly on the banks of the *Tanajur* to the S.W. of the old fortress. There is a good *kahveh* but no *khân*. The houses are well built, and are surrounded by gardens and fruit trees. The *konaks* of the *Dere Beys*, who are descended from the old family of *Saghir-zade*, and whose ancestors until recently enjoyed feudal rights, are prominent objects. The owners are most hospitable.

The mineral wealth of the district is probably considerable. In the *Kara D.* (3 hrs.) is an unworked coal mine; and salt is abundant in the

Kümer Dere. An ascent of the *Marik D.* (marble, limestone, fossils, and coloured sands) should be made from *Marik* (1½ hrs.) up the valley of the *Kümer Su*. Wood cut in the mountains is floated down the rivers for the use of *Egin* and *Keban Maden*.

Beyond *Kemakh* the l. bank of the *Kara Su* is followed for about 4 hrs., when the river is left, and some heights, about 1500 ft. above the river, are crossed to *Avshin* (7 hrs., Kurd). Here the river, running in a confined valley, is rejoined, but it soon enters an impassable chasm with walls of rock 1000 ft. high on either side. From *Avshin* there are two paths. One follows generally the S. side of the cañon, and crosses a hilly country to *L'ingan* (Arm., p. 255), where there is a bridge over the river, and whence there is a track on each bank (both difficult) to *Egin*. The more frequented path leaves the *Kara Su* valley about 1 m. below *Avshin*, and runs over steep stony hills and through narrow ravines to a *Khân* (6½ hrs.). Thence it crosses the *Khosti Jhel* to some open cultivated ground, and finally reaches, by a steep stony descent of 1000 ft., the wooden bridge over the *Kara Su* at

Egin, Armn. *Agâ*, “spring” (6 hrs.), on the rt. bank of the river; alt. 3300 ft. It is a picturesque town, hung in a theatre of rocks so steep and high that there is very short sunlight in the day. An abundant spring, whence the name, rises at the top of the town, and supports much vegetation, from which the air takes a heavy, moist character. The streets are mere rock-ladders. The stone houses standing in the terraced gardens, and orchards, are amongst the best in *Anatolia*. The *bazâr* is good, but there is little outside trade. Cotton cloth (*manusa*) is manufactured. There is no decent *khân*, and private lodging must be sought. The *goutte* is a common disease in the district. Of the 10,000 inhabitants, half are Armenians, in whose largest church is preserved an 11th centy. *MS. of the Gospels*, said to

be written by a king of Sasun for his daughter. There are also some good Persian tiles. The spring-head and mosque near it are worth seeing. Many of the young men seek work in Constantinople, Smyrna, and other towns; they have a high reputation as bankers and money-changers, and are also found as cooks, *kashys*, and *hammala*, at Stambûl. When they have saved enough money they return, build a house, and settle down. Egin was one of the places in which the Armenians who emigrated from Vashburagan, with Senekherim, in the 11th century, settled.

(i.) *Egin—Chomushgezek—Kharput* (38 hrs.). This is a hilly route, but passes through some good scenery, and a part of the Deram country. The path runs through Ashikta (5 hrs.); Ankhite (8 hrs.), ferry over the Kara Su (1 hr.); Sanjak (Armen.); Rizek, Chomushgezek (4½ hrs.), seat of a *kamukam*; Aravunik (6½ hrs.); Sulposan (2½ hrs.); Pertek (6½ hrs.); Kharput (4½ hrs.).

(ii.) *Egin—Divrik* (12 hrs.). A summer route over the Sarichiehek D.]

Leaving Egin the bridge over the Kara Su is passed (1.), and the rt. bank followed through magnificent scenery. The *chaussée*, from insufficient repair, is not now practicable for wheels. After 1½ hrs the last gardens are left, and after 3 hrs. more the road, carried by zigzags up the cliff, leaves the gorge and runs down a valley due S to Ashikta (5 hrs, Turk), alt 4050 ft. This last stretch of road is paved. Large villages, Turk and Armenian, are seen on both sides. At the bottom of the valley the *Miran Çay* is crossed, and the road then runs by Kara-bunar, and Shefik, and across the Sarichiehek Su to

Arabkir, Armen. *Arupger* (5 hrs.), a thriving place, about the same size as Egin, on an elevated plateau. It is noted for its gardens, its fruit, and the industry of its people, of whom about one-third are Armenian. *Wool* is largely manufactured from sh yarn. *Silk* is grown. *Mul-*

berries are made into a paste, called *pestik*, for exportation, and into *raki* for home use. The people, like those of Egin, seek their fortunes in the western towns. Arabkir is a modern town, the ruins of the old town, given to Senekherim by Basil II., are at *Eski-shehr*, 2 m N E. Here there are the remains of a castle on a high rock, and some old Seljûk mosques.

[*Arabkir—Divrik* (14 hrs.). The road runs over the *Sarichiehek D.*, on the crest of which are remains of an old paved road (Roman?).]

From Arabkir the road runs over undulating country by Kireks to Saraijik (6½ hrs.), on the Sivas-Kharput road, whence Rte. 93 may be followed to Keban-maden (3½ hrs.), Kharput (10 hrs.), and

Diarbekr (31 hrs.).

ROUTE 90.

SIVAS TO ERZERÛM.

There are three important routes from Sivas to Erzerum.

(i) *Sivas—Kara-hissar—Sadogh—Erzerûm* (84½ hrs.). From Sivas by Rte. 18 to Shabin Kara-hissar (33 hrs.). Leaving this place we pass by *Tangra*, and cross the *Kout Su* by a wooden bridge. Here the road should be left to visit the

Monastery of Miramana, "Mother Mary" (1½ hrs.), situated, like that of Sumala (p 206), in a cave in half-way up the face of a precipitous rock, and approached by a zigzag path. The monastery is Byzantine, and though

it contains little of interest it should be visited for the magnificent view from the terrace in front of the church. Beyond the Monastery we cross some rough hilly ground, and rejoin the road in the fertile and thickly populated plain, *Alashar Ova*, after passing remains of an old paved road. Thence over a spur to

Zil (4 hrs.), and up the valley of the *Chaguen*, or *Kara Su* (trout), to *Chalgan* (2½ hrs.). We now cross a finely wooded pass (Scotch fir, pine, beech, and oak) over a spur of the Giaour D. to *Geurzaf* (3½ hrs.), in the Shoiran Kaza, whence there is a rough mountain path to *Gümüş-khāneh* (p. 203). The road continues through a pleasant district, watered by tributaries of the Lycus, and past a few villages to *Teirsum* (6½ hrs.). In the *Teirsum D.*, an offshoot of the Giaour D., behind the village is a rich unworked lead mine, and on one of the lower peaks are the ruins of a monastery (frescoes). After traversing some cultivated uplands we descend the steep sides of the *Dere Yuran*, "camel tiring" hill, and, passing *Kom* (1.), cross the *Kelkit Su* by a bridge to

Kelkit Chiftlik (4½ hrs.), the chief place of the *Kelkit Kaza*. It is situated in a fine plain, almost destitute of trees, and was formerly a stud farm (*chiftlik*) for the use of the Turkish cavalry. In the names of the Kaza and the river are preserved the Armenian *Kail Ket*, "wolf river," of which *Lycus* is a translation. From this place there are two routes to *Erzerûm*; one (29 hrs.) crosses the *Elmalı D.*, through fine scenery to *Kara-kulak* (Armn., 7½ hrs.), and thence runs through a wild, wooded, mountain district to the valley of the *Kara Su*, and *Ash-kaleh* (10½ hrs.), whence Rte. 67 is followed to *Erzerûm* (11 hrs.).

The other (39 hrs.) ascends the valley of the Lycus to *Sadagh, Satala* (14 hrs., p. 208), whence, after following Rte. 70 for 1½ hrs. to *Bandolar*, we pass through *Geunbatir* and cross the watershed, 7600 ft. (fine view of

the mountains to the S.), between the Lycus and the Euphrates, to

Bash K. (6½ hrs., *Kizilbash Kurd*). In the cemetery are interesting tombs of sandstone, built like English vaults, on the sides of which are rudely-carved swords, spears, shields, guns, &c. Above and at the end of each vault is a stone slab. Descending through a wild, picturesque gorge we reach

Pulk (3½ hrs., Armn.). At the W. end of the village is a pool with sacred trout. In the *Malput D.*, ¼ hr. N., is an oil spring, much venerated by the inhabitants, who visit it annually for prayer, and to obtain the oil, which is said to be efficacious for rheumatism. Near it are two salt wells and a sulphur spring. Descending the valley of the *Pulk Su*, and fording the *Kara Su*, 8 hrs. from *Pulk*, we reach

Pekarich (3½ hrs., Armn.), at the foot of a rocky eminence on which are ruins supposed to be those of a temple, with a subterranean rock-hewn stair leading to a spring. Thence to *Mamakhatun* (4 hrs.), and by Rte. 89 to

Erzerûm (17 hrs.).

(ii.) *Sivas—Enderes—Erzingan—Erzerûm* (92½ hrs.). From *Sivas* by Rte. 18 to *Enderes* (25 hrs.). The road continues to follow that to *Kara-hissar* for 3 hrs., but instead of crossing the *Enderes Su* it ascends the valley to *Orta K.* (5 hrs.). Here the valley narrows, and, after crossing a low hill to *Ağvanis*, in the valley of the *Shushara Su*, we follow the stream up to *Chobanlı Tekke* (5 hrs.). Thence the way lies over open country to

Gurgenis (6 hrs.), the headquarters of the *Gurgenis* or *Rifahich Kaza*, a miserable place of wood houses in a well-cultivated plain. The summer road now follows the valley of the *Gurgenis Su* to *Ekrek*, and then crosses an easy pass, the *Charaklu Bel*, 7900 ft., over the range that separates

the waters of the Black Sea from those of the Persian Gulf. It was, apparently, on this range that Ala-ed-din, the Sultan of Râm, defeated Jelal-ed-din of Kharezm. The descent is by the valley of the Chardaklu Su to Palanka (12 hrs.), where the valley opens out into the plain of

Erzingan (4 hrs., p. 249). Thence by Rte. 89 to **Erzerûm** (35½ hrs.).

N B.—In winter the Chardaklu Bel is often blocked by snow, and it is then necessary to travel from Gurgenis, *via* Khacher (2 hrs.), Kegari (4½ hrs.), and Kemakh (3½ hrs., p. 251).

(iii.) *Sivas—Zara—Erzingan—Erzerûm* (87 hrs.). From Sivas by Rte. 18 to Zara (12 hrs.), on the rt. bank of the Kizil Irmak. About 1 hr. higher up the valley we cross to the l. bank of the river, and follow it by *Telke K.* and *Ala-kilisse* to Chit (6 hrs.). Here we leave the main valley and pass through *Gulvar* to *Deli-baba* (4½ hrs.), beyond which we cross the *Karahissar-Divrik* road. After passing *Kara-chai*, the road runs over a col, between the *Kizil D.* and the *Kara Bel*, amidst fine mountain scenery, to

Gemajuk (6 hrs.), a village and *khân*. The mountain spurs are here thickly wooded with pine, and the scenery is very fine. Above the village is an unworked lead mine (*galena*). The road now descends to *Ashaghi Kios*, and runs through *Kara Su* to *Gurgenis* (7 hrs.), whence (ii) is followed to **Erzingan** (16 hrs.), and Rte. 89 to

Erzerûm (35½ hrs.).

ROUTE 91.

SIVAS—DIVRIK—EGIN—MALATIA—SAMSAT—BIREJIK.

	Hours.
Divrik (<i>Tephrike</i>)	29½
Pligau	10
Egin	7½
Arakir	10
Chernuk	7½
Malatia (<i>Melidene</i>)	9
Klakhta	20
Samsat (<i>Samsat</i>)	13½
Khalfat	15
Birejik	0

After leaving Sivas we cross the *Egri Keupri* (p. 260), and then follow the l. bank of the Kizil Irmak by *Ishkani* and *Bingul*, to **Gevrek** (5½ hrs.). About 1 hr. beyond this place we leave the valley, and, passing *Gelali* (5 hrs.) and *Benikaza*, cross the *Kara Bel*—an easy pass over grass slopes from the waters of the Kizil Irmak, to those of the Chalta Chai. After having been joined by the *chaussée* from Zara, the road descends through broken ground to **Yarbasan** (9½ hrs.), and then runs over open country to **Sinjan** (2½ hrs.), 4280 ft., in the valley of the Chalta Chai. We now cross the *Damlugh D.*, 6250 ft., and join the road from *Kangul* about 2½ hrs. before reaching

Divrik, *Tephrike*, Arm. *Dibriye* (7 hrs.), alt 3650 ft., seat of a *kaimakan*, on the rt. bank of the Chalta. The town is still of some size and importance, the green of its gardens and orchards contrasts pleasantly with the arid rocky features of the E. and N. hills. It is divided into two quarters by a stream running in a ravine, which is spanned by 1 stone bridge. In the N.W. quarter, amidst the gardens, are the *konak*, the principal houses, 2 mosques, the Armenian church, and Armenian and Protestant schools. In the S.E. quarter, which is a mass of ruin, are the *bazâr* and a few houses. On a height above

this quarter are the ruins of a *castle*, and a *Seljuk mosque*. Outside the castle walls, and dominating the whole town, is a splendid *Seljuk mosque*, used in part as a granary, but in a good state of preservation. The principal doorway is of surpassing beauty, and two others, one leading to the court of the mosque, and the other to the *medresse* attached to it, are also good specimens of Seljuk art. The singularly rich, boldly relieved ornamentation is almost Gothic in character. The great treasure of the Mosque is a "Blue Stone," i.e. a ball of Persian porcelain suspended in a cupola: a fabulous value and magic properties are ascribed to it. In the cemetery near it is a fine *tomb*, with a pyramidal roof covered with turquoise-blue Persian tiles.

In the 9th cent. the Paulician heretics, escaping from the cruelty of the Byzantine administration, established themselves at *Tephrike*, where they constructed a strong fortress, and dwelt in a state of independence under the protection of the Arab Emir of Melitene. During the reign of Basil I., however, *Tephrike* was taken and destroyed, circ. 873, by the Byzantines. In the 11th cent. it was given by Basil II. to Senekherim; and it afterwards passed into the hands of the Seljuks, who built the mosques. In 1243 it was taken by the Mongols, and in 1397 by Bayezid I.; but the town was practically in the hands of the Kurd Dere Beys, who lived in feudal state until the authority of the Porte was enforced in the present century.

The *winter* road, after following the Sivas *chaussée* for $\frac{1}{2}$ hr., crosses to the l. bank of the Chalta, and then, entering the hills, passes *Pirasol* (l.), and, 2 hrs. later, *Hornova* (Armn.). After passing a tumulus and ruins, a low summit is reached, whence we descend a picturesque gully, for $2\frac{1}{2}$ hrs., when *Kara-geben* (Moslems probably of Armn. origin) is seen l. Following the l. bank of a stream for 3 hrs., the fine gorge of the Euphrates is reached at the bridge of Pingan.

A *summer* track crosses the river

under the castle and ascends in 1 hr. to *Venk* (Turk.). It then climbs steep stony slopes, $1\frac{1}{2}$ hrs., from the top of which (nearly 8000 ft.) Taurus is seen through gaps in the nearer range S., and Dersim is visible E. as far as Erzingan. Thence we descend $2\frac{1}{2}$ hrs. to *Kesme* (Turk. and Armn.), and in 3 hrs. more reach

Pingan (10 hrs., Armn., p. 251), alt. 3300 ft., an important village, situated in a natural theatre of rock on the l. bank of the Euphrates. It has good schools and a *church* with interesting old Armenian tombstones. There is no *khân*, but the people, though independent, are hospitable. In the *gardens* across the river are some *inscriptions*, one (Latin) mentioning *Ala II. Ulp. Auriana*, which was stationed on the river frontier at *Dascusa* (perhaps a fort 1 hr. E. on the road to Hassan Ova). Our path now climbs high and, after 2 hrs., turns into the hills, crossing first one summit, 5900 ft., then another lower, and in 3 hrs. reaches the end of an unfinished *chaussée*, which is partly followed down a gorge to the river. This route is very desolate, and sometimes infested by Kurds. We cross a wooden bridge to

Egin ($7\frac{1}{2}$ hrs., p. 251), whence Rte. 89 is followed to Arabkir (10 hrs., p. 252). After keeping to the Keban-maden *chaussée* for about 3 hrs. the path leads to the rt., and descends to the *Soyut Chai*, being joined, 20 min. from the stream, by the Keban-maden track. After the ford the direct Malatia path forks rt., whilst ours crosses a spur, and gains the bank of the Euphrates near *Malian*. The river here flows through a fine gorge, along the brink of which the path runs for some distance.

Chermuk ($7\frac{1}{2}$ hrs.), a large Turkish village very near the site of the Roman post *Kiaka*, of which nothing appears to remain. The path now skirts the bank, and the Euphrates here is as broad as at any point of its

upper course, but blocked by banks and islands. After fording the *Mur Hamam Chai* the path crosses a spur, passing, in $1\frac{1}{2}$ hrs., *Kilislik* (Turk.) to the Euphrates bank again opposite a conspicuous hill crowned by a ruined church. Shortly after the river is left for good and the path runs over easy country for 2 hrs. to a ford of the *Kuru Chai*. $1\frac{1}{2}$ hrs. further we reach the *Sivas chaussée* (p. 264), and the old bridge, *Kirk-geuz Keuprisi*, over the *Tokhma Su*; and follow the *chaussée* for $1\frac{1}{2}$ hrs. over the rich Malatia plain to

Eski-shehr, "Old Malatia," Melitene (7 hrs.), alt. 2800 ft. The foundation of Melitene is attributed to Semiramis, but the oldest city was probably at *Aralan Tepe* (see below). The Roman city was founded here by Trajan as the capital of all this region. It was an important point in the Euphrates frontier line, being the permanent station of the famous Christian "Thundering" Legion (*XII. Fulminata*). Melitene contributed many martyrs to the Church. Justinian improved the fortifications and made it the capital of his new province of Armenia Tertia; but it soon became a point of attack, and for several centuries suffered all the vicissitudes of a border fortress. Near it Chosroes was defeated A.D. 577, but towards the end of the next century it was taken by the Arabs. In 752 it was retaken by Constantine V. Copronymus, who transferred the people to Constantinople, but it was recaptured by al-Mansur a few years later, and became the centre of a large district ruled by Arab Emirs. It was taken by the Danishmand, who made it their capital, by Baldwin, Count of Edessa, but recovered by the Danishmand Emirs, by the Seljuks of Rûm (1171), by the Mongols (1235), by Bayezid I. (1396), and by Timur (1401). When re-occupied by Selim I it was a mass of ruin. In 1839-40 Malatia was the headquarters of the Turkish army under Hafiz Pasha, and from it he marched to defeat at Nisib

(1840), dragging his guns over the pass by Geuz-khâno to Beane. Von Moltke was attached to the Turkish army, and most of his famous letters on Turkey are dated from this place. The long occupation by Hafiz Pasha forced the inhabitants to take up permanent residence at their summer town *Asputu*, "New Malatia," and the old town was allowed to fall into ruin.

The ruins of walls, mosques, churches, khâns, &c., cover a very large area, but present almost nothing of interest. The best mosque is the *Ulu Jamî*. There are almost no visible remains of old Melitene, nor of the standing camp of the "Thundering" Legion. A few columns of Roman period lie near the *Alu-minareh Jamî*. The cemeteries are very large, but contain nothing older than Kufic. An old Armenian church, half underground, is still in use. There is a population of about 1500 Turks and Armenians, a *kahveh*, and a few shops.

Following the *chaussée* and, in 1 hr., passing at some distance 1. a conspicuous mound, *Aralan Tepe*, possibly the site of the earliest Melitene, where a "Hittite" relief was discovered in 1894, we reach

Malatia (2 hrs.), alt. 2900 ft., the chief town of a Sanjak, and a military station. There are a fine new *khân* and *konak*, and many other good stone buildings, erected since the earthquake of 1893. The Sultan on that occasion contributed £18000. The *Mosques* lack interest, and there are no antiquities. The concourse of Taurus Kurds in the *bazârs* is the great sight. It is a trading town of great importance, with fine *bazârs*, and is reckoned the half-way station on the post-road from Samsûn to Bagdad. It has magnificent gardens, and its peaches, apricots, and grapes are noted. The population, about 30,000, includes about 6000 Armenians of all denominations, and there are Roman Catholic, American Protestant, and Native Protestant Missions.

From Malatia to Kiakhta there are several paths across the Taurus. The easiest is said to occupy 30 hours and to take an easterly line, diverging from the Kharput *chaussée* between *Chiftlik* and *Isoglu*; it is said to be open in winter, and to present no great difficulty for pack-horses. It seems to be the road over Taurus from Tomisa to Samosata, of which Strabo gives us the measurement in connection with the "common road" to the East. Mr. Hogarth's party in 1894 followed a track which forks 1. from the *chaussée* before *Chiftlik*, and passing in 2½ hrs. through *Furinj*, and rt. of *Mamurakka*, ascends the mountains. A guide is essential. There would be no special difficulty about the path up to the watershed (6500 ft.) in summer; but until late spring the snow and swollen streams cause danger and delay. Kurd settlements occur rt. of the path, 2 hrs. and 4½ hrs. from *Furinj*. When the watershed is crossed, the gradients become steeper, and the path climbs in and out of deep valleys, finally becoming so narrow and steep as to be practically impassable by loaded beasts. The last 3½ hrs. from *Karachu* (Kurd) are fair going.

Kiakhta (Syr. *Gakhti*) (20 hrs.), alt. 2500 ft., the seat of a *kaimakam*, with a strong police post, and small garrison. The *Castle* is the chief object of interest; it is entered from behind the *Konak*, and is now deserted and in ruins. Its natural strength is very great, and it was long an impregnable Kurdish stronghold. It belongs to the early Arab period, and was taken by Bayezid I. after the fall of Beane. Below, on the E., is an interesting contemporary *bridge*, spanning a splendid gorge of the Kiakhta Su.

[Hence the famous *Monument* of Antiochus I. of Commagene, on the peak of the *Nimrud D.*, can be reached in 4 hrs. It was discovered in 1881 by Ch. Sester, engineer of the Diarbekr *vilâyet*. The best description [Turkey.]

is that of Humann and Puchstein.† The monument consists of a tumulus about 160 ft. high by 650 ft. in diameter, flanked on the N., E., and W. by three *terraces* levelled in the rock. Those on the E. and W. are adorned with much colossal statuary in a bastard style, half Persian, half Greek: all is much broken, and the best fragments have been removed to Europe. The seated *statues* are not monolithic, but built up of several blocks, and are very gross in execution. The *reliefs* of the ruined porticoes are more artistic, but still singularly coarse and ugly. The chief merit of the whole monument is to be found in its marvellous situation.

Approaching by the path we see on the L.—

(a) *E. Terrace*, with seated statues of Herakles, Antiochus, Zeus, Commagene, and Helios, flanked by lion and eagle at each end. In front is a ruined altar and enclosure: on either hand remains of a species of colonnade.

Continuing round the tumulus we come upon—

(b) *W. Terrace*, with the same seated statues in reverse order, and remains of colonnades on S. and W. N. is another colonnade, with reliefs of Antiochus in company with the above-named personages: there were found here also a *lion* with the king's horoscope carved on his side, and a long *Greek inscription*, in which "The Great King, Antiochus the divine, just, illustrious, friend of the Roman and Greek, son of King Mithridates Callinicus and queen Laodice, divine Philadelphus" affiliates himself to Persia and Greece, states the motive of the monument, and decrees certain commemorative observances. He reigned between B.C. 70 and 31, originally opposed the Roman advance under Lucullus, but made his peace with Pompey in 65, and was accepted as a client-king by the Republic. His capital was at Samosata, and he seems to have been a

† *Reisen in Kleinasien und Nordsyrien*, pp. 234 ff.

son of the builder of the Kara-kush monument (v. *infra*).

(c) *N. Terrace* is devoid of statuary or interest—a mere ruined colonnade.]

Descending steeply under the castle rock, and crossing a spit of low land, we reach the magnificent Roman bridge, by which the Bolam Su is still crossed. Built by Vespasian (?) and restored by Septimius Severus, this bridge carried the frontier road from Melitene to Perre and Samosata across the *Chabina*. An erased inscription of the first Emperor is on the l. bank terminal column: four *stelae* of Severus are built into the balustrade. Four terminal columns were inscribed by the four cities of Commagene in honour of Severus, his wife and two sons; but Gota's has disappeared. Probably all were once crowned with statues. The span of the arch is 112 2 ft., and its height about 56 1 ft. above mean water level. The existence of this splendid monument of Roman rule was first revealed by Von Moltke, who had seen it in 1839.

Detailed plans, &c., are given by Humann and Puchstein.

For $\frac{1}{2}$ hr. the road keeps near the Kiakhia Chai; then, having ascended $\frac{1}{2}$ hr., it passes within sight of the Monument of Kara-kush (about 2 m. l.). This (as we learn from an inscription on the E. side) is the tomb erected by King Mithridates of Samosata (father of Antiochus I) to his mother Isaa, his sister Antiochus, and his niece Aka(?), daughter of Antiochia. It is a smaller edition of the *Nimrud D.* tumulus, about 65 feet high; at its base on the E. stand two Doric columns, and another has fallen. They seem (to judge from fragments) to have borne a colossal bull. On the S. is a single column, supporting an eagle. On the NW another with a high *abacus*, carved with a relief of a male figure in kingly *hara*, bidding adieu to a female. Near lie the remains of a stone lion. The monument belongs

to the early part of the first century B.C.

[Hence a direct easy road leads to Samsat in about 10 hrs.]

Continuing we keep under the hills l. along an easy path, passing Kurdish villages Omar K. (3 hrs. 20 min.), Agh-ova (1 hr. 10 min.), and Istron (1 hr.). Near the latter are rock-cut tombs. Hence a slight *détour* rt. will enable the traveller to visit the site of Perre, an important Roman road-centre. The site is entered by a Byzantine bridge of three arches, approached by a paved road. There are ruins of an aqueduct, cisterns, and rock-cut tombs, the latter well cut and in some cases inscribed with their occupants' names. Hence in 1 hr. we reach

Adiaman (8 hrs.), the seat of the kaimakam of the Hisn Mansur Kaza. The town is well built, and has a good bazar and fair *khan*; water is abundant and good, but there are few gardens. The population, Turk., Armenian, and a few Kurda, is about 10,000. There is a Jesuit mission. Small "anticas" are sold in the bazar, but the town itself has replaced Perre in comparatively modern times. We now proceed along the stream, crossing and re-crossing, for 3 hrs. to Birgami (Kurd). Thence over rolling hills by a very good bridle-path, $1\frac{1}{2}$ hrs. to Harraa (Kurd). At *Kursenik* some distance rt. is an inscription. After $\frac{1}{2}$ hr. descend into the plain, and in $\frac{1}{2}$ hr. more reach

Samsat, Samosata, Arrau. *Shemshad* ($5\frac{1}{2}$ hrs.), alt. 1500 ft., on the rt. bank of the Euphrates. The modern village occupies only the S.E. corner of the ancient site, the limits of which are to be distinguished fairly easily, especially on the N and N.W. Only the brick cores of a few fragments of wall appear above ground. Fine remains of the aqueduct which brought water from the Kiakhia Chai are to be seen by following the river-bank

N. 2 hrs. or more. The ruined *castle*, which is so conspicuous on a high artificial mound N.E., is not in its present form very ancient, for a Greek inscription is built into a window; but early Arab writers call this place "Clay Castle," and this earth-mound is probably of great antiquity. Between the castle and the village is lying a large block with *Hittite relief* and *inscription*. Below on the river bank are extensive remains of the old *river-wall*. In the houses of the village are a few *inscriptions* and tiles of *Legio XVI. Flavia Firma* which was quartered here.

Samsat has about 100 Kurdish houses and 5 Armenian. Yusuf Agha entertains strangers in the large *chiftlik* at the top of the village.

Samosata was the point whence, according to Strabo, started the great road to India. It seems probable also that the Royal Road of Persian times crossed the Euphrates here. Later it became the capital of the Seleucid Kings of Commagene, and as such was besieged and taken by Antony. It was seized finally by Caesennius Paetus, legate under Vespasian, and included in the new province which that Emperor constituted. Lucian was a native, and also the heretic Paul, who maintained the mere humanity of Christ. Later a village, *Manzanalis*, in its neighbourhood, was the birthplace of the Paulician heresy.

As the Geuk Su, 4 hrs. below Samsat, is only fordable near its mouth in late summer, it is best to cross the Euphrates by the ferry to Kantara (Kurd) on the l. bank.—a tedious process for which many hours must be allowed. The traveller should see that not more than six horses accompany him in the boat. Then there is a good path over open rolling country through several Kurd villages to Narsaid (7½ hrs.), situated on a fine bend of the river—here about 160 yds. wide and running with a rapid current. In the cliffs of the l. bank are rock-tombs, and a mound above the village marks the site as ancient.

Taking high ground again the path, in 1½ hr., reaches *Deliler* (Kurd).

[A slight deflection rt. would bring the traveller to *Kilik*, where there is a ferry; which crossed, *Sesönk*, ("three stones" in Kurdish) could be visited. Here is a *tumulus*, like that at Karakush, rising about 1½ hrs. from the Euphrates, and close to the rt. bank of the Geuk Su. There are Doric columns N.W., N.E., and S., and a mutilated fallen sculpture of two seated figures. No inscription survives, but the *tumulus*, approached by a *dromos*, is doubtless a royal Commagenian tomb. Hence the rt. bank might be followed, *via* Rûmkaleh, and Balkis-kaleh, to the ferry of Birejik.]

Leaving Deliler we cross the treeless plateau by several Kurd villages, and redescend into the gorge about ½ hr. before reaching

Khalfat (7½ hrs.), alt. 1360 ft., the seat of a *kaimakam*, and the point from which the Kurds of the region are controlled. It is a small town, clean and well-built, with a good *kahveh*, poor *basâr*, and rich gardens. The view of the Euphrates gorge is very fine. There is a *ferry*, and a direct road from the rt. bank, *via* Khium and Urul, to Aintab (Rte. 100). Leaving the gorge again we cross the chord of an arc of the river, through an open country with Kurd villages to

Birejik (6 hrs.). See Rte. 101.

ROUTE 92.

SIVAS—GURUN—DERENDEH—ALBISTAN—ZEITUN—MARASH.

	hrs.
Manjlik	16½
Gurun (<i>Gauraina</i>)	10
Derendeh	7
Albistan (<i>Abastha</i>)	10
Zeitun	15
Marash (<i>Germanicia</i>)	11

The *chaussée* on leaving Sivas runs under an avenue of trees to a stone bridge of 18 arches over the Kizil Irmak, which is said to have been built by Senekherin's daughter in the 11th century. It is called *Eyri Keupri*, "crooked bridge," from its form—designed to resist the pressure of the ice in winter and spring. Here great numbers of logs, floated down from the upper waters, are hauled ashore and sawn into planks. A small stream, beyond the bridge, is crossed, and the *chaussée* then ascends to the rich valley of *Baridabash*, a Turkish village, near a small salt lake; it then passes over a high spur to another salt lake, near which is

Ulash (6½ hrs.), alt. 4770 ft., a rich Armenian village with a new *khân*. Hence there is a road to Tunus and Kaisariyeh. One hour beyond Ulash the road leaves that to Kangal and Kharput (Rte. 93), and ascends to *Kerassur* (2½ hrs.). In another ¼ hr. the watershed between the Halys and Euphrates, 6100 ft., is reached, and after a long descent to a tributary of the latter river there is an easy road over the plateau to

Manjlik (6½ hrs.), alt. 5350 ft., an Armenian village on the N.E. edge of the great upland of *Uzun Yaila*, which is inhabited mainly by Circassians. It is the seat of an Armenian bishopric, and at the top of the village there is

a monastery with a small but very old cruciform church. There is no *khân*, but lodging is readily accorded by the villagers, who are large owners of sheep, goats, and cattle. Direct roads lead to Kangal, Derendeh, Tunus, and Azizieh. The road onwards runs up a small ravine in the basalt, and crosses undulating ground to *Beuyâk-deli* (3 hrs.), a Turkish village, with a rude *khân*. Here it winds round a bold crag, and crosses the low limestone ridge, 6570 ft., that separates the *Yailas* from the rocky district to the S. Over this rough broken ground a mule track runs to Gurun in 5½ hrs., whilst the *araba*-road takes a wider sweep and finally descends a rocky gully to

Gurun, *Gauraina* (7 hrs.), alt. 4770 ft. The town is built along both banks of the *Tukhma Su*, a tributary of the Euphrates, and is at least 4 m. long. Indeed, there is no considerable break in the chain of gardens and houses for double that distance. About 3 m. above the central *khân* and *bazâr* the river breaks down into the gorge of Gurun through a narrow cleft of wild and beautiful character, well worth seeing. On the rt. bank at the mouth of the cleft, and a few yards up the hillside, are two Hittite inscriptions, one on the cliff face above a small spring, the other on an isolated block, both are badly worn.

There are a good *khân* and an excellent *bazâr*. *Waist-shawls* are largely made here. A preponderance of Armenians in the population gives the place a clean and prosperous appearance. Circassian influence is predominant in the administration; and among the Moslem population are many *Kizilbash*, and even a few *Yezidis*, or devil-worshippers. The American Protestant and the Roman Catholic missions have stations, but no permanent missionaries. As *Gauraina*, the place was of no importance, and there are no antiquities, except the Hittite inscriptions mentioned above. Modern Gurun owes its importance to colonisation by Armenians "of the

Exile" in the 11th century A.D.—the period at which *Azizieh* was given in lieu by the Byzantine Emperor Constantine IX. (Monomachus) to Gagig, the last fugitive king of Ani. When the Armenians had pressed southward into Cilicia, Gurun passed, together with all the Anti-Taurus region, into Seljûk hands.

The direct road to Albistan (18 hrs.) leaves the gorge by a narrow ravine, and, after crossing the high plateau, runs over broken ground to *Yapalak* and the plain in which Albistan lies. That by *Derendeh* follows the l. bank of the Tokhma Su. Several detached sections of a *chaussée* have been constructed, but (1892) without bridges, and often without metal. *Tilen*, a large mixed village with very extensive gardens, is reached in 1 hr., and in 2 hrs. more *Thoren*, on rt. bank of the stream, is passed. The rocks behind the village are very striking. At the head of a lateral gorge, about 3 miles off the direct road, and 6 hrs. from Gurun, lies *Ashodeh*, a mixed town of 2000 houses, with small *bazâr* and a famous, but dismantled, Armenian monastery, built against the face of a cliff S. of the town. *Ashodeh* dates from the 11th century, and is still a place of wealth and importance.

Derendeh (7 hrs.) has a population largely descended from Armenians, who colonised the place in the 11th century. The old town, now partly in ruins, lies in the narrowest part of the river gorge, and is dominated by a strong castle on the rt. bank. The new town extends a long way down the river, and lies in a more open part of the gorge, here very fertile. Thence a much-travelled mule-road continues to follow the course of the Tokhma Su to Malatia and Kharput; and there is reason to think that the Royal Road of Persian times took the first part of this route. The road onward leaves the gorge, and ascends in 3 hrs. to *Palanga Chiflik*, on the plateau $\frac{1}{2}$ hr. S.E. of *Ashodeh*. Here are a small basaltic lion built into a gateway, and an inscribed fragment

of a Hittite statue, both brought, possibly, from

Arslan Tash, a wayside graveyard 1 hr. further S. Left of the road are two stone lions, of Hittite origin, discovered by Von Vincke. Only one is now upright; the pair probably flanked the gate of a palace, whose traces could perhaps be laid bare by excavation in the graveyard. One mile rt. is the village of *Yeni Kesi* (Kurd). 3 hrs. from *Arslan Tash* is *Beuyûk* (or *Yokari*) *Yapalak* (Turkish), with numerous remains of Byzantine or early Armenian buildings in its cemetery. One hour further, in the plain, is *Kuchuk Yapalak* (defaced Hittite inscription in the cemetery), which is 2 hrs. from

Albistan (10 hrs.), alt. 3800 ft., situated in a curve of the hills on rt. bank of the Jihûn, a little below its main source. The road enters over a wooden bridge. The town was known as *Ablastha* to the Arab and Armenian chroniclers, but dates only from late Byzantine times, having risen to importance as *Arabissus* (*Yarpuz*) declined. It was in Seljûk hands in the 12th century, but was held for a short time by the Crusaders (A.D. 1097–1105).

It is a flourishing town, with a mixed population, a fair *bazâr*, and a considerable garrison, designed to watch *Zeitûn*. In the cemeteries are late Greek inscriptions and Roman mile-stones, brought from the ancient *Military Road* which passed about 4 miles N. on its way from *Caesarea* to *Melitene* (Rte. 95). A very notable inscribed Hittite monument was brought here from *Iaghin* in 1891, and is now in Constantinople. *Albistan* has the reputation of being unhealthy; and the commonly recorded variant of its name "*Kl Boetan*" (the garden) is either an error or has no *raison d'être*, owing to any unusual fertility or luxuriance.

There is a direct road to *Marnash* (23 hrs.) via *Amhararasi* (6 hrs.), *Hajin Oghlu* (7 hrs.), and the Jihûn

gorge to *Paj* (p. 263). It is more laborious than that *viâ* Zeitûn, and often almost impassable after rains, but it passes through magnificent scenery. The Zeitûn road recrosses the Jihûn bridge, and follows the rt. bank, crossing the *Khurman Su* by a wooden bridge near its junction with the main river. It afterwards joins a direct track from *Yarpuz*, which, near *Kavak-agach* (3 hrs.), runs off to the l. down the rt. bank of the Jihûn, towards *Hajin Oghlu*. This is the line of the famous Byzantine pass between *Arabisus* and *Germanicia*, and perhaps of a future railway which is to connect A. Minor with the Euphrates valley. The Zeitûn road bends away from the Jihûn, crosses the *Geuk Su* by a ford, and passes near several Turk. and Circassian villages to *Erejik* (4 hrs.), where is a small barrack occupied by a military force, guarding the mouth of the pass (*Heirutje Del*) over the *Beirut D.* The road now strikes into the mountains, and follows the course of a stream flowing from the N. face of the mighty *Beirut Dagh*, whose snow-streaked crags tower on the left. In summer there are *Yuruk yâlas* just below the head of the pass (7450 ft.), and one of Zeitûnli Armenians at *Ala-bunar Gedik* (4 hrs.), just over the highest point. Thence the path lies down a precipitous gorge, and is narrow and often crumbling. The stream has to be crossed and recrossed on bridges, rickety at best, and frequently broken by nature or man. At 2½ hrs. from *Ala-bunar*, Zeitûn is sighted from a point high up on the rocks. The descent to the Zeitûn *Su* occupies 1½ hrs. and is frightfully steep. Crossing by a wooden bridge (3830 ft.), an ascent of ½ hr. leads to the famous Armenian fastness

Zeitûn (4 hrs.), whose importance dates from the capture of the last Armenian King at *Galan* in 1375; it has been a thorn in the side of the Moslem lords of the plains N. and S. ever since. Its pop. is about 10,000, all Armenians of various denomina-

tions, there being many Catholics and Protestants. It is an Episcopal see. There are a small *bazâr*, a garrison, and a fort with guns commanding the town.

The houses cluster, terrace above terrace, on a spur overhanging the l. bank of the stream. The streets are narrow and winding. A castle of some antiquity stands on the extreme end of the spur, and commands the valley. The view either up or down the narrow gorge, cultivated wherever soil can lie on the steep sides, is very beautiful. Olive plantations are frequent, and these have given the town its name Zeitûn, "olive."

Zeitûn does not seem to correspond to any Byzantine town, and, if existent before 1375, can have been (like *Hajin*) only a village. Paul of Aleppo mentions it in 1695 as the "well-known Armenian town." It long maintained practical independence under its own Dero Beye and Bishop; the inhabitants, a fine agile race, used to subsist mainly by brigandage, so much so that caravan trade through this part of the Taurus almost ceased, and Zeitûnli became a name of terror far and wide, in the mountains and plains north and south. The Armenians neither paid taxes nor owned allegiance to the Osmanli Sultan. As the result of a long series of guerilla fights and a final stubborn conflict, the Turks took the place seriously in hand about 1878 and built the existing fort. Outbreaks, however, continued under the lead of one Babik, culminating lately (1890) in a serious revolt, as a result of which the Bishop and many notables were seized and imprisoned. The situation is still far from peaceful, and travellers by this route run some risk of molestation both by armed Zeitûnli, and by the Government, which naturally looks with suspicion on Europeans visiting a disturbed district. The Zeitûnli are a brave people, interesting both for their character and their historical position as the representatives of the mediæval realm of Lesser Armenia.

The path leaves the town again

not far below the fort, and in 1½ hrs. passes a hot spring 104° F., enclosed in a bath-house (*Ilija Hammam*). Thence it descends to a ravine and follows the stream that flows through it to its junction with the Jihûn at *Paj Derrend* (4 hrs.), alt. 2330 ft.—an occupied guard-house on the l. bank of the river. Here the Jihûn is crossed by a weak wooden bridge on stone piers, which has been more than once broken by the *Zeitûnlis*, and the road is joined by the *direct track* from Albistan (p. 261). The l. bank is now followed for 1½ hrs.; and, after crossing spurs to the *Belli Chai*, a spring, *Cham Bunar*, is passed and the ascent of the main ridge of *Akhir D.*, the last outwork of Taurus on the S., commenced.

The road ascends by zigzags, very steep and stony, to a little grassy hollow, *Ashak Meidan*, alt. about 5500 ft., with a small lake, *Kara Geul*, rt., whence the town of *Marash* below, and Mt. Amanus, bounding the horizon on the S., are seen. Thence a broad steep path, cut in the mountain side, runs down past a covered tank, to the stony bed of a torrent 3000 ft. below, and beyond this an easy path leads to the top (2600 ft.) of the town of

Marash, Assyrian *Maras*: Rom. *Germanicia*: Byz. *Mapdior*: Arm. *Kermanig* (7 hrs.), a first-class post station with fine *bazârs*, and a large trade in Kurd carpets, rugs, and embroidered garments. Half the population is Armenian, but Armenian is not commonly spoken. The houses are well-built, but there are no fine mosques. The ruined castle is hardly worth a visit. The principal *antiquities* found here have been Hittite: notably two stone lions, now in Constantinople, some *stelae*, now in America, and one or two sculptured basalt blocks built into walls or steps. Most of these are said to have been found originally near the famous spring, *Kirk Geuz*, which supplies the town from above. On the slope below the city can be traced the *enceinte* of a Roman camp, and a few tombs and late Greek in-

scriptions are to be seen. The place was of great importance in the border warfare between the Byzantines and Arabs before the rise of the Seljûk power; in the end of the 11th cent. it was seized by the Crusaders under Godfrey of Bouillon, but later became an important town of the Cilician Kingdom of Lesser Armenia. It passed into Egyptian hands in the middle of the 14th cent. During the Turco-Egyptian war it was for 16 months the headquarters of Ibrahim Pasha. It is celebrated as the birth-place of the heresiarch Nestorius, and the great Byzantine Emperor, Leo III., the "Isaurian."

The Armenians are of all denominations. The Gregorian church is strong, and at *Kir Khan*, a summer village about 2 hrs. away on Akkar D., the *Catholicos* of Sis often resides during the hot months. There is a large Jesuit establishment, a flourishing American College and School, and two or three Protestant Churches. Cholera has been known to visit the town in summer, but the high-lying quarters are very healthy and admirably supplied with water. There are fair Armenian *doctors*, trained by the Americans. No *chaussées* reach *Marash* (1894), and there is no *arab* traffic; but an extension of the railway from Adana has long been projected, and lately a *chaussée* from Aleppo, *via* Aintab, has been surveyed. The roads are liable to be beset by Circassian or Turkish brigands. The nearest port is Skanderûn, 3 days.

ROUTE 93.

SIVAS—KHARPUT—DIARBÉKR—
MARDIN.

	HRS.
Ulash	64
Kangal	74
Hakim-khân	19
Tahir Keut	9
Keban-maden	11
Kharput	10
Arglana Maden	16
Diarbekr (<i>Amida</i>)	18
Mardin	14

N.B.—The stages for *arabas* on the *chaussée* are: Delikli-tash (10 hrs.); Alaja-khân (10 hrs.); Hakim khân (18 hrs.); Hassan Bedik (7 hrs.); Malatia (7 hrs.); Kammur Khân (12 hrs.); Mezreh (10 hrs.); Burnus Khân (7 hrs.); Arghana (11½ hrs.); Diarbekr (12½ hrs.).

By Rte 92 to Ulash (6½ hrs.), one hour beyond which place the *chaussée*, entering a pretty ravine, winds round the fine limestone range of the *Kuruk*, or *Terju D.* A mill is passed, and a fine stream crossed, and there is then a steep ascent, with fair gradients, to *Delik Tash*, "perforated stone," a great crag in which a small chamber has been excavated. A few minutes further is the summit, 6200 ft., and ½ m. beyond it is the village of *Delikli tash* (Turk.), with a small *kahveh* in which Von Moltke stayed in 1838. After a short but steep descent, during which there is a good view, 1, of the fine peak *Ilanti D.*, and of the ridge that marks the limit of the Euphrates basin, the road crosses undulating ground to

Kangal (7½ hrs.), alt. 5220 ft., with a mixed Turkish and Armenian population, a fair *khân*, and a few shops. In the Armenian church is preserved the "Book of Kangal," a fine illuminated Armenian MS. of the Gospels, in rich binding, said to be of

the 11th century. Ancl. *Euspeend* was somewhere near Kangal, and the Byzantine monkings, &c., built into walls and lying in the church precinct may be relics of it. [Hence to *Direk* in 14 hrs.]

The *brattle-path* runs in 6 hrs. to *Alaja-khân*, a village lying almost wholly within the precinct of a vast ruined Seljuk *caravanserai*, and thence in 10 hrs. through *Hassan Chelabi* to *Hakim-khân*. The *chaussée* keeps some distance to the rt. of *Alaja-khân*, and runs over easier ground to

Hakim-khân (19 hrs.), a large village occupying a striking situation in a hollow of the mountainous bank of the *Kuru Chai*. There are ruins of a fine ancient *khân*. Here the two roads from Sivas to Kharput diverge. The *chaussée* crosses the *Kuru Chai*, and following its rt. bank reaches *Hassan Bedik* at the edge of the Malatia plain in 7 hrs. It then runs for 7 hrs. over the plain, crossing the *Tokhma Su* by a bridge (p. 256) to Malatia; whence it follows Rte 95 for 18 hrs. to Kharput. The *bridle-path* leads over the mountains, and passing a line of fine basaltic rocks, reaches *Tahir K.* (9 hrs.) It continues for 7 hrs. over desolate uplands, and then, descending a rocky valley, the *Euphrates* comes in sight. In 3 hrs. more, after a descent of about 1500 ft., the river is reached, alt. 2425 ft., and crossed by a ferry at the point where *Lacalline* crossed in b.c. 69 and returned in 67. The stream, here called *Murad Chai*, is 120 yards wide, deep and rapid. It is formed by the junction (2 hrs. higher) of the *Murad Su* (eastern Euphrates) with the *Kara Su* (western Euphrates), and only takes the name of *Frat* some distance further down †. In a gorge ½ hr. from l. bank lies

Keban-maden (11 hrs.), built on the steep side of a rocky hill. It has a

† Considerable doubt hangs over the nomenclature. Mr. Hogarth asserts that the Eastern Euphrat is known as *Murad*, and the Western as *Falu Su*, while the name *Kara Su* is unknown.

mixed population of Turks, Armenians, and a few Trapezuntine Greeks, survivors of the mining population which used to work the argentiferous lead ore. Want of fuel, combined with bad management, has led to the abandonment of the mines; and the town has shrunk to half its former size. The road now follows the *chaussée*, through fine scenery, up the valley of the *Maden Su* to a point 2000 ft. above the Euphrates, and, crossing a granite ridge, reaches *Arpaüt* (Armn.) in a cultivated valley in 6 hrs. After crossing another ridge the road enters *Mezireh*, or *Mezreh*, the official capital of the vilâyet of Mamuret ul Aziz, the residence of the vali and other officials, and military station, delightfully situated among gardens. About 2 m. further, upon steep heights which rise on the northern side of the plain, is

Kharput, Armn. Kharput (10 hrs.), the chief town and former capital of the vilâyet. There are fine *bazârs* with extensive trade in native wine, cereals, cotton, oil, &c. The population is composed of Turks, Kurds, Armenians, and Jacobite Syrians. There is an important American mission station, and with it a *college*, called "Armenia College," in which students can obtain a sound, thorough, general education, and instruction in ancient Armenian, and all the languages current in the country; and a first rate *girl's school*. The Moslems have a *meдресse* of high repute.

The fine *castle* (magnificent view) is worth a visit; note the carvings on stones near the N. portal. Here in 1122 were confined, by Emir Balak, two crusading chiefs, Jocelyn of Courtnay, Count of Edessa, and Waleran. Baldwin II. of Jerusalem, who attempted a rescue, was captured and sent to join them; and, though the place was captured by some Armenians disguised as monks, it was soon retaken by Balak, and most of its Christian occupants were thrown over the castle cliffs. In the 11th century Kharput had its present name; possibly earlier it was known as *Carea-*

thiocerta, and was capital of Sophene. Some Latin inscriptions, relics of Domitius Corbulo's expedition in the reign of Nero (A.D. 65), have been found in the neighbourhood. In the 14th century it was in Mongolian hands, whence it passed into those of Bayezid.

Descending from Kharput, the road runs over its beautiful plain, dotted with Armenian villages, and then climbs to the head of the pass, 4520 ft., from the waters of the Euphrates to those of the Tigris. On the further side of the ridge lies the lake *Gouljik*, which has no outlet, but has been connected by a channel with the Tigris. On the hillside is *Burnus Khân* (7 hrs.), where a road branches L. to Palu and Mush (Rte. 87). The road now runs for some miles along a narrow gorge, and then follows the valley of the Tigris to

Arghana Maden (8 hrs.), the richest copper mine in Turkey, which has been worked for centuries. The miners are Trapezuntine Greeks, and they work on their own account, selling the ore to the Government. The ore crops out on the hillside, about 300 ft. above the river. The smelting works are much out of repair, and the operations are not profitably conducted. There are a *bazâr*, and fair *khân*. Thence the road at first follows the river, and afterwards enters a very rough country, bare hills cut by almost perpendicular gorges, on the S. edge of which lies

Arghana (3½ hrs.), the chief town of a sanjak. It is picturesquely situated on the hillside beneath two crags, on one of which is an Armenian Monastery. After traversing some rough ground the road enters the Diarbekr plain, and passes several *khâns* and villages before reaching

Diarbekr or Amid, Amida (12½ hrs.), alt. 1920 ft., the capital of a vilâyet, situated on the R. bank of the Tigris, with gardens between the town and the river. The ancient Amida was en-

larged and strengthened by Constantine, in whose reign it was taken, after a long siege, by Sapor (Shahpur), king of Persia. The historian, Ammianus Marcellinus, who took part in its defence, has given a minute account of the siege (xix. 1). Though ceded by Jovian to the Persians, Amida again became annexed to the Roman Empire, and in the reign of Anastasius, A.D. 502, was once more taken by the Persians, when 80,000 inhabitants were slain. On the termination of the war, it reverted to the Romans. It was taken, circ. 638, by the Arabs, and afterwards passed into the hands of the Seljuks and the Persians, from whom it was taken by Selim I. in 1515.

The town is surrounded by massive walls of black basalt, with square and round flanking towers, and, except on the river front, there are a second wall and ditch. There are 4 gates: on the N. gate, *Dagh Kapu*, are Greek and Kufic inscriptions, and some sculptures; and on the W. gate, *Bâni Kapu*, are also sculptures and an Arabic inscription dated A.H. 559. The houses are also of black basalt, and the place is often called *Kara*, ("black") *Amid*. Close outside the town, approaching from Syria, is a lava stream, exposed by quarrying stone, and exhibiting prisms strikingly similar to those of St. Flour in Auvergne.

The *Ulu Jamî*, "great mosque," apparently occupies the site of a Sassanian palace,—the so-called "palace of Tigranes." The remains consist of the façades of two palaces, facing one another at a distance of 400 ft. They seem to have been built up of materials taken from some more ancient palace, possibly that of the Armenian king, Tigranes II., who drove the Parthians temporarily out of Mesopotamia (B.C. 74), and they are interesting for the exuberant richness of the carved shafts, capitals and friezes, and the various peculiar forms of arched openings. The façades are in two stories with columns of marble and porphyry, and the columns of the lower have Corinthian capitals. The ornament which has

been applied resembles that at Warka, which is peculiar to the Parthian style† Kufic inscriptions run across the fronts, under the entablature. The court of the mosque, or space between the two façades, is entered by a gateway on which lions and other animals are sculptured. The fountain in the centre of the court is covered by a cupola, supported by a very pretty colonnade. There are about 50 other mosques.

The most interesting churches are the *Ch. of SS. Cosmas and Damian* (Jacobite), which contains the relics of a canonised physician; the apse of the original building and some of the details are classical. The *Ch. of S. James* (Greek); the apse and E. wall of the old building remain; mosaics which decorated the wall are covered with whitewash. The *citadel*, in which is the *serai*, is in the N.E. corner and in ruins. Near the *serai* is a tower, supposed to be the belfry of an old church, whence there is a fine view over the town. Water is brought by an aqueduct from a spring about 2 m. distant. Within the town is a tank with sacred fish. About 2 m. from the town, on the Mardin road, is the bridge over the Tigris, here 60–80 yds. wide. The older portion is probably Roman; the western part, which bears a Kufic inscription, is Arab.

The *bazâr* is good. The gold and silver *filigree* work is peculiar in character and design. The red and yellow morocco leather has a great reputation. Fruit is good and abundant, and the melons grow to an extraordinary size. The cotton industry, which formerly kept 1600 looms at work, has almost died out; but the manufacture of silk is increasing. Diarbekr occupies such an important position that under favourable circumstances it would quickly revive.

The climate in summer is excessively hot and unhealthy. Epidemics of typhus are frequent, ophthalmia is common, and cholera sometimes appears. The Diarbekr boil, like the Aleppo "button," often leaves a deep

† These spiers, Sassanian architecture.

scar. *Scorpions*, of three colours, are very common and widely known for their virulence. The winters are frequently severe, but not long. Ice is stored in shallow paved wells, outside the city, for summer use.

The *population*, which is said to have been 400,000 in 1750, is now about 30,000, of which nearly half is Christian. It consists of Turks, Kurds, Turkomans, Armenians (Greg., Prot., and R. O.), Jacobites, Chaldeans, Greeks, &c. The Protestant community is large and flourishing, and its pastor, Rev. T. Boyajian, who speaks English fluently, is also British Vice-Consul.

Sport.—Near the town are boar, wolves, foxes, hares, jackals, great and little bustard, partridge, duck, snipe, &c.

From Diarbekr there is a good road, at first following the valley of the Tigris, and then crossing to the Euphrates basin, which runs by Akbunar Khân (6 hrs.), and Sheikh Khân (8 hrs.), to

Mardin (4 hrs.). See p. 292.

Thence a rich undulating district is crossed to Karajol (6½ hrs., Moslem), and the fertile *Tunus Ova*, which can also be reached by an easy araba-road from the Sivas-Kaisariyeh *chaussée*. Crossing this plain, the road runs past *Tunus*, anct. *Tonosæ*, on a spur (1.), and *Kara-oghlu* to Abasli (8 hrs.), whence there is an easy pass, 5760 ft., over the watershed between the Halys and the Sarus, to *Kezanlik* (Circn.), and the *Zamanti Su*, anct. *Carmalus*.

Kainar (7 hrs., Circn.), alt. 5200 ft., near large springs about 1 m. from the river. Here, at Kezanlik, and at other places on the fringe of the great grass plateau called *Uzun Yaila*, the Circassians breed large numbers of horses. About 4 hrs. N.E., in the middle of the *Uzun Yaila*, is *Erenshehr Kaleh*, *Carmalis* (?), a large enclosure with well-built walls, apparently a Byzantine caravanserai, through which a military road ran. The *Zamanti* (trout) rises just outside the walls and flows through the enclosure. Beyond Kainar we rejoin the river, and, following the rt. bank to a wooden bridge, cross it 1 m. before reaching

Azizieh, *Ariarathia* - *Tsamandus* (4 hrs.), alt. 4970 ft., the seat of a kaimakam. It occupies a fine position on the lower slopes of a hill from which a full grown stream, *Bunar-bashi*, bursts forth. Near the source are shapeless ruins, in which gold objects are said to have been found; and on the hill above, there is a very large stone *tutulus* whence a fine view of the valley and Mt. Argæus is obtained. *Tsamandus* was one of the places given to the Armenian king, Gagig, by Constantine IX. (Monomachus). The *Azizieh Kaza* has a large population of Circassians (*Gabardai*) and *Avshars*.

[*Azizieh* to *Kaisariyeh* (17 hrs.).] The road descends the valley of the *Zamanti*, and, in 2 hrs., crosses to the rt. bank by a bridge (wood). It then runs over a stony spur to a cemetery (fragments of columns), to the N. of which, on a

ROUTE 94.

SIVAS—AZIZIEH—SHAHR—HAJIN—SIS.

	hrs.
Azizieh (<i>Ariarathia</i>)	254
Shahr (<i>Armana</i>)	11
Hajin	94
Sis (<i>Stisium</i>)	14

This route runs through the Anti-Taurus, and Taurus mountains, and excepting between the ridge N. of Hajin and Sis is practicable for arabas. Leaving Sivas, it crosses the Kizil Irmak by the Egri Keupri (p. 260), and runs up a picturesque glen, S. of Rte. 92, to *Chateran* (Armn.).

conical hill, are the ruins of a castle, *Helik Katch*, now a *tekke*. About 1 hr. before reaching *Yere-gechen*, near which was probably *Larissa Erpa*, the road joins that from *Kaisariyeh* to *Geuksun* by the *Yedi Oluk* pass (Rte. 96), and follows it to *Ekrek* (7 hrs., Armin.). The way then lies over rich open country past *Kibashi* (source of *Ekrek Su*, rt.); *Karadai* (fine old khân); *Zerezek* (1, Rte. 95); and other villages; and finally descends to *Tastakun* (p. 52) by one of the ravines which break the line of cliffs that overhang the plain of *Kaisariyeh* (10 hrs.).]

The araba-road over Anti-Taurus ascends an open valley N. of the *Azizieh* hill; the *bridle-path* keeps to the S. of it, and joins the araba-road about 1½ hrs. before reaching the head of the *Yedi Oluk Hel*, 6230 ft.—a broad saddle between hills about 1000 ft. high. The forest and rock scenery, as the summit is approached, is very fine. The descent to

Saris (6½ hrs., Av.), alt. 5400 ft., is easy, and thence there is a road (Rte. 96) over the *Binboa D* to the *Albistan* plain. The way now lies down the valley of the *Saris Su*, anot. *Sarus*, for about 2½ hrs. to *Kemer* (p. 270), where the river enters an impassable gorge, and the road to *Geuksun* turns off l. The valley above *Kemer* is peopled by *Avshars*, who are gradually passing from a pastoral to an agricultural life. Beyond *Kemer* we follow the line of the Roman road to

Shahr, *Comana Cappadocias* (4½ hrs., Armin.), alt. 4760 ft., on the *Saris Su*. *Comana* was one of the most splendid and famous places of antiquity. Strabo describes its great temple of the goddess *Ma*, lying in a deep valley and served by 6000 priests and volaries. The worship was orgiastic and included public prostitution after the Semitic manner; in fact, *Comana* was the strongest centre of pre-Aryan influence in A Minor. It was known in Justinian's time as the "Golden." Its priestly dynasts were respected by Pompey when he

settled the constitution of A Minor in a.c. 65-4, and continued in a semi-independent position for many years. The place was made a Roman colony in the 3rd centy. A.D., and was known at that time as *Hieropolis*. Two of its minor temples had already in Procopius' time been transformed into Christian churches. It is last mentioned by Archbishop Baldric, in relating the march of the Crusaders of 1097, who passed through the *Sarus* and *Geuk Su* valleys on their way to Northern Syria.

Comana was built on both banks of the river, but the more important buildings were on the rt. bank. On the l. bank are ruins of the *theatre*, of which the auditorium is practically complete; of a brick structure, perhaps a *bath*, or *gymnasium*; and of a large building with a fine front towards the river. On the rt. bank, on a spur round which the river sweeps, are the remains of a *terrace* with colonnade, and above it an ancient church occupying the site of a temple. The church, which has been repaired by the Armenians who settled at *Shahr* about 1860, has an interesting east window, and several inscriptions have been built into its walls. Round the church there is a large accumulation of rubbish, and in one of the Armenian houses is a fine mosaic. In the cliff beyond the spur are *rock-hewn tombs* with partially legible inscriptions. On the low ground opposite the theatre is a mass of ruins, amidst which can be distinguished the remains of a small church, and of a temple. From the latter a path leads up a glen, past rock-tombs to a spring of cold water covered by a vault, and higher up to a small temple, charmingly situated in a recess in the hill. The cella is nearly perfect, and on one of the fallen columns is a long, and partially legible Greek inscription. Further on, in another valley, are the ruins of a church with a long inscription. On the hills above *Shahr* there are large numbers of small *tombs*. The Armenians are Gregorians and Protestant.

The *araba-road* from Shahr runs up the *Tekke Dere*, and enters the *Maghra*, a fertile district, with several villages, on the rt. bank of the river. The *bridle-path* follows the valley, through fine scenery, past *Ak-bunar* (Circn.), and *Khasta-Khanch* (Av.), both on the l. bank, where wooden bridges cross the river. The latter is on the site of the hospital used by the Turks during their operations against Kozan Oghlu, who defied the authority of the Sultan in the wild Hajin district. Below this the river runs S.E., and the path ascending to the *Maghra*, skirts the W. slope of *Jirat D.* to join the *araba-road* from *Kaisariyeh*, *via* *Tomarzo*. Travelling S. between high mountains, we reach the edge of a steep, rocky descent of 1300 ft. to the bed of a ravine, through which the *Hajin Su* flows. Near the foot of the hill (rt.) are the head waters of the stream, which is followed down to

Hajin (9½ hrs.), alt. 3200 ft., picturesquely situated on a rocky promontory on the l. bank, and shut in by lofty mountains. The town dates from the 14th centy., and has had a history similar to that of Zoltán (Rte. 92). It is the seat of a *kaima-kam*; the *bazár* is bad and there is no *khán*. The 9000 inhabitants are wretchedly poor; of this number a few are Moslems, but most are Armenian. A branch of the American Mission has established schools for boys and girls, and there is a flourishing Protestant community. On the rt. bank is a *Monastery* in which the Armenian Bishop resides. Near Hajin must be the site of *Badimon*. [A difficult path leads E. across the precipitous gorge of the *Geuk Su*, known as the *Hancha Dere*, to *Geuksun* (9 hrs., Rte. 95).]

The *Sis* road runs down the confined valley, in which portions of a *chaussée* have been made, and in 2 hrs., opposite *Kurleshen*, the road to *Feko* (a military station, 6 hrs. from Hajin) turns off rt. In another hr. we cross the *Hajin Su*, and the *Saris* (bridge),

2230 ft., just above their junction in a romantic valley in which are a few houses, and then climb the *Kiraz Bel*, 5130 ft., by steep zigzags over rock and loose stones. The descent of 2000 ft. to the *Tapan Dere*, an open valley, half way to *Sis*, with scattered houses, is equally bad. In this valley, whence there is an easy road by *Yarbasan* to *Kars* (p. 274), was probably *Prætorium*. We now cross broken country to the *Kirkgechid Dere*, which is bordered by bold lofty mountains, and the ford of the *Girgen Su*, beyond which a rocky spur is passed before reaching

Sis (14 hrs.). See p. 187.

ROUTE 95.

KAISARIYEH—GEUKSUN—ALBISTAN
—MALATIA—KHARPUT.

	HRS.
Zerzek (<i>Arasaxa</i>)	7
Kemer (<i>Sirica</i>)	15½
Geuksun (<i>Orcus</i>)	9
Yarpuz (<i>Arabisus</i>)	11
Albistan	6
Pulat	14
Malatia	10
Euphrates ferry	7
Kharput	11

Leaving *Kaisariyeh* we travel either *via* *Talas* (p. 52), or follow the *araba-road* by *Tavlasun* or *Germir* to

Zerzek, *Arasaxa* (7 hrs.), alt. 4800 ft., a wretched village on the plain. Thence the *bridle-path* runs past *Kureli*, and over a low range of hills to *Muhajir K.*, at the junction of the *Ekrek* and the *Zamanti*, and, crossing the latter river, leads over hilly ground to the *Kuru Ohai*. The

araba-road keeps to the S., passes a tumulus, and, entering the low hills at Kizil-curen K., crosses them, 5680 ft., to

Sugutlu (3½ hrs.), where there is a bridge over the Zamanti. After ascending the l. bank for about ¾ hr., we turn up the stony valley of the Kuru Chai, "Dry River," and join the bridle-path, and an araba-road from Yero-gochen (p. 268) before reaching, by a very easy ascent, the head of the Kuru-chai Bel, 6500 ft.—a bold gorge between the Kush D. and Su-vañli D. Beyond the pass the roads diverge, one leading S. down the Tokke Dere to the Maghira district and Shahr (p. 268), the other descending by Muhajir K. and Kara Kiliase to

Kemer, Sirica (12 hrs., Av.), alt. 5400 ft., on the Sarus. There is no modern bridge, but the ruins of a Roman one which crossed the river in two spans. The arch and abutments on the l. bank are well preserved. It carried the *Military Road* from Caesarea to Melitene—an important part of the Roman frontier defence against the East—which was constructed, or very largely improved, by Sept. Severus in A.D. 198. The *milestones* recording repairs, ranging from the reign of Severus to that of Diocletian, are conspicuous objects in village graveyards along the line of the road, e.g. at Kemer, Yalak, Mehmet Bey K., and Genksun, and the traveller, leaving Kemer, will find a group lying *in situ* 2 m. on the road (the 149th station reckoned from Melitene). He will also often note the *agger* of the actual road running beside his track. It is particularly conspicuous S. of Yalak, in the pass above Keklik-oghlu, and again in the valley of the Genk Su, E. of Karaman-oghlu, where the roadway is actually intact for a considerable distance.

From Kemer the traveller can reach Shahr, anct. Comana (p. 268), in 2 hrs., and thence rejoin the main road at Yalak in 2 hrs.; or he may, after crossing the Kuru Chai Bel from Sugutlu, descend to

Shahr, 10 hrs., and thence proceed *via* Kemer, or direct to Yalak.

Leaving Kemer we reach Yalak (Av.) in 1 hr., and cross the pass, at the S. end of the Binboa D., over the watershed, 6000 ft., between the basins of the Sarus and Pyramus. 1 m. beyond the pass is Keklik-oghlu (Kurd), and Circassian villages are seen rt. and l. After passing Mehmet Bey K. the course of a small stream is followed for 1½ hrs. to

Genksun, Cocusus (9 hrs.), alt. 4500 ft., a miserable village (Turk., Av. and Armn.), with a few shops and no *khân*, half hollowed out of soft rock. Cocusus is famous as the place where S. John Chrysostom was banished at the instance of the Empress Eudoxia, A.D. 404, and whence he continued in spite of her to rule the Eastern Church till his transference to Comana Pontica, on the road to which he died. It was an important station on the military road, at the head of the western pass through Mt. Taurus to Marash, and played a prominent part in the long wars between the Byzantines and the Arabs. The Crusaders of 1097 found it prospering as "Coxon" in Armenian hands.

[There are 3 routes through Mt. Taurus from Genksun to Marash. (i.) The direct road by the Ayer Bel, Tekir yazi, Parnus, and Temelilik, though rough, is not very difficult; the most formidable obstacle is the ascent and descent of the Ayer Bel. This route is said to have been followed in 880 by Basil I., who marched on foot at the head of his troops to encourage them. (ii.) By the Deirmen Dere, and over the Dotaman D. (iii.) By Geben, supposed to have been followed by Bohemund and the Crusaders of 1097, which passes through fine scenery. It runs by Tash-oluk, and, entering the mountains under Choruk Kaleh, crosses an easy pass, 6000 ft., to the Kursulu D. Following that stream, a track leads rt. to Hajin (p. 269), and soon afterwards the path divides. One branch follows the l. bank, and crosses a spur of the Deli-Aubek D.; the other keeps to the rt. bank, and

passes under *Murianchil Kāleh*. Both have easy ascents and difficult descents to a plain which is crossed to

Geben, or *Gaban* (8 hrs.), alt. 4800 ft., on the hillside, about 800 ft. above the fertile valley. Geben, or probably *Marianchil Kāleh*, was the last asylum of Leo VI., King of Lesser Armenia, who, after a siege of 8 months, was obliged to capitulate, 1375, and was carried as a prisoner to Cairo. From Geben there is a track through a picturesque district to Andarin Ova and Kars-Bazār (8 hrs.), and another by Chokak (Circn.) to Ajemlu in 12 hrs. (Rte. 98). The Sis road follows the l. bank of the Karsulu and, passing *Simek* and *Bunduk* (l.), leaves the plain in about 8½ hrs. and crosses the spurs of the Dolaman D., 5500 ft., by a very difficult rocky path. The descent to the Karsulu Su, which has run, with several falls, through a deep chasm, is very steep, and there is an equally bad ascent, the path being in places only a foot wide, to

Yenije-kāleh K. (11 hrs.), alt. 8000 ft. High above the village, on the rocky ridge of *Bash-konush*, are the ruins of *Yenije Kāleh*. We now cross between *Bash-konush* and *Shahin Kayasi*, "Eagle Crag," and in about 1 hr. reach *Kaishli*, whence there is a rough descent to a mill at the junction of the Karsulu and Jihûn. From this place Rte. 98 is followed to Marash (7 hrs.).]

The direct road to Albistan runs by *Seilen*, *Funduk*, and *Korkmaz*. The more interesting route keeps high up, on the l. bank of the Geuk Su, passing graveyards with Roman milestones, notably that of *Khanli-kavak*, 4½ hrs. from Geuksun, in which are nearly twenty stones. 1½ hrs. further is *Karaman-oghlu* (Turk), and *Funduk* and other Circassian villages lie near the river (rt.). We now enter broken ground, and the snowy cliffs of *Beirut D.* come into view (rt.). The low spur dividing the basins of the Geuk Su and Khurman Su is then crossed to

Yarpuz, *Arabissus* (11 hrs.). It is a large ill-built village (Turk. and Armn.), with two mosques, a small bazār, and no *khân*. There are

a few Greek inscriptions. *Arabissus* was an important Byzantine road-centre, and fortress guarding the N. end of the great pass to Germanicia (*Marash*, see Rte. 92). [From Yarpuz it is 13 hrs. to Gurun, *viâ* Almali.] The road now traverses a stony valley, and passes large springs W. of

Isghin (8 hrs., Turk.), on the rt. bank of the Khurman Su. Here was found a "Hittite" wedge-shaped monument inscribed on all four sides with a long text in relief, which was taken in 1891 to the Serai at Albistan, and is now in the Imperial Museum in Constantinople. The Khurman Su is forded, and marshy ground is crossed to the wooden bridge over the Jihûn at

Albistan (8 hrs., see p. 261). The ancient military road kept to the N. and crossed the Sogutli Su by the ruined bridge at *Giaour-euren*. Leaving Albistan we pass the head-waters of the Jihûn, a group of magnificent springs full of trout, and in 2½ hrs. reach *Til* (remarkable tumulus, and many late remains), beyond which is *Kös-aghâ* (4½ hrs.). In 3 hrs. more we ford the *Sogutli Su* at *Dedenin K.*, and, entering a wilder region, cross the rugged pass of *Ola Kaya*, 7300 ft., closed in winter—the watershed of the Euphrates basin—to

Pulat (9½ hrs.), alt. 4300 ft., on an affluent of the Sultan Chai. There are two routes to Malatia. The easier reaches the Sultan Chai in 4 hrs. and follows its l. bank to the *Barracks* (6 hrs.) erected for a squadron of cavalry that guards the Sultan's farm. Here there is a bridge leading to the rt. bank, and to the plain over which the way lies to Malatia (5 hrs.). The shorter crosses the river by a ford at *Chattu*, whence a track leads (l.) to *Arga*, anot. *Arca*. It then runs over a plateau to *Kaleik*, and finally descends through groves of fruit trees to

Malatia (10 hrs., Rte. 91). Keeping some distance S. of *Eski-shahr*, "old

Malatia," we reach the ferry over the Euphrates from *Isoghlu* (Kurd) to

Kummer Khân (7 hrs.). The river is about 80 yds. wide, and it is proposed to throw over it at this point an iron bridge. On the rock on the l. bank is an inscription, in "Vannic" cuneiform, which was discovered by Von Moltke. [A little higher up the river there is another ferry from *Perot* to *Kadı K.* on the l. bank.] The road now ascends a valley, and, running over easy country, reaches *Semilashu* in 3 hrs., and *Khân K.* in 4 hrs. more. From the latter place the road descends to the *Kharput* plain, and

Mazrah (10 hrs.), whence it is 1 hr. to *Kharput* (Rte. 93).

ROUTE 96.

ANTI-TAURUS.

The Anti-Taurus is formed by two ranges, which start N. from the mountain group in which the E. Taurus ends, and eventually become merged in the high ground of *Uzun Yaila* W. of *Gurun* (p. 260). The W. range, breaking away from Taurus at the *Bahır D.*, "Copper Mt.," runs N.E., and is known by various names. The E. range runs due N., and, being more continuous, is called throughout *Binboz D.* Between them runs the *Saris Su*, and *Sarus*, which, after receiving the *Zamanti* and other streams, enters Cilicia as the *Sihân*. The valley of the *Saris*, including the *Maghara* district on the rt. bank S.W. of *Comana* (*Shahr*), is a fertile tract containing numerous *Avahar*, *Circassian*, and *Armenian* villages.

In ancient times "golden" *Comana*, the holy city of *Ma*, gave this dis-

trict peculiar fame and sanctity. The inhabitants were called generally *Cataonians*. The Persian "Royal Road," and the great Roman trade route to the East, crossed the valley. Byzantine armies coming from *Ari-arathia-Taumandus* (*Isizich*, p. 267) frequently traversed it. Arabs, Turks, and Mongols streamed over it from E. to W., and one division of the Crusaders crossed it on their way to Palestine. Generally speaking operations against the East were by the *Cilician Gates* up to 810, and after that date by the road across the *Saris* valley.

The W. range is crossed by the following passes commencing from the N.:

(i) The *Yedî Oluk Bel* (Rte. 94), which is used by country arabs, affords the shortest route E. from *Kaisariyeh* to *Albistan* and *Malatia*. The road enters the *Saris* valley at *Saris* and continues as a rough wheel-track through the *Binboz D.* to the *Albistan* plateau.

(ii) The *Kubak Tepa Bel* is an easy pass much used by pack-animals, and passable by two-wheeled native carts. The road leaves the *Zamanti* valley at *Kizil-euren*, and enters that of the *Saris* at *Kara kilisse*.

(iii) The *Kuru Chai Bel* (Rte. 95), by which the Roman road crossed, is the most important, and is practicable throughout for arabs. E. of the pass the road forks, one branch descending by *Kara-kilisse* to *Kemer* and the other to *Shahr*.

(iv) The *Kara Bel* is easy for pack-animals. The road crosses the *Zamanti* at the *Manoghren* bridge, and joins that to *Shahr* (iii.) in the *Tekke Dere* east of the mountains.

(v) The *Geuz Bel* is unimportant.

(vi) The *Dede Bel* is a precipitous pass used by the natives as a short cut. The road passes through *Tomarzo*, and crosses the *Zamanti* at *Saupa*; beyond the pass it enters the *Maghara* district, and joins the route by

(vii) The *Gez*, or *Kaz Bel*, an important pass over which runs the road from *Kaisariyeh*, through *Tomarzo*, to





Hajin and Sis. The Zamanti is crossed by a bridge below Suagen, and the road emerges near *Yuk-gechi* in the broadest and most fertile part of the Saris valley.

The E. range, Binboa D., is pierced by no passes properly so called.

(i.) A road, passable for country arabas, runs up the Saris valley by *Kara-bunar* (Av.), and crosses the broken country at the N. end of the range to *Tekarakhba*, and *Gurun*.

(ii.) A practicable, but difficult wheel-track leaves the Saris valley near *Keui-yeri*, opposite Saris, and leads by *Porrot* (Kurd), and *Ortulu* (Kurd), to *Gurun* (Rte. 92) in 14 hrs.

(iii.) Another difficult wheel-track, the usual route for pack animals, from Kaisariyeh to Albistan leaves the Saris valley at *Keui-yeri*, and crosses the Binboa D., 6550 ft., to *Marabus* (5 hrs.), alt. 4600 ft.; 1½ hrs. further, on a rock, at the junction of the Marabus and Khurman rivers, is *Khurman Kalesi*, where are remarkable rock-inscriptions, and a mediaeval castle. It is perhaps *Thavplur*, the seat of the Armenian patriarchs, 1064–1113. Thence the valley is followed down to *Tanir* (Ptandaris?) (4 hrs.); whence it is 6 hrs. over the plateau to *Albistan*, and 4½ hrs. to *Yarpuz* (Arabisus).

(iv.) A bridle-path from Kemer crosses the range to (ii.).

(v.) The easiest road E. is that round the S. end of the range from *Kemer* to *Yarpuz* and *Albistan* (Rte. 95).

The country E. of the Binboa D. is a high bare plateau, cut up by deep ravines, but unrelieved by any ridges or peaks. It is almost entirely inhabited by Kurds, who are usually very hospitable. The same may be said of the Circassians, who have overflowed here from the *Uzun Yaila* (p. 267). More interesting than either are the Avshars (*Introduction*), who were driven from the *Uzun Yaila* and the Zamanti valley into Anti-Taurus when the Circassians were settled in the former district after the Crimean war.

[Turkey.]

ROUTE 97.

KAISARIYEH—FERAKDIN—SIS.

	hrs.
Tomarzo	9
Ferakdin	6
Enderessi Yaila.	6
Sis	19

This route passes the "Hittite" monument at Ferakdin, and runs through some of the wildest scenery in the Taurus.

A bridle-path leads in 4½ hrs. through the gardens of Talas (p. 52) to the plateau, and then over rough ground either by *Istephana* or *Zinjirdere* to a ruined *khân*, 5600 ft., whence there is an easy road by *Yamachli* and *Kumut* to

Tomarzo (9 hrs.), alt. 4550 ft., a large Armenian village, with monastery, in a cultivated plain on the road from Kaisariyeh *via* the *Gez Bel* to Hajin (p. 272). We now cross fairly level but rocky ground to *Pusalli*, *Geumedi*, and

Ferakdin, or *Fraktin* (6 hrs., Turk.), alt. 4080 ft., on the rt. bank of the Zamanti Su. In a ravine ¼ m. N.N.E. of the village is a "Hittite" relief cut on the rock in a sunken panel about 18 ft. 10 in. long. The figures are 3 ft. to 3 ft. 4 in. high, and, with one exception, in admirable condition. The sculpture, in many respects the most suggestive of the pre-Hellenic monuments, consists of two scenes obviously similar in character. "Each scene shows two figures, with an object of peculiar shape between them: in each the figure on the left is marked by greater size as superior to the figure on the right, and the latter is in each case represented as holding some object in the extended right hand." The view of Prof. Ramsay

and Mr. Hogarth is that the subject in each case is a libation scene: the deity is on the l., the strange object in the middle must be an altar, and the figure on the rt. is a priest or priestess pouring a libation in honour of the deity. A full description and discussion of this interesting monument is given in Ramsay and Hogarth's *Pre-Hellenic Monuments of Cappadocia* in the *Recueil des travaux*, vol. xiv.

[Ferakdin can be reached in 4 hrs. from Everek (p. 53); or from Kaisariyeh by an araba-road *via* Injesu and Develi Kara-bissar. There is an easy road from Ferakdin, up the valley to *Tenji*, whence there are an araba road over the *Gez Belto Shahr* (p. 268) or *Hajin*, and a bridle-path by *Kisen* to *Feker* (18 hrs.) and *Sis* (12 hrs.).]

One hr. below Ferakdin the Zamanti enters a deep gorge and the road turns rt. over low basaltic hills to *Tashan* (4 hrs. Armn.), whence a bridle-path leads in 24 hrs. to *Feker*, passing through grand scenery, and by the Greek villages *Farash* (disused iron mines), *Avshar K.*, and *Gurumseh*. About 1½ hrs. from *Tashan* the Zamanti is crossed by a wooden bridge, 3900 ft., where there is a break in the gorge, and the road, entering the mountains, runs over a col., 6150 ft., to

Enderessi Yalla (5 hrs.), alt. 4700 ft., a favourite *yalla* of the Sirkinti Turkomans and other nomads. Thence there are two routes to the Cilician plain: one by the *Geus Dere*; the other over an easy col., and then by a very steep winding track down a rock-slope, 1800 ft. high, to *Takhta-keupri* (5 hrs.), alt. 2810 ft. Here there is a wooden bridge over the *Baghehe Su*, which runs through a magnificent gorge. After crossing the *Aerji Bel*, 4590 ft., by a rough path, we reach the *Geuk Su*, alt. 1200 ft., as the *Saris Su* is here called, in 4½ hrs., and pass it by a ford in summer and autumn, and a bridge at other times. We then climb

another spur, 2770 ft., and descend to *Horu-ashlar*, a small village 2½ hrs. from

Sis (14 hrs., p. 187).

ROUTE 98.

ADANA—SIS MARASH.

	HRS.
<i>Sis</i> (<i>Sisium</i>)	12½
Kara-Bazar	8
Dunkalat	17
Marash (<i>Germanicia</i>)	8

From Adana to *Sis* (12½ hrs.) by Rte. 65; the road then passes through a gap in the hills to the great plain, *Ohukur Ova*, which is swampy in places. The *Sempas Su* is crossed by a bridge and the *Savran*, by an easy ford, opposite

Kara-Bazar (8 hrs.), alt. 500 ft., on the edge of the plain. The place is unhealthy and almost deserted in summer. There are the remains of an early Christian monastery, a tessellated pavement, in a red hut, with Christian dedication, and several inscriptions. Here the road enters the hills and, ascending through a richly wooded district, crosses a spur, 1750 ft., to the *Kaish Su*, and another, 1850 ft., to

Ajemlu (5 hrs.) on the *Ohokak Su*. Thence over a low hill to *Andarin Ova*, a small plain near the *Jihin*, at the N. edge of which is *Old Andarin* (2 hrs.), alt. 1000 ft. Beyond the plain there is a steep rocky ascent of over 2000 ft., and we then pass through a wild mountain district, with magnificent scenery. On either hand wooded mountains rise range beyond range, whilst here and there are grand views

of Mt. Taurus on the N., and of the *Duldul D.* and other peaks of the *Giaour D.* to the S. From the highest point there is a long descent round the N. slopes of the *Balkh D.*, and then the *Hajji Bel*, 3800 ft. (fine view E.), is crossed to

Dunkalat (10 hrs.). Thence the descent continues over the spurs of the *Yeniji Kaleh D.* to the mill at the junction of the *Karsulu* with the *Jihûn*, where the track is joined by the road from *Geuksun* (p. 271). The ford by which the *Karsulu* is crossed is often impassable and a détour has then to be made to a bridge about 5 m. higher up the river. Below the mill the *Jihûn* enters a gorge, only passable on foot, between the *Giaour D.* and the *Taurus*. The river runs in a confined bed, with many rapids, between walls of rock, and the scenery is very grand. Leaving *Dunkalat* the road runs for 4 hrs. over undulating ground, inhabited by *Nejerlu Kurds*, to the stone bridge, 165 yds. long, over the *Jihûn*, and thence over the lower slopes of the *Akhir D.* to

Marash (8 hrs., p. 263).

passes through some fine scenery, is the easiest from the *Gilician plain* to *Malatia* (p. 256) and *Kharput* (p. 265).

From *Adana* to *Missis* (5 hrs.), by Rte. 66. Thence, either by the rt. bank of the *Jihûn*, passing under an isolated hill, on which stands *Alan Kaleh*, to the *Yarzuat* ferry (horses only); or by the l. bank, crossing by the bridge at *Missis*, to *Yarzuat* (4 hrs.), one of the villages of *Noghi Tatars* who were settled on the plain after the *Crimean war*. Here are a cotton factory belonging to a Frenchman, a decent *khân*, and many shops. The road now lies over the plain under *Toprak Kaleh* (p. 190) to *Osmanieh* (7 hrs.), and then, after running for about 3 hrs. at the foot of the *Giaour D.* (rt.), crosses a spur, 1200 ft., to the broad valley of the *Baghche Su* and

Baghche (7 hrs.), alt. 1990 ft., the chief town of the *Bulanik Kaza*. It is a small place in the central ravine of three that unite just below it to form the main valley. Three routes lead on to *Marash*:—

The first (14½ hrs.), passable by *arabas*, cannot be used in summer on account of the flies and feverish climate of the valley between the *Giaour D.* and the *Kurt D.* It ascends the ravine to the S.E. by a fairly good road, and in about 2½ hrs. reaches the *Arslanli Bel*, 3140 ft.—a broad col between abrupt hills, probably the *Amanian Gates*. [A badly kept *araba-road*, made by *Abedin Pasha* in 1884, goes up to *Hassan Beyli* (8 hrs.), leaving *Baghche* to the l., and, crossing the ridge to the rt. of *Arslanli Bel*, descends to the plain between *Kazan Ali* and *Zinjerli*.] Thence there is a steep stony descent to *Kazan Ali* (3½ hrs.), alt. 1745 ft., a small village in a ravine opening on to the *Arslanli Ova*—part of an almost continuous plain that extends from *Antioch* to *Marash* (p. 263). In the plain, about 1 hr. S of *Kazan Ali*, is the mound, *Zinjerli Euyuk*, *Samala*, where the German excavations have

ROUTE 99.

ADANA—MISSIS—MARASH—SURGHI—MALATIA.

	HRs.
<i>Missis</i> (<i>Mopsouestia</i>)	5
<i>Osmanieh</i>	11
<i>Baghche</i>	7
<i>Marash</i> (<i>Germanicia</i>)	14½
<i>Bazarjik</i>	8
<i>Pavrelu</i>	12
<i>Surgli</i>	8½
<i>Malatia</i> (<i>Melitehe</i>)	14

This route which traverses the ranges of *Amanus* and *Taurus*, and

exposed a large number of Assyrian, "Hittite," and old Semitic monuments; and extensive remains of 2 or 3 palaces. It was here that Esarhaddon wintered between his Egyptian campaigns, the plain being suited to his cavalry. The main part of the buildings on the mound were erected by a vassal of Tiglath Pileser.

[*Kazan Ali to Aintab* (18½ hrs.).—This forms part of the direct road from Adana to the Euphrates. After crossing the Arslanlı Ova, the track runs over low hills to the *Aşper-dz phra*, in which are several artificial mounds, and whence there is an easy road to Bazarjik (see below). At *Seirghik*, or *Sakche* (4 hrs.), on a broad terrace at the foot of the *Kurt D.*, is a walled *konak*, belonging to a Bey, in which are Hittite sculptures. Following the E. side of the plain, we reach in ½ hr. *Konak Ghoja*, an ancient site, with remarkable rock-hewn chambers, a fine spring, a large Moslem cemetery, and the tomb of *Hesik-bash*, noted in Moslem legend. Six artificial mounds, in some of which Hittite sculptures have been found, are in sight, including the large one, on which stands *Haneft K.* (Alevi Kurds). Soon after leaving *Konak Ghoja*, we climb the *Kurt D.* by a steep, stony path over bare limestone rocks, and in 2 hrs. pass the summit, 3640 ft., beyond which the track improves. Passing *Sultan Oghlu* (Jerd Turkoman) we join the araba-road from Marash to Aintab at *Beuyuk Arablar* (p. 287), 1 hr. before reaching *Sam* (7½ hrs.), 1 m. S. of the road, with a good spring in which are sacred fish. Thence to Aintab (2 hrs., Rte. 100)]

From *Kazan Ali* we travel up the valley, and cross slightly broken, rocky ground—the watershed between the Orontes and the Jihân—to *Bel Bunar*, "Spring of the pass," and *Sarilar* (4 hrs.). Thence the road lies between the *Giaour D.* (L.), and a large lake, *Giaour Geul* (rt.), to *d-Oghlu* (2½ hrs.). 1½ hrs. further we pass the spring *Geuv Bunar*, and striking the *Ak Su* follow its l. bank for 1 hr. to *Altun Kenpri*, where we cross to the rt. bank. Thence over the plain, fording the *Kara* and *Erkenex* streams, to *Marash* (5 hrs., Rte. 92).

The second route (13 hrs.), also passable by arabas, is usually followed by caravans from Alexandretta, in summer, as it avoids the unhealthy valley. It runs N. up the ravine, and, except in a few places, is easy throughout. In 3 hrs. we cross the *Hach Bel*, 3700 ft., and in another 1½ hrs. a second ridge, 3850 ft., whence there is an easy descent to *el-Oghlu* (8 hrs.), where the first route is joined.

A third (12½ hrs.) and more difficult route, but much used in summer, leaves the araba-road at the *Hach Bel*, and, passing through fine forest scenery, crosses another ridge, 4550 ft., to *Hovdu Yailasi* (4½ hrs.), a favourite summer resort. Thence a rough track runs over a third ridge, 4400 ft., to the plain (4½ hrs.) across which the way lies to *Marash* (3½ hrs.).

From *Marash* we follow the Aintab road (p. 287) for about 2½ hrs., across the *Erkenex Su*, and over the low spurs of the *Kapuchin D.*, and then turn E. among low hills past *Boz Euyuk* (low mound rt.) to the *Ak Su*. Forging the river to the l. bank, we cross the hills to

Bazarjik (8 hrs., Kurd), alt. 3000 ft., near which must have been *Catamana* on the Germanicia-Samosata road. Descending again to the *Ak Su*, and fording to the rt. bank, we follow the river for 1 hr. and then cross the *Uzun Yelish* plateau to the *Kessil Su* bridge (4 hrs.), beyond which the road is joined by bridle-paths from *Marash*,—one, in 10 hrs., *via* *Najar*, S. of the *Najar D.*; the other *via* *Bash dervish*, and crossing the ridge between *Aklar D.* and *Najar D.* A little further on we enter the *Gennuk* plain, 3000 ft., in which lie three lakes, *Gennuk Geul*, *Ataph G.*, and *Bash G.* The plain is unhealthy in July and August, when the horse-flies and mosquitoes are also troublesome. There are numerous springs, the waters from which make the plain marshy. The villages are on the

hillside, a few hundred feet above the level of the plain.

[The bridle-path from *Marash* to *Besne* and *Samsat* turns E. at the S. end of the *Geunuk* plain and, after crossing the *Ak Su* by a ford, runs through *Kiya* (*Olma* to *Pelveren* (3½ hrs.), 3380 ft., a large village with vineyards and a special flint industry. Thence a rocky hill, 3500 ft., is crossed to *Uzum Kuyu* (3 hrs.), whence there is an easy but rocky road, passable by arabs, *viâ* *Mamadikli*, to

Besne, Syr. *Beit-hesna* (3½ hrs.), 2900 ft., a mixed Moslem and Christian village in a rocky ravine. The castle, until taken by *Timûr*, 1400, was deemed impregnable. The road onward crosses the *Geuk Su* by a difficult ford near *Barkonak*, and then runs over level ground to *Samsat* (p. 258).]

Keeping to the N.W. side of the *Geunuk* plain, we pass *Ak-serai*, ford the *Ak Su* again, and leaving *Inekli* to the l., reach *Azapli* (4 hrs.), a large village famous for its grapes. Thence we continue over the plain and across undulating ground to

Pavrelu, or *Pelveré* (4 hrs.), alt. 3800 ft., on the watershed between the Mediterranean and the Persian Gulf. [A bridle-path leads to *Tut* and *Besne*.] We now descend 1100 ft.

in an hr., and crossing the rapid unfordable river by a stone bridge, 100 ft. above it, follow a confined valley by a fairly good road to the foot of a steep rocky, zigzag ascent of 600 ft., about 2 m. from

Erkenek (4 hrs.), alt. 4250 ft. [There is a rough bridle-path to *Tut* (5 hrs.), and thence a fair road to *Besne* (4 hrs.).] Beyond *Erkenek* an easy ascent leads to a plateau, 5050 ft., where the track divides, one branch going direct, by rocky ascent and descent, to a bridge over the *Geuk Su*; the other, keeping E., crosses an easy pass to the head waters of the *Geuk Su* (trout), and then runs over the plain to

Surghi (4½ hrs.), alt. 4500 ft. Thence over the spurs of the *Kuru D.*, past *Viran-shehr* (ruins of ancient city in the plain 4 m. to l.), to *Khân Bunar* (4 hrs.), whence there are two routes to *Malatia*: a direct, but in parts rocky, path by *Geus-khâneh*; and a longer but easier road which descends to the head waters of the *Sultan Su*, and follows the river down to the bridge (5 hrs.), near the cavalry barracks at the Sultan's farm, whence it crosses the plain to

Malatia (5 hrs., p. 256).

SECTION III.

NORTHERN SYRIA--MESOPOTAMIA--PERSIA.

NORTHERN SYRIA.

Geography.—That portion of Syria lying N. of Antioch and Aleppo, consists of the *Ginour Dag*, the *Kurt Dag*, the depression between those ranges, and the plateau W. of the Euphrates. The *Ginour D.*, anct. *Amannus*, extends from the valley of the Orontes, which parts it from the *Ansariyeh Mts.*, on the S., to the great gorge of the *Jihûn*, which separates it from the *Taurus* range, on the N. On the W. it rises abruptly, whether from the sea or from the plains of *Issus* and *Cilicia*, on the E. it is bordered by a remarkable valley,—the direct continuation of the depressions of the *Jordan*, the *Leontes*, and the *Orontes*. The axis of the range is almost perpendicular to that of the *Taurus*, and the gorge of the *Jihûn* presents features of geological interest that have not yet been examined by a competent geologist. The *Ginour D.*, though only 15 to 25 m. wide, and rarely more than 6000 ft. high, is a formidable barrier between E. and W. It is crossed by only two good passes, the *Daykha* (p. 275), through which a road runs from the *Cilician* plain to *Marash* and *Aintab*, and the *Bidan* (p. 288), through which roads run to *Antioch* and *Aleppo*. The other tracks across the mountains are rough, difficult bridle-paths.

The valley to the E. of the *Ginour D.* is, in places, swampy in spring; and from June to September it is very hot, unhealthy, and almost uninhabitable from flies and mosquitoes. The soil, however, is very fertile, and numerous mounds covering the remains of "Hittite" and other towns attest its former settlement and cultivation. East of the valley rises the *Kurt D.*—a long unbroken limestone ridge, with abrupt slopes and no well-defined peaks, which forms the western extremity of the plateau that falls away E. to the Euphrates. At first the plateau is almost bare rock, but, gradually, it assumes the character of rolling downs, broken by rich valleys that are watered by fine streams. This last district is full of artificial mounds, some of great size, that await the spade of the explorer.

History. Northern Syria formed part of the Hittite empire or confederacy which so long resisted the Pharaohs of Egypt and the Kings of Assyria. The "Hittites," who belonged to the same race as the Accadians, and apparently came from the Persian or Central Asian plateau, were barbarian nomads bent on plunder. After spreading over all Syria, and most of A. Minor, they gradually settled down forming small states, and, at one time, holding Lower Egypt. The Hittite invasion was, in fact, very similar to those of the Mongols and Seljuk Turks many centuries later. During the wars between Egypt and Assyria the Hittites were constantly trampled upon by one or the other country, and they were almost annihilated by the kings of the second Ninovite empire. The influence of Egypt and Babylon is very visible in Hittite art, and recent excavations show that, in their public buildings, the Hittites copied from Nurech the system of brick walls lined with sculptured slabs. The Hittite script has not yet been read, but there is every reason to hope that bilingual inscriptions will be found when the mounds are explored. After the fall of the Hittites, N. Syria, when not split up into petty states, was in turn Assyrian, Persian, Greek, Roman, Byzantine, Arab, Mongol, and Turk. At the commencement of the present century the *Ginour D.* was in the hands of a powerful Turkoman Dero Bey, Kachuk

Ali Oghlu, who, by encouraging brigandage, destroyed all trade; and it was ruled by members of his family until the Egyptian occupation of Cilicia in 1882. When the Egyptians left, after governing the country firmly for 8 years, disorders again broke out, and they did not cease until 1865, when the Dere Beys were reduced to submission and their clans annihilated or forcibly settled in the Cilician plain.

The People.—In the Giaour D. and the valley to the E. are Turkomans, Circassians, and Armenians,—the last remarkable for their independent air and manly bearing. The plateau is principally occupied by Turkomans and Arabs, who are sharply separated by a line running W. from Jerablûs on the Euphrates. There are a few Circassian settlements, and in the towns are many Armenians. The languages spoken are Turkish and Arabic.

The Climate, excepting in some localities, is good. The best seasons for travelling are the late spring or early summer and the autumn (Sept. to Nov.).

Carriages run on the Alexandretta-Aleppo road, but in other districts the transport is by horse, mule, or camel. For outfit, see *Introduction*.

MESOPOTAMIA.

Geography.—*Mesopotamia*, the Arab *Jezire*, derived its name,—a purely geographical expression,—from its position between the Euphrates and the Tigris. Its N. limit was Mons Masius (*Karaje D.*, and the *Tar Abdin* plateau); its southern the Median wall which, a little S. of *Hit*, crossed from the Euphrates to the Tigris. Here the higher portion of the plain ends in an old coast line, and the rich alluvial plain of Babylonia begins. From the N. end, 1100 to 1150 ft. above the sea, there is a gradual fall of about 950 ft. to the Median wall. The surface is flat except where it is broken by the *Nimrûd D.*, near *Urfa*, and the limestone ranges of *Abdul Aziz* and *Sinjar*. Between these ranges flows the Chaboras (*Khabur*), which, after having been swollen by the Mygdonius (*Jaghyağa Su*) and other tributaries, flows into the Euphrates near Circesium (*Kirkisîyeh*). The district between the Khabur and the Euphrates, watered by the Bilechas (*Belik*) and its branches, was the Biblical *Aram Naharaim*, and the Seleucid *Orchoene*,—a country of great natural fertility, once thickly populated and dotted with important towns, but now almost abandoned to nomads and their flocks. South of J. Sinjar are grey dreary flats, with a subsoil of gypsum and marl in which the streams have carved out valleys that are sometimes brightened by a thick growth of tamarisk. Bitumen is not uncommon, and here and there are petroleum wells.

Babylonia—the country extending from the Median wall to the Persian Gulf—is an almost unbroken plain without a natural hill. It was formerly celebrated for its great fertility, and was one of the earliest seats of civilisation. Numerous canals intersected the space between the two rivers, and both drained and irrigated the country; but much of the S. part is now covered by shallow sheets of water, with reeds and rushes, and swarming with buffaloes. The delta is increasing about 72 ft. per annum, but below the junction of the Tigris and Euphrates there is a vast extent of country subject to almost perpetual inundation.

In the N. the *Upper Mesopotamian plain* extends E. of the Tigris, and here, between the Tigris and the Khazr, at the foot of the mountains of Kurdistan was the heart of the *Assyrian Empire*.

Communications.—Considerable interest attaches to the lines of communication between the Mediterranean and the Persian Gulf by the valleys of the Euphrates and Tigris. The caravan routes are: (i.) Beirût—Damascus—l'almyra—Deir—Ana—Baghdad (Rtes. 102, 107); fallen into disuse since the Arab (Shammar) invasion in the 17th century. (ii.) Alexandretta—Aleppo—Deir—Baghdad (Rtes. 101, 102); little used since the Arab invasion. (iii.) Aleppo—Meskinch—Baghdad. A small steamer usually ascends the Euphrates once a year to Meskinch. (iv.) Aleppo—Deir—Sinjar—Mosul (Rte. 102); an important route when the Persian traffic, which now goes to the Caspian and Bushire, passed through Mosul. (v.) Alexandretta—Aleppo—Birejik—Diarbekr—Mosul—Baghdad (Rte. 104). This route, which passes through an inhabited country, is now frequented, though the longest. Before the Arab invasion the direct route

Urfa to Mardin and Mosul (Rte. 101) was followed. (vi.) Diarbekr to Baghdad by raft (Rte. 103); much used for the transport of merchandise down stream. (vii.) Baghdad to Basra (Rte. 109). By steamers of the Turkish and British Companies.

The country through which these Routes run is open, treeless, and sparsely populated. Excepting a few villages on the Deir-Damascus road, all the country W. of the Euphrates to Damascus and Aleppo is desert. In the Euphrates valley from Birzjik to Ana the sedentary population is almost confined to Rakka and Deir, the former villages and cultivation having been destroyed by the Shammar Arabs. Between Deir and Mosul the only villages are those in J. Sinjar; the country to the N. and S. is in the hands of nomads. On the l. bank of the Tigris there are some half-dozen towns and a small sedentary population. It is only below Ana and Baghdad that the population becomes more dense, and that the towns show signs of increasing prosperity. The nomads, who occupy most of the country, produce little but wool and live stock.

Two lines of railway have been suggested at different times; one by the Euphrates, the other by the Tigris valley. The construction of either would be difficult and costly; and the population of the districts passed through is so small that they would have to depend on through traffic, the produce of the Babylonian delta, and the gradual development of the fertile lands now in the hands of the nomads. Of the three suggested Mediterranean termini, Ayas, Alexandretta, and Suedia, Alexandretta would probably be the best. On the *Euphrates line* the difficulties would be the *Giaour D.*, which would have to be crossed by the Beilan Pass (1980 ft.), or the Bagheche Pass (3140 ft.), the hard limestone district S. of the *Kert D.*, about 20 m. wide; and the large number of dry valleys (*wadis*) falling to the Euphrates. On the *Tigris line* the difficulties and cost would be greater, and the most expensive portion would commence after reaching the Euphrates. Between Birzjik and Urfa there lies a high limestone plateau cut up by deep ravines, and the approach to Urfa is most difficult; between Urfa and Suverek there is a range of hills with large valleys and rugged ravines; between Suverek and Diarbekr is the Karaja D.; and between Diarbekr and Mardin there is a very rugged limestone tract, deeply intersected by ravines with scarped sides. From Mardin to Mosul and thence to Baghdad by the rt. bank of the Tigris the country is easy, but several streams would have to be bridged. The easiest line would be to cross the Euphrates just S. of Membij, and thence by Harran and Ras el-Ain to Mosul, but this would be some distance S. of the inhabited districts.

Navigation.—Owing to the disappearance of the riverain population, the banks of the Euphrates are no longer kept in order, and the river, neglected in its lower course, has found new outlets, and spread out into wide marshes. Above Ana navigation is impeded by numerous rocks, rapids, and remains of ancient dams. Once, and occasionally twice a year, during flood time (April to August), a small Turkish steamer ascends as far as Meskinah, but more with the object of controlling the riverain tribes than for purposes of commerce. A Turkish Company has been projected to navigate the Tigris from Baghdad to Mosul, but nothing has yet been done. The principal obstacles are the great dam below Mosul, and the rapids between it and Tekrit. The current is very strong, and steamers of light draught and great power would be required to ensure success. It is doubtful, however, whether a line would pay in the present state of the country.

History.—The early history of Mesopotamia is that of constant struggles for supremacy between Assyria and Babylonia. In B.C. 401 Cyrus and the Greeks crossed the Euphrates by a ford at Thapsacus, near Rakka, and marched down the l. bank to the river Araxes, the later Chaboras (*Ahabur*). Thence, after 5 days march over level desert, they reached Corasie, and, in 13 more, Pylae, on the edge of the alluvial plain of Babylonia. After the battle of Cunaxa, perhaps at Tell Kunise, about 17 m. from Belaja, the Greeks crossed the Tigris at Sittace, probably a little below Baghdad. They then marched up the l. bank, passing the river Physcus (*Nahr el-Hem?*), Parysatis, and Coenae (perhaps Kaleb Shergut, on the rt. bank), before reaching the *Zab*, where their leaders were treacherously seized by the Persians (p. 194).

Mesopotamia passed to Alexander after the battle of Arbela (B.C. 331), and on

his death fell to *Seleucus*. In A.D. 115 it was conquered by Trajan, and there was almost constant war between the Romans and Persians until Jovian surrendered the greater part of the country to Persia (A.D. 363). The Roman province then constituted extended as far S. as Dara, and was divided into two parts, Mesopotamia with capital at Amîd (*Diarbekr*), and Osrhoëne with capital at Edessa (*Urfa*). After a pause war again broke out between the Byzantines and the Persians and continued intermittently until the whole country fell into the hands of the Arabs (635-40), as a result of the battle of *Kadisiâ* (635) and the conquest of Syria. Mesopotamia, excepting where it was desert, was then thickly populated, well cultivated, and flourishing, and, for a time, little change was apparent; but, the agriculturists being gradually driven from their lands by the constant flow of nomads from Arabia, the great irrigation works were neglected, and its prosperity slowly but surely declined.

Under the early Khalifs (635-661), and the Amawi Khalifs of Damascus (661-750), Arab thought and feeling were supreme; but, after the advent of the *Abbasides* to power, and the foundation of Baghdad, that city and W. Persia became the centre of Islâm, and Persian civilisation and Persian manners and customs prevailed. El-Mansûr (754-75), the founder of Baghdad, who distrusted his Arab troops, formed a body-guard of Turks and Persians; and this policy was extended by el-Motasim (833-42), who raised an army of mercenaries from the same source. After the death of the latter the Khalifs fell more and more under the influence of their body-guards and *maitres du palais*, and independent dynasties arose in Persia, Syria, and N. Mesopotamia. In 945 the Buyids, who had established themselves in Persia, entered Baghdad, and from that date the Khalifs, until their extinction by the Mongols (1258), merely held a Court first under the Buyids and then under the Seljûks. The Syrian and Mesopotamian dynasties were the *Arab Hamdanids* of Mosul (929-991) and Aleppo (944-1003); the *Arab Mirdasids* of Aleppo (1023-79); the *Arab Okailids* of Mosul (996-1096); the *Kurd Mervanids* of Diarbêkr (990-1096), and the *Arab Mazyadids* of Hillah (1012-50).

In 1055 the Seljûks entered Baghdad, replaced the Buyids, and reduced the smaller states to submission. The Seljûk Empire was a military power, and every Seljûk monarch had a following of *Memlûks*, or slaves who filled the chief offices of court and camp, and who, when their masters were weak, became the guardians (*Ata-begs*) of their youthful heirs. When, on the death of Melik Shah (1092), the power of the Great Seljûks declined, dynasties were founded in several places within the empire by members of the Seljûk family and by the Atabegs. Amongst these dynasties were the *Seljûks of Syria* (1094-1117); the *Seljûks of el-Irak and Kurdistan* (1117-1194); the *Burids of Damascus* (1103-54); the Zengids of Mesopotamia and Syria (1127-50), two of whom, Zengi and Nur-ed-din, were famous during the wars of the Crusades; the *Begtiginids of Arbela* (1144-1232); and the *Ortakids of Diarbêkr* (1101-1312), of whom Sukman and el-Ghazi distinguished themselves in the wars against the Latin princes of Syria and Palestine. All these petty states were conquered by the Mongols who, in 1235-36, overran Mesopotamia and plundered Diarbêkr and Arbela; in 1258 took Baghdad and put the Khalif to death; and in 1260 captured Aleppo and occupied N. Syria.

The decay of the country, which had commenced under the Khalifs, became more rapid under the Seljûks and Mongols. A long succession of nomad tribes wandering over the rich country in search of fresh pastures for their horses and sheep, caring nothing for town life, and taking no thought for the morrow, destroyed agriculture, and forced the cultivators either to become nomads themselves or to retire to the towns and the mountains. The Mongols were followed by Timûr, who entered Baghdad in 1393; ravaged N. Mesopotamia; took Mosul, Mardin, and Diarbêkr; and, in 1401, captured and burned Aleppo. The wholesale ravages and ruthless massacres of Timûr completed the ruin of the country, which was practically abandoned to the nomads. The remnant of the original population, driven into the mountains, is now represented by the sedentary and nomad Nestorians.

During the reign of Selim I. (1512-20) the Osmanlis took Diarbêkr, Nisibin, and Jezire; and during that of Suleiman I. (1520-66) they captured Baghdad. But the "City of the Khalifs" was retaken by the Persians, and was not finally added

to the Osmanli Empire until it was reconquered in 1688 by Murad IV. During the reign of Muhammad IV. (1649-87) the *Shammar* tribe, migrating from Nejd, took Tadmor and destroyed the last vestiges of civilisation on the rt. bank of the Euphrates. About 20 years later the Shammar, being driven across the Euphrates by the advance of the *Anazeh Arabs*, spread over Mesopotamia, and, eventually crossing the Tigris, raided up to the Persian frontier, and made the towns on the Tigris, excepting Mosul and Baghdad, tributary. The caravan routes were closed, and the country remained in the hands of the Arabs until the Turkish Government reasserted its authority in the Euphrates and Tigris valleys after the Crimean war. Various points have since been occupied in the desert, and the power of the Arab tribes has been seriously checked, if not broken. But large sections of the *Anazeh* and *Shammar* are still as independent of the Sultan as the day when they first appeared within his borders, while their ancient character and way of life remain unchanged.

The People.—In the northern districts there are Kurds, Turkomans, Nestorians, Chaldeans, Yezidis, &c., and in the southern Persians and Sabaeans; but the majority of the population is Arab, and the language spoken is Arabic. Some of the Arab tribes are sedentary and pastoral, but most of them are nomads changing their pasture grounds with the seasons. The most important are . (i.) the *Shammar*, between the Tigris and Euphrates, who are pure Bedawin, and number about 50,000 souls. Part of them have submitted to government and part retain their independence. Allied or tributary to the Shammar are the *Zobu* in S. Mesopotamia; the pastoral *Haddadin* to the N. of the Sinjar hills; the *Tai*, a pure Bedawi tribe which settled in N. Mesopotamia soon after the Arab conquest, and was powerful until conquered by the Shammar; the *Ghes*, a warlike tribe S. of Urfa, but not of pure Arab blood; and the rich fellahin tribes, *Sibui*, *Ajuari*, and *Baggara* on the Tigris, where they pasture large herds of buffaloes and cattle. (ii.) The *Anazeh*, W. of the Euphrates, towards Damascus and Aleppo, who are pure Bedawin, and number about 120,000 souls. Allied or tributary to them are the *Modti*, E. of Hama, whose sheikhs claim descent from one of the Khalifs; the pastoral *Weldi*, on the Euphrates below Membij; the *Isudli*, a cattle-breeding tribe inhabiting the jungles of the Euphrates, near Rakka; and the *Ibu Nerafi*, *Ibu Kamis*, and *Delim*, some of them fellahin, on the rt. bank of the Euphrates. (iii.) The *Muntashk*, about 32,000, partly Bedawi and partly fellah, inhabit Irak and the rt. bank of the Euphrates below Hullah. The tribe was settled down by Midhat Pasha and now cultivates the alluvial plain and is rich and prosperous. Its Sheikh is Mutassarif of the Muntashk Sanjak (see Rte. 103). (iv.) The *Beni Lam*, a pure Bedawi tribe, partly turned fellah, between the Tigris and the Persian frontier. They are Shijas, and number about 16,000 souls. (v.) The *Madan*, *Abu Muhammad*, &c., inhabiting Irak and the lower Tigris valley.

Climate, &c.—In winter and early spring the climate is good and healthy; the N. winds in Upper Mesopotamia are, however, very cold. In summer and autumn it is very hot, and most of the houses in the towns have *serdabs*, or underground chambers, to which the people retire during the heat of the day. In the southern districts the summer climate is feverish and unhealthy. The best season for travelling is from November to March.

Outfit, &c.—*Tents* should be carried, as the accommodation, where it exists, is bad. In certain districts camel transport is preferable. **Sport.**—The lion is found as far N. as the Khabur, but is more common in the southern districts. The wild ass is now very rare. Gazelle and wolf are common in the desert; and the jungle on the banks of the rivers abounds with wild boar, &c.

Books.—Chesney, 'Narrative of the Euphrates Expedition'; Ainsworth, 'Personal Narrative of the Euphrates Expedition'; Layard, 'Nineveh,' 'Early Adventures'; Encyc. Brit. Art. 'Mesopotamia'; Lady Anne Blunt, 'Bedouin Tribes of the Euphrates'; Loftus, 'Chaldea and Susiana'; Stanley Lane-Poole, 'Mohammedan Dynasties'; Van Dyck, 'History of the Arabs and their Literature'; Bertin, 'Populations of the Fatherland of Abraham.'

PERSIA.

Geography.—Persia † occupies the W. and larger half of the great Iranian plateau which lies between the valleys of the Tigris and the Indus. On the N.W. the district of *Azerbijan* is connected with the Armenian highlands, of which it forms a natural continuation; and on the W. and S.W. the plateau breaks down to the valley of the Tigris and the Persian Gulf, in a succession of mountain ranges which lie N.W. and S.E., and are broken here and there by deserts and valleys. On the plateau there is no grand scenery; the characteristics are wide arid plains, bleak grey or white hills, and burning deserts, with marshy districts in the S. On the N. and W. borders, however, where the peaks rise to a considerable altitude, and mountain streams run through deep valleys, there is no lack of fine romantic scenery. This is specially the case in Persian Kurdistan, and in Luristan through which flow the Lesser Zab, the Diala, the Kerkhah, the Dizful, and the Karun. In these districts the roads are rocky and bad, often running through *tangs*, or narrow defiles encumbered by huge boulders, or climbing and descending by steep rock-staircases.

History.—The complicated history of Persia would exceed the limits of a Handbook, but the following notes may be of use to the traveller. The Achaemenian Dynasty commenced with *Cyrus* (B.C. 559–80), who defeated Croesus and conquered A. Minor; he was followed by, amongst others, *Darius* (B.C. 521–485), *Xerxes I.* (B.C. 485–464), and *Artaxerxes II.* (B.C. 404–358), who defeated the Greeks at Cunaxa. The dynasty ended with *Darius III.*, who was finally defeated by *Alexander* at the battle of Arbela or Gaugamela (B.C. 331). The earliest capital of the Achaemenians was Pasargadae where Cyrus was buried (p. 888); the later capitals were Persepolis, Gabae, Ecbatana, Susa, and Babylon. On the death of Alexander Persia fell to *Seleucus* (B.C. 312–280); but the Seleucid kingdom soon began to break up, and in B.C. 256 Arsaces established a native dynasty in Parthia. As the powers of the Seleucidae decreased that of the Parthians increased, and in B.C. 147, *Mithridates*, after taking the Seleucid capital, Seleucia, seated himself on the throne of Persia. The long wars of the Parthians with the Romans, and the effectual resistance they offered to the advance of the Roman arms, is well known. *Orodes I.* (B.C. 57–37) overthrew Crassus (B.C. 53) at Carrhae, now *Harran*. Subsequently, under Trajan and Antoninus, the Romans gained many successes in Mesopotamia. In A.D. 211, *Ardeschir I.* (A.D. 211–41) put an end to the house of Arsaces, and established the

Sassanian Dynasty.—The Sassanians, who were Persians and orthodox Zoroastrians, had their nominal capital at Istakhr (Persepolis), and their real capital at the Arsacid Ctesiphon. They were great builders, and succeeded in developing a style of architecture which seems to form a connecting link between Assyrian and Babylonian architecture on the one hand and Byzantine work on the other. Amongst the most interesting Sassanian remains are those at Firuz-abad, Serbistan, Ctesiphon, el-Hadhr, and Diarbekr; there are also *bas-reliefs* at Persepolis, Tak-i-bostan, Shapur, &c. The Sassanians were engaged in almost constant war with Rome and Byzantium. In A.D. 260 *Shapur I.*, *Sapor* (A.D. 241–78) defeated Valerian and made him prisoner, and *Narseh* (294–308) defeated Galerius. On the other hand Severus took Ctesiphon, and is said to have carried off 100,000 prisoners. On the adoption of Christianity by Rome, *Shapur II.* (310–79) commenced a persecution of the Christians, and declared war against Rome; he defeated Constantius, and on the death of Julian (363) concluded peace with Jovian. In the later wars *Khusru II.*, *Parviz* (590–628), advanced to the shores of the Bosphorus, but was compelled to retire by Heraclius, who made a counter attack on Persia.

The Sassanian dynasty was overthrown by the Arabs who, after defeating the Persians at Bowaib and Kadisia (A.D. 635), won the "victory of victories" at Nihavend (642). As the power of the Khalifs declined there was a Persian

† The official title of the Persian kingdom is *Iran*. The name Persia comes from *Parsa*, now *Pars* or *Fars*.

revival against Arab supremacy, and several dynasties arose in Persia and Transoxiana. The most prominent of these were the **Buyid Dynasties** of S. Persia and el-Irak. The Buyids, who were Shias, and claimed to be of Sassanian origin, took Baghdad in 945, and ruled in the name of the Khalifs until the great incursion of the Seljûk Turks. The **Seljûk Empire** (1037-1157) attained its greatest prosperity in the reign of *Melik-Shah* (1072-98), who patronised letters and science, and established *medreses* in several towns. The "Great Seljuks" were succeeded by the **Shahs of Kharezm**, who were overthrown by the **Mongols**, and whose dynasty came to an end with the death of *Jelal-ed din* (1231). On the death of Mangu, the Great Khân of the Mongols (1257), his brother *Hulagu* founded the **Persian Dynasty of the Il-khâns**, i.e. provincial khâns. This dynasty came to an end about 1319, and the country was in a state of anarchy when *Timâr* appeared and swept the smaller dynasties away (1380-95). The country was ruled by **Timurides** and **Turkomans** (*Ak* and *Kara Koyunlu*) until 1499, when the **Safavi Dynasty** (1499-1746) was founded by *Ismail I.* The Safavis, who took their name from *Sheikh Sûfi*, a lineal descendant of the 7th Imam, were national monarchs with the faults and failings peculiar to Persians. *Ismail I.* (1499-1524) was defeated by *Selim I.*, and in the reign of *Sultan Suleiman I.* the Turkish boundary was extended to *Tabriz*, but these disasters were retrieved by *Shah Abbas* (1586-1628), the founder of *Isfahan*, and the most distinguished of the Safavi monarchs. In 1721 the **Afghans** invaded the country, plundering the towns and massacring the inhabitants. The Afghans were expelled by *Nadir Shah*, a robber chieftain famous for his valour, who mounted the throne in 1736, invaded India, and plundered *Delhi*. A period of anarchy followed the death of *Nadir Shah* (1747), during which *Karim Khân Zaid*, a pure Persian, established the **Zaid Dynasty** (1759-85) at *Shiraz*. In 1785 the hereditary chief of the **Kajars**, who lived in *Mazandaran*, fought his way to the throne and founded the existing **Kajar Dynasty**.

The People. Persia is peopled by men of various races, many of them the remnants of migrations from the E. and W. They are of two classes—the dwellers in towns and villages (*Shahr* or *Deh-Nishins*), and dwellers in tents (*Sakhs* *Nishins* or *Il-yûts*, i.e. nomads), who constitute about one-fourth of the population. In the N. are men of Turkish race who speak Turkish, and in the S. Persians, many of Mongol extraction, who speak Persian. In *Azerbâijân*, on the N.W., are **Nestorians**, **Armenians**, and **Kurds**; in the hill country on the W. are **Kurds** and **Lurs**; and on the alluvial plain, bordering the *Shatt el-Arab* and the *Persian Gulf*, are **Arabs** who speak Arabic only.

The **Lurs** are considered by *De Bode* to be the kernel of the original **Zaid** (the language of the *Avesta*) speaking race, settled in the mountains of *Luristan* from time immemorial, before the country was overrun by **Turks**, **Mongols**, and **Tatars** from the E. and **Arabs** from the W. They occupy the districts of *Lur-i-Kuchuk* to the W., and *Lur-i-Buzurg* to the E. of the *Dizful* river. In the former are the **Fehl Lurs**, who have a bad reputation for lawlessness, and who are divided into *Pish Kuh* and *Pazht-i-Kuh*, each including several tribes. They are not strict Moslems, and some of the tribes, near *Karmanshah*, are **Ali Halis**, and have a Jewish cast of feature. *Lur-i-Buzurg* is occupied by **Bakhtiari**, **Kolijehlu**, and **Mamasani Lurs**. The **Bakhtiari**, who speak a dialect of Persian, are divided into *Chahar Lang*, living between *Dizful* and *Behbahan*, and *Haft Lang*, to the N. and N.E. They acknowledge the authority of an **Il-khân**, who is subject to the **Prince Governor of Isfahan**, and they are noted for their joyous nature and manly freedom. The **Kolijehlu** are hardy wary mountaineers living between *Behbahan* and *Yezdikhast*. The **Mamasani**, who occupy *Shahistan*, have features of the old Persian type, and wear the tall brown felt hat of the ancient Persians. The **Lurs** have their winter (*garmser*) and summer (*sardaser*) quarters to which they periodically migrate. They are a light-hearted, joyous people, and their predatory habits would disappear under a firm, just rule.

On the alluvial plain E. of the *Karno* are the **Kuh Arabs**, numbering about 68,000 men. They are Shias and Persianised. On the *Dizful* river are the **Ali Kathir Arabs**. The **Il-yûts** on the plateau are chiefly of foreign origin, and their wealth lies in their sheep, goats, and donkeys.

Religion.—With some exceptions the Moslems in Persia are *Shi'as*, who do not acknowledge the three first direct (*rashedi*) Khalifs,—Abu Bekr, Omar, and Osman,—as legitimate successors of Muhammad, and only acknowledge the twelve Imâms. These Imâms are: *Ali*, the 4th “*rashedi*” Khalif, who was murdered and buried at Meshed Ali; *Hassan*, poisoned and buried at Medina; *Hussein*, murdered and buried at Kerbela; *Ali* (Zein el-Abidin), *Muhammad* (el-Bakir), and *Ja'afar* (es-Sadik), poisoned and buried at Medina; *Musa* (el-Kazim), poisoned and buried at Kazimin; *Ali* (er-Riza), buried at Meshed Ali in Khorasan; *Muhammad* (el-Jawad), buried at Kazimin; *Ali* (en-Nagi) buried at Samara; *Hassan* (el-Askari), buried at Kazimin; and *Muhammad* (el-Mahdi), who disappeared in the “*serlab*” of his house at Samara, and is to reappear with Christ at the end of the world.

After prayer the chief religious duty of a Shia is pilgrimage to the Holy Places where the Imâms are buried. This pilgrimage is obligatory and confers the title of Hajji. The first ten days of Muharrem are devoted by Shias, in all parts of the world, to a representation of the tragic scenes that preceded and followed the battle of Kerbela. They wear mourning for Hussein from the 1st Muharrem to the 20th Sefer (50 days); and during the nine first days assemble morning and evening to read one of the ten chapters in which the events are told. Notes on the Holy Places and pilgrimages will be found in Rte. 106.

The *Ali Ilahi* faith bears traces of Judaism combined with Sabæan, Christian, and Moslem legends. The Ali Ilahis believe in a series of successive incarnations of the Godhead amounting to 1001. All the incarnations are regarded as one and the same person, the bodily form of the divine manifestation being alone changed; but the most perfect development is supposed to have taken place in the persons of Benjamin, David, and Ali.

Climate.—In *winter* it is intensely cold on the plateau, especially in Azerbaijan and the northern districts, and the snow lies deep in the mountains and on some of the plains. In *summer* it is very hot, and all travelling is done by night. The best seasons for travelling are from October to January and March to May.

Travelling.—There are two methods of travelling: (i.) by *caravan*; (ii.) by *chapar*. The *first* necessitates the purchase of tents and equipment, and the hire of riding and baggage animals, and of servants. It, however, enables the traveller to diverge from the beaten tracks and explore.

Chapar riding, i.e. by Government post, is only possible on the post-roads. The traveller carries his baggage on horseback with him; sleeps in *chapar-khânchâs* or post-houses, which occur at regular intervals along the route; carries his food or buys it on the way; pays a fixed tariff for horses and accommodation; diverges not one inch from the main track; and travels as fast as his horse and strength will permit.

The *postal routes* are: Julfa—Tabriz. Erzerûm—Tabriz—Kasvin—Tehrân. Tehrân—Hamadan—Baghdad. Tehrân—Isfahân—Shiraz—Bushire. Isfahân—Yezd—Karman—Bandar Abbas. Tehrân—Meshed. Tehrân—Astrabad.

Cost.—The charge for post horses is 1 *kran* (7d.) per *farsakh* (3½-4 m.) for each horse. The *minimum* number required is three. One for the traveller, one for a native servant, and one for the *chapar-shagird*, or post-boy who takes the animals back. The charge for each stage must be paid in advance to the *chaparchi* of the *chapar-khânchâ*, where fresh animals are engaged. The post-boy is usually given a *kran* for an ordinary stage and two for a long one. At the *chapar-khânchâ* water, firewood, and possibly milk and eggs can be obtained; other provisions must be carried or bought at the villages. It is usual to give the post-master 2 to 4 *krans*, according to service rendered. A few hundred *krans*, in one and two *kran* pieces, should be carried in bags in the rider's holsters for disbursements. A *trikere*, or order for post-horses, is necessary, and can be obtained at a post-house.

Baggage.—Two Gladstone bags, 22 in. by 14 in., are best; these should be packed so as to be of equal weight, placed in native saddle bags (*khurjin*), and thrown over the back of the post-boy's horse. A second pair of saddle-bags for cooking apparatus, &c., can be thrown over the back of the native servant's horse, and bundles of rugs, coats, and bedding can be added to both horses. On the traveller's horse should be carried flask, money, toilette necessaries, pistols, books, &c.

For *saddlery, kit, &c.*, see *General Introduction*; the following will be found useful in Persia. Persian bit and bridle. Russian top boots two sizes too large for the foot. Goloshes for visits to grandees. A black frock coat if visits are contemplated to royal personages, governors, or ministers. A double Terai hat. In intense cold, the Persian goat-hair cloak. A big canvas bag, 7 ft. by 4 ft., with an opening that can be buttoned up, to be filled with chopped straw (*kab*) as a couch. A Persian quilt (*rezai*). A couple of light curtains and nails to keep out the draught in the post-houses. Medicines for fever, diarrhoea, and dysentery. *Arms* are not necessary except for sport. If travelling by caravan in little visited places the traveller should have a stock of presents—binoculars, silks, cutlery, silver cigarette-holders, arms, &c. The notes on travelling are from 'Persia and the Persian Question,' by the Hon. G. Curzon.

Sport.—In the mountain districts there are ibex, mountain sheep, bear, deer, wolves, &c.; in the south the maneless lion is found; and in other places the wild boar, hyæna, &c. Francolin, partridges, and wild fowl are plentiful.

Antiquities.—The most interesting early ruins are at Persepolis, Pasargadæ, and Susa; rock-sculptures at Behistan, Tak-i-Bostan, Naksh i-Rustam, Shapur, and Mal-Amir; Sassanian ruins at Firuz-abad, Serhistan, &c.; and Mosques, palaces, and tombs of later dynasties at Isfahân, Kûm, Rhey, Shiraz, Tabriz, &c. Modern Persian architecture can best be studied at Tehrân.

Books, &c..—Curzon, 'Persia and the Persian Question'; Layard, 'Early Adventures'; Bishop, 'Journeys in Persia and Kurdistan'; Dieulafoy, 'L'Acropole de Susse'; Thielmann, 'Caucasus, Persia, and Turkey'; Encyc. Brit. Art., 'Persia.'

ROUTES.

ROUTE 100.

ALEXANDRÉTTA—KILLIS—AINTAB—
SUVEREK—DIARBEKR.

	HRS.
Beramiulla Khân, by Rte. 101	21½
Killis (<i>Uliisa</i>)	6
Aintab	12
Itâm Kaleh	8½
Kantara	14½
Suverek	17½
Diarbekr	18

The carriage-road to Aleppo (Rte. 101) is followed to *Beramiulla Khân* (21½ hrs.), where a bridle-path turns l. to the fertile district of *Kutma* and *Azaz*. Here the araba-road, which goes round by *Sajaras* (p. 289), is joined and followed to

Killis, *Uliisa* (6 hrs.), alt. 2080 ft., a well-built town in a fertile valley at the foot of the Kurt D. It is famous for its olives, and about one-third of the population is Armenian. The road now lies over stony undulations, and through cultivated valleys, passing, in 5 hrs. *Uzuna*, a few huts on a mound, and, about 5 hrs. further, *Guzel-hissar*.

Aintab, Armn. *Anthaph* (12 hrs.), alt. 3600 ft., the seat of a kaimakam, is a well-built town with paved streets and many two-storied houses in the centre of a very fertile but treeless district. Water is supplied by an ancient aqueduct, and that and the ruins of a castle above the town are the only antiquities. At *Duluk*, 2 hrs. N.W., is the site of *Doliche*. The bazârs are good, and the place is noted for its *pekmez* and striped cotton cloths. There are several *khâns*.

Ophthalmia and the "Aleppo button" (*Hebbet ea-Sinni*) are common, but the latter does not attack persons living on the heights above the town. The population is about 45,000, including 15,000 Armenians. There are a rich and flourishing Protestant community, of which a small body is Episcopalian, who possess a fine unfinished church, largely built with money supplied from England,—a caricature of the Royal arms is over the door; and a R. C. community, with Franciscan monastery.

Aintab is one of the most important centres of American missionary and educational work in Asiatic Turkey. Within the town there is an excellent girls' school, conducted by American ladies, and on a height above there are a mission hospital and other buildings. On rising ground overlooking the broad valley is *Central Turkey College*. The original building was destroyed by fire in January, 1891, but has since been rebuilt, and contains library, laboratory, dormitories, &c. The college course of 4 years includes a sound general education and instruction in Turkish, old and modern Armenian, and English. The fee for boarders including tuition is £T.12: for tuition only £T.1½ per annum. A medical school is attached to the college, for which the fee is £T.9 per annum; but difficulties have arisen which menace its continuance.

i. *Aintab to Marash* (10 hrs.). The araba-road leaves the route to *Kazan Ali* (p. 276) at *Benyâk Arablar* (6 hrs.), and crosses the Devrend pass by *Dek-jilik to Bazarjik* (5 hrs.), whence Rte. 99 is followed to *Marash* (8 hrs., Rte. 92).

ii. *Aintab to Birçik*. (11 hrs.). A good road runs through an interesting district to *Nisib* (8 hrs.), celebrated for its olives, and as the place where the Turkish Army, to which Von Moltke was

attached, was defeated by Ibrahim Pasha, on the 24 June, 1839. Birejik (8 hrs.)]

Leaving Aintab we cross undulating ground with occasional cultivation (vineyards, pistachio, and olive groves), and pass through Uruz, anct. *Arulis* (artificial mound), to Khium (7 hrs.), where one road leads, in 5 hrs., to the ferry over the Euphrates to Khalfat (Rte. 91), on the l. bank, and another to

Râm-kaleh, Aramn. *Hrhomgla* (8½ hrs.), on the rt. bank. The town is built on a cliff at the junction of the *Merziman Chai* with the Euphrates, and there are the remains of a castle, and a few other ruins. It is now noted for its pistachio nuts. *Hrhomgla* was taken by Baldwin, Count of Edessa, in 1116; and was purchased, from Jocelyn's son, by the Armenian Patriarch, Gregory III., in 1150. It was the residence of the Patriarchs from that time till 1298, when it was taken by the Egyptians, who carried off the Patriarch Stephen IV. to Cairo, where he died.

After crossing the ferry to the l. bank we soon join Rte. 91, and follow it to Narsaid (7 hrs.), and Kantara (7½ hrs., ferry to Samsat, p. 258). Beyond Kantara the road follows the gradually narrowing valley for 5½ hrs. to Koshan (ferry), and 1½ hrs. beyond that place leaves the Euphrates, and crosses the plain to Hashin (7½ hrs.), alt. 1600 ft., a village in a ravine with a few trees and vineyards. Thence we pass through a fertile, but sparsely populated district to Shinar, Fig, Mishmishin (3½ hrs.), where we join the *chaussée* (Rte. 101) from Urfa to Suverek (6½ hrs.) and

Darbekr (18 hrs., Rte. 93).

ROUTE 101.

ALEXANDRETTA—ALEPPO—URFA—
MARDIN—MOBUL.

	hrs.
Afrin Khân	10½
Aleppo (<i>Beroea</i>)	10½
Birejik (<i>Apamea-Zeugma</i>)	24½
Urfa (<i>Eilessa</i>)	16
Darbekr (<i>Amida</i>)	34½
Mardin (<i>Morde</i>)	18
Mishin (<i>Nisibis</i>)	16
Mosul	41½

This is the main road between the Mediterranean and the Tigris, and the easiest route from the Syrian coast to Kurdistan. It is just passable for carriages throughout, and runs through interesting country in which numerous mounds mark ancient cities that would well repay excavation. At Alexandretta carriages can be hired which make the journey to Aleppo in 3 days. The usual stations and times, by carriage, are *Kara Khân* (6½ hrs.), *Afrin Khân* (11 hrs.), and *Aleppo* (10 hrs.) Provisions should be carried for the 3 days, as little can be obtained at the *khâns* but coffee and *leben*. In the winter and early spring intense cold and snow may be expected on the journey to Aleppo, and plenty of wraps should be taken.

On leaving Alexandretta (p. 192), we pass its fever-breeding swamp and ascend by a good road to Beilan (8 hrs.), alt. 1330 ft., prettily situated in fine mountain scenery, and possessing a good *khân*. Less than 1 hr. beyond the village we reach the head of the pass, 1980 ft., over Mt. Amanus the "Syrian Gates"; and descend by long zigzags to Kirk Khân (4 hrs.). On the way down we pass the road to Antioch about 7 hrs. distant, and obtain fine views (rt.) of the *Amk Oca* with several artificial mounds, the *Ak Deniz*, or Lake of Antioch, and of the mountains behind Antioch; and (l.) of the valley of the *Kara Su* towards Isahia.

[From Kirk Khân a road runs *rt. via* Khân Karamut to Antioch in 9 hrs.; and another, not used in summer on account of the bad climate and flies, turns l. up the valley of the Kara Su between the Giaour D. and the Kurt D. (p. 278). It passes several ancient sites (mounds), and runs through *Ordu K.* (5 hrs.), an oak forest, *Hassa* (6 hrs.), *Isahia* (5 hrs.), and *Zinjerli Euyuk* (p. 275), to *Kazan Ali* (4 hrs.), whence Rte. 99 is followed to *Marash* (11½ hrs., p. 263).]

Beyond Kirk Khân the road lies across the swampy valley of the *Kara Su*, and, after crossing the river by a bridge, we pass a long viaduct and skirt the low hills in which the Kurt D. here ends. After passing *Ak-bunar* (½ hr. distant on the old road, fine spring, *khân*, and large mound), we reach *Hammam Khân* (6 hrs.), where are hot sulphur springs, much frequented baths, and a mound. From the *khân* a bridle-path runs over a spur of the *Ak-bunar D.* in 1½ hrs. to *Afrin Khân*, whilst the *chaussée* makes a *détour* to the S. by the *Ziaret* of *Abdul Rahman* to

Afrin Khân (6½ hrs.), where are a bridge and ford across the *Afrin* river. From *Afrin* there are 3 roads to *Aleppo*. The *first* (14 hrs.) passes N. of *Jebel Bereket* or *J. Simân*, and runs by *Jelemi* (Kurd, large spring), *Kalat Simân* (4 hrs.), where are the ruins of a church, monastery, and palace, and the base of the column on which S. Simon Stylites lived (see *Handbook to Syria*), and *Ajil* (5 hrs.) to *Aleppo* (5 hrs.). The *second* (11½ hrs.) runs, S. of *J. Berokot*, over a rough stony ridge and by *Husn* (L.) and *Dana* (rt.) to *Turmanin*, or *Tremenin* (4 hrs.), whence the road is good but rather stony to *Ajil*, and *Aleppo* (7½ hrs.). The *chaussée* (10½ hrs.) runs over an easier country by *Beramulla Khân* (bridle-path to *Killis*, Rte. 100), *Sajaras* (3½ hrs.), where the araba-road to *Killis* turns l., *Tell Ajar*, and *Tell Jibin*, to

Haleb, or *Aleppo*, *Chalybon-Beroa* (7 hrs.), alt. 1450 ft., the capital of a vilâyet. The principal objects of [Turkey.]

interest are, the *castle* with its remarkable rock-hewn passages, and commanding view of the city; the *Tomb of Salah-ed-din* opposite the entrance to the castle; the *bazârs*; the *Jami' el-Omeiwi*, the *J. el-Kakan* ("Hittite" slab); the large *barracks* erected by *Ibrahim Pasha* during the Egyptian occupation; the *gardens* and *orchards* on the banks of the *Kowaik*; and the *Azisieh Quarter* in which the European Consuls reside. (For fuller description see *Handbook to Syria*.)

[(i.) *Aleppo—Killis—Aintab* (24 hrs.).—The *chaussée* leaves the *Alexandretta* road at *Sajaras* (7 hrs.), and thence follows Rte. 100 to *Killis* (5 hrs.), and *Aintab* (12 hrs., p. 287).

(ii.) *Aleppo—Membij—Jerablus—Birejik* (23 hrs.).—After leaving the *Aleppo* valley the road runs by the *Ziaret* of *Jaffer Tiaya* to *Bap* (6½ hrs., Arab), at the foot of a hill on which stands a *mosque* that contains the tombs of *Nebi Haskil* (? *Ezekiel*) of the *Beni Israil* and *Sheikh Akil*, a brother of *Ali*. From this point the salt lake of *Jebul* can sometimes be seen, and there is a fine view over the fertile plain and its mounds. In the town is a *mosque* with a three-storied tower or *campanile*. From *Bap* we travel over the plain for ½ hr. to *Bza'a* (*mosque* with tower, *Corinthian* capitals, and other fragments, and houses with mud, bee-hive shaped roofs), and after passing *Gubessin* (½ hr. l.), reach *Harim* (8½ hrs.), occupying an ancient site on a hill. There are many small remains, and a few illegible *Latin* inscriptions. We now cross undulating ground, and after about 2½ hrs. reach a *kanat* (underground water channel), and follow it to

Membij, Arab, or *Bembij*, Turk., *Bambyce-Hierapolis* (3½ hrs.), which occupies one of the finest sites in N. Syria. The shapeless ruins cover a large area in which the forms of a theatre and a stadium can be distinguished. The line of the wall, of which a few fragments are left, can be traced. The later Moslem town has also been destroyed, but a ruined minaret bearing the name of *Salah-ed-din* remains. Large numbers of coins are found in the ruins. Within the walls and near them are some fine springs, and there is a small pool that

never dries in a "punch-bowl" that once had tiers of seats round it. In 1879, after the Turco-Russian War, a colony of Absekh Circassians, from Widin, was planted in the ruins which, up to that time, had been occupied by Arabs.

Bambyce, the chief seat of the worship of Astarte in Syria, became a great emporium under the Seleucidae when it was known as *Hierapolis*. Here ill omens befell Crassus before his defeat by the Parthians, and Julian when entering on the Persian campaign in which he lost his life. Under Constantine it was the capital of the province *Euphratensis*. The mixture of silk and wool known as *bombazine* derives its name from *Bambyce*.

Beyond *Bembiç* we cross open down country, pass several mounds, and ford the *Sajur*, which separates the Arabs from the Turkomans before reaching *Çakal K.* (6½ hrs., Turkoman), whence it is ½ hr. to

Jerablus, *Europus* or *Oropus*, a place which has been identified with *Caracemish*, the "Hittite" capital, near which the battle took place between *Neluchadnezzar* and *Pharaoh Necho* (B.C. 605) that decided the fate of Western Asia. There are a large mound immediately above the Euphrates; traces of the walls and a broad ditch and causeway; and "Hittite" and Roman remains. Some "Hittite" slabs from the site are now in the British Museum. From *Çakal K.* the traveller can proceed direct to *Birejik* (3 hrs.), or travel through a Turkoman district to *Ekiçja* on the Aleppo-Birejik road, and past several very large mounds, such as *Sulani Kaleh*, near *Tulbaskar* (1.) to *Alotab* (11 hrs., p. 287).]

From Aleppo the *chaussée* runs over gently undulating and partially cultivated country to *Alhterim* (8 hrs., Arab), whence there is a road in 6½ hrs. to *Killis* (p. 287). After fording the *Sajur* we pass *Acambur* (9½ hrs., Turkoman), alt. 1820 ft.; and *Ekiçja* or *Erkiçja*; and afterwards cross the Euphrates (boat ferry) to

Birejik, *Apamea-Zeugma* (7 hrs.), alt. 1170 ft. The town is built on a limestone cliff some 400 ft. high, and the streets are narrow and steep. The

population, about 8000, includes 1000 Armenians. There are considerable remains of the old city walls, and of the castle (*Bir*) which commanded the passage over the river. There is a good stone *kkân*, and there are others in caves in the rock. In flood time small steamers could ascend the river to *Birejik*. *Apamea-Zeugma* was, as it is now, one of the most important crossings of the Euphrates, at which there was a bridge of boats (*zeugma*). It was refounded by *Selencus Nicator*, and is apparently the *Birtha* or *Bithra* at which *Julian* halted. It has also been identified with the "Hittite" city *Til-Barsip* of the cuneiform inscriptions. Leaving *Birejik* we ascend to the plateau and cross level or undulating ground to *Charnelik* (7 hrs., Kurd) and

Orfa, or *Urfa*, *Edessa* (8 hrs.), alt. 1700 ft., the chief town of a Sanjak. It is built on two hills, between which flows a small stream, the anct. *Scirtus*. The climate is healthy and dry. The population, about 20,000, is largely composed of Armenians and Jacobites. There are the remains of the old walls and rock-hewn ditch, and of the castle, which was built of old material. In the principal square is the *Mosque of Abraham*, who, according to Moslem legend, was slain here. Near it is a pond, haunted from time immemorial by sacred fish, perhaps originally belonging to the worship of *Atergatis*. Many coins of various ages are turned up from time to time. In the cliffs near the town are rock-hewn tombs, some with inscriptions; and about 1 m. distant is the spring of *Nebi Eyub*, traditionally connected with the healing of *Abgar's* leprosy by *Thaddeus*. The plain S. of the town is celebrated for its wheat and its pasturage.

Edessa was founded or refounded on an older site by *Selencus*, who named it after *Edessa* in Macedonia. It was also called *Callirrhoe* in allusion to its fountain, whence its name, *er-Rohu* (Arm.), and *Orfa* (Turk.). About B.C. 195 it was the centre of

the Osrhoenic kingdom, whose kings took the title Abgar. The 15th King Abgar Uchomo is famous for his legendary correspondence with Christ. The kingdom became tributary to Rome in A.D. 116, and Edessa was made a Roman colony *circ.* 217. In the following centuries it became celebrated for its theological schools, of which the most famous was the *Schola Persica*, "Persian school," whose professors adopted the Nestorian heresy. In 1097, during the First Crusade, it was seized by Baldwin, who formed it into an independent Countship. The ruling Counts were:—Baldwin (1097–1100); Baldwin II. (1100–18); Jocelyn de Courtenay (1118–31); and Jocelyn II. (1131–44). The Counts were at constant war with the Moslems, and at last the place fell into the hands of Zengi of Mosul (1144). Jocelyn then removed to *Tell Basher*, "Hill of the Annunciation," apparently *Salasi Kaleh*, near *Tulbasher* (p. 290). It was afterwards taken by Hulagu, the Sultans of Egypt and Aleppo, Timûr, the Turkomans, the Persians, and by Selim I., when he conquered Syria and Mesopotamia (1516–17).

[*Orfa—Harran—Ras el 'Ain—Mardin.*—The road lies over the plain to *Harran*, *Carrhae* (8 hrs.), which now consists of a low range of mounds on both sides of the river *Belik*, anct. *Bilechas*. There are remains of the castle, of the city walls and gateway, and of the great cathedral. Near the ruins is the famous *well of Rebecca*, and in their vicinity are several villages of the Beni Zeid Arabs. *Harran*, or *Charran*, the "city of Nabor," to which Abraham migrated from Ur of the Chaldees, is often mentioned in the cuneiform inscriptions. Tiglath Pileser I. (*circ.* B.C. 1120) hunted elephants in its territory; it was captured by Sennacherib; and it was celebrated for the worship of Sin, the moon-god, who was its patron-deity. Near *Carrhae* Crassus was defeated by the Parthians. At the time of the Christian era it formed part of the kingdom of Abgar, and later it was a Roman city. Between *Harran* and the Euphrates is *Seruj*, anct. *Serug* (Gen. xi. 20), and *Batnac*.

Ras el 'Ain, *Rhesaena-Theodosiopolis* (12 hrs., *Circ.*), was the scene of one of the great game drives in which Timûr delighted. It is now a small village with few remains. Near it warm springs burst from the rock, and form at once a swift clear river,—one of the principal branches of the *Khabur*. From the village it is two days' journey to *Mardin*, *via Tell Armin*.]

From *Orfa* there are two routes to *Mardin*:—the direct road by *Viran-shehr*, which is little used on account of scarcity of water and exposure to Arab raids, and the *chaussée* by *Diarbekr*.

The direct road (41½ hrs.) runs over the plain to *Mara* (5 hrs.; *kân*, small stream), and 8 hrs. beyond it crosses a range of stony hills to *Muhammad Khân* (6½ hrs., rain pools and shallow wells). After passing *Kavir Huri* (2½ hrs.) it again enters the plain, and traverses it to *Viran-shehr* (7½ hrs.), alt. 1850 ft., a village built in the extensive ruins of an ancient town, possibly *Chaboras*. The water supply is from a spring and stream. There is a small *bazâr* frequented by the surrounding Bedawin. From *Viran-shehr* we can follow the N. route by *Direk*, or continue across the plain to *Dilveran*, *Helal* (8½ hrs., mound and stream), *Tell el-Herania*, *el-Mushluk* (wells), *Brahmi* (stream), and *Tell Armin* (9 hrs., ruins), a small village of R. O. Armenians. Thence, after a gradual rise to the foot of the hills, we climb a winding stony ascent of ½ hr. to *Mardin* (3½ hrs.).

The *chaussée* runs by *Julmen* to *Mishmishin* (11½ hrs.) and to *Suverek* (6½ hrs.), an unhealthy town, lying in a hollow. On an artificial mound in its centre are the ruins of a castle built by the Counts of Edessa. At the foot of the mound is a fine spring. Leaving *Suverek*, we pass through extensive vineyards, and in about 1 hr. ascend the lower slopes of the *Karaja D.* (part of the range of *Mt. Masius*), passing *Kaimakhi* (3½ hrs., Kurd), and *Kara-baghche* (2½ hrs.), alt. 4000 ft. Thence we descend by *Kulna Khân*

to *Habashir* (4 hrs.), alt. 2750 ft., *Holipur*, and

Diarbekr (6½ hrs.). Rte. 93 is now followed to

Mardin (18 hrs.), the chief town of a Sanjak. The town occupies a remarkable site on the S. side of a conical hill, and the houses rising tier above tier present a most picturesque appearance. The streets are very steep, and generally paved in steps. The hill is almost surrounded by old walls, and on its summit are the remains of the famous castle, *Katch Shuhba* (*Marida* or *Marde* in Latin), which from the time of the Romans played an important part in the history of this region. It was considered impregnable, and it offered a prolonged resistance to Hulagu and 'Timur. For several centuries it was more or less independent under princes of the Ortokid Turkoman dynasty. The climate is healthy and dry, and fruit grows well. There are several mosques and medresses, three monasteries (Syrian, Franciscan, and Capuchin), several churches, and an important station of the American Mission with church, good schools for boys and girls, and a resident medical officer. Nearly half the population is Christian, and there are Armenian, Chaldean, Jacobite, Protestant, and R. Catholic communities. Near Mardin is a Syrian monastery of the 9th cent. called *Deir Zaferan*, at which Buckingham stopped.

[**Mardin—Midiat-Jezire** (30½ hrs.)—This is the route usually followed to Mosul in consequence of the insecurity of that by Nisibin. It is a troublesome stony road, on which quick travelling is impossible. It runs at first over the plain and then gradually ascends to the plateau, passing *Turri*, *Kiakhaki* (7 hrs.), *Harbi*, *Kefr Hator*, &c., before reaching *Midiat* (7 hrs.), a Christian village, and seat of a kaimakan. At *Salah*, near *Midiat*, there is an interesting Church of *Mar Yakub* with narthex, nave, and choir with apse. On the rt. and l.

of the apse are the Prothesis and Diaconicum, both square compartments without apses. The Church of the Monastery, *Deir el-Omar*, has a similar plan, except that the narthex consists of an open arcade, and on the N. side of the Diaconicum are 2 small chapels, one containing the tomb of *Mar Yakub*. At *Hakk*, in the *Jebel Tur*, there is a Church of *S. Mary the Virgin* with narthex and nave, covered by a central dome with semi-domes on each side, like the Church of *S. Andrew* (*Klaja Mustafa Pasha Jami*) at Constantinople. The choir consists of a semicircular apse with 5 niches, and rt. and l. are the Prothesis and Diaconicum. Beyond *Midiat* the road crosses the *Tur Abdin* plateau, in places stony and difficult, to *Sheikh Khân* (3 hrs.), *Baseabrina* (5 hrs.), *Azakh* (7½ hrs.), and *Jezire* (7½ hrs., p. 246).]

From Mardin the road skirts the S. edge of the *Tur Abdin* hills, and runs over level ground to

Dara, or *Kaar el-Borj* (5½ hrs.), a small village on a stream. Here there are extensive ruins which are apparently those of the frontier fortress *Daras-Anastasiopolis*, of which Procopius gives such an interesting account. It was taken by Chosroes II. in 574 after a memorable siege of six months. Thence to

Nisibin, *Nisibis*, *Armen Medapin* (4½ hrs.), a small town of mud houses near the point at which the *Jaghjagh* Su, anct. *Mygdonius*, or *Hermus*, leaves the mountains. The only remains of the famous city and fortress are a few columns of a temple of the Corinthian Order, some blocks of masonry, and the Jacobite Church of *S. James*,—a triple church said to date from the 4th century. The interior doorways, which are richly sculptured, are of Justinian's date. The south compartment of the church has long been in ruins, and all trace of it has gone, except the fine doorways that led to it from the central church. Only a portion of the walls of the north

compartment exists. S. James, the Syrian Bishop (310-30), to whom the church is dedicated, was buried in the central church, where his tomb is still shown. Nisibis was down to the 11th century noted for its fruitful gardens, but there is now little cultivation, and the place is unhealthy at certain seasons. Scorpions are numerous and dangerous. The inhabitants are chiefly 'Tai Arabs, and there are a few Christians and Jews.

Nisibis was a town of very great antiquity, and it is often mentioned in the cuneiform inscriptions. Under the Seleucidae it was known as *Antiochia Mygdonia*. It was the residence of the Armenian kings (B.C. 149-A.D. 14), and in it Tigranes had his treasure house. During the wars between the Romans and Persians it was very important as a strong frontier fortress. Its capture by Trajan gave that Emperor the title "Parthicus." Under Severus it became a Roman colony, but it was ceded to the Persians by the treaty made by Jovian after the death of Julian. It was the seat of a Nestorian metropolitan, and contained many monasteries and churches. Its ruin was due to the oppression and heavy taxation of the Hamdanid princes of Mosul.

The road usually followed to Mosul runs at the foot of the hills to *Deirun* (11½ hrs.), and thence over the plateau to *Jezire* (8½ hrs., p. 246), from which place Rte. 87 is followed to Mosul.

The *desert road* is little used owing to scarcity of water and insecurity. It runs across the fertile plain, on which are a few scattered Christian villages (Jacobite), to *Chil Agha* (15 hrs.), a Christian village. Thence it continues through a district in which there are no villages and little water to *Rumeilat*, a great spring grazing ground of the Kurds, and *Hogha*; and it crosses the spurs of *Jebel Sinjar* (p. 298) the day before reaching

Mosul (26½ hrs.), the capital of a vilayet, a military station, and the most important town in Upper Mesopotamia. It stands on the rt. bank of the Tigris, and is surrounded by walls

of sun-dried bricks, with seven gates, which were erected some years ago as a protection against the Shammar Arabs: the walls are now almost in ruins. Outside the *Bab es-Sera* is the cattle market, and ¼ m. to the S. are the Barracks and Government Offices. The *houses* are of stone with vaulted chambers and flat roofs, on which, in hot weather, the inmates often sup and sleep. The larger houses are built round courts into which the rooms open. There are *serdabs*, or underground rooms, for the hot summer time. The streets are narrow and paved with round slippery stones. The *bazâr* is large and busy, and there are large *khâns* with fair accommodation. *Water* is brought from the Tigris in skins on ponies; it is muddy, but good when filtered. At the N.E. corner of the town is a sulphur spring. The *climate* is dry and good, though very hot in summer, but the town is unhealthy owing to its insanitary condition. *Ophthalmia* is very prevalent, and so is the Mosul "button," which is similar to the Aleppo "button." The great mosque with its leaning minaret is said to have been built by Nur-ed-din on the site of the Ch. of the Forty Martyrs. In another mosque, built on the site of the Ch. of S. John Baptist, Lulu, the last of the Atabegs of the line of Zengi, is buried. There are Chaldean, Syrian, and Jacobite churches in the town, and in the environs several monasteries.

The *population* of 40,000 includes about 7000 Christians and 1500 Jews. The Moslems call themselves Kurds and Arabs, but most are of Aramean descent. The Christians of all denominations unite with the Moslems in honouring the patron saints Mar Jirjis (S. George) and Nebi Yunus (Jonah). Arabic and Kermanji are spoken in the town. Mosul has for a long period been a centre for R. C. Missionary effort, and the Dominicans by their schools and printing presses have made a great impression. There is a *trade* in wool, gall nuts, hides, wax, cotton, gum, &c. The town gave its name to muslin which was

once extensively manufactured. There are a *British Agent*, under the Resident at Baghdad, and French and Russian Consuls.

The bridge over the Tigris is partly of masonry and partly of boats. In front of the Bab el-Jisr a masonry pier projects 96 ft. into the river; then comes a bridge of boats 369 ft. long, across the main channel, beyond this another pier and ramp 138 ft. long leads to a masonry bridge 834 ft. long; and then there are a ramp 156 ft. long, and a strip of gravel only covered in high floods. When the bridge of boats is open the river is crossed by a ferry.

Mosul possibly occupies the site of a suburb of Nineveh, and near it must have been fought the great battle (627) in which Heraclius broke the power of Chosroes II, and recovered the true cross. At the time of the Arab conquest (630) it was called *el-Mausil*. Under the Hamdanid princes (934-90) it was independent and prosperous until taken by the Beni Okail of Syria, from whom it passed to the Beni Mervan (1002). The Seljuk Melik-Shah (1073-93) made it his base of operations against Baghdad and enriched it with many buildings. In the 12th century under the Atabega, especially Zengi and Nur-ed-din, it had a short period of splendour, but it suffered much during the Mongol invasions (1235-59), and was pillaged by Timur (1393). It then passed into the hands of the Turkemans, the Osmanlis, and the Persians before being finally annexed to the Osmanli Empire by Murad IV. in 1638. In 1743 it was unsuccessfully besieged by Nadir Shah. Mosul is noted as the birthplace of Boha-ed-din, the favourite and biographer of Salah-ed-din, of Ibn-el-Athir the historian, of Ibn Khalkhan, and other distinguished men.

Environa.—The country round the town is dry and brown at every season except the spring of the year, and presents one vast expanse of plain, broken only by a few minor features and ancient mounds. The broad,

rapid Tigris flows through the plain, its stream occasionally broken by islands covered with jungle, and its banks bordered by belts of green herbage. The horizon E. is bounded by the snow-clad Tihari heights, and lower chains climb gradually up to those lofty solitudes which reflect in indescribable tints and shades the last rays of the setting sun. Between the city and the first range of hills rise the great mounds that cover the site of Nineveh.

Sport.—Except during the hottest part of the year *hares* can be coursed early in the morning with Persian or Arab greyhounds. After a few days' heavy rain in winter *gazelle* can be coursed with greyhounds, and afford excellent sport. The patches of jungle on the banks of the Tigris swarm with *francolin*; there are also *woodcock* in season, *wild duck*, and occasionally *wolf*, *hyaena*, *lynx*, &c. "*Pig-sticking*" is a favourite amusement. With a party of Arabs, always ready for fun, the sportsman can drive a *bour* out of the jungle on to the plain, where he will give a good run of 10 to 15 minutes at the horse's best pace. The best place for *bour*—and indeed for all game—is the valley of the Zab about 2 hrs. below Nimrud. There they may be found all the year round. In winter they retire to the thickest part of the jungle; but in spring, when the desert teems with succulent herbs, and tender roots, they come out to feed at leisure. This is the best season for sport.

Excursions.—The sites of the principal cities of Assyria can be easily reached from Mosul. The whole district between the Tigris, the Great Zab, and the Khazr Su, and *Bumadus*, is covered with traces of former habitation, and the positions of the larger cities are marked by the groups of mounds in which Botta and Layard made their remarkable discoveries now nearly fifty years ago. The most important groups are. —

Kuyunjik, Ninus or Nineveh—the

famous capital of the Assyrian Empire—on the l. bank of the Tigris immediately opposite Mosul. The remains consist of an inclosure formed by a continuous line of mounds 40 to 50 ft. high, marking the remains of a wall, the western face of which is interrupted by the two great mounds of Kuyunjik and Nebi Yunus. The W. face, about 2½ in. long, was formerly protected by the river; the N. and S. faces had deep broad moats; the E. face was provided with an elaborate system of defence, of which the deep sluggish *Khorr Su* (the *Zakapiratu* of the inscriptions) formed part before it ran through the midst of the city to the Tigris. In the mound of Kuyunjik on the rt. bank of the Khorr, Layard found the palaces of Sennacherib and Assurbanipal, of which the library chamber that contained the famous deluge tablets formed part. In the mound of Nebi Yunus, on which is the traditional tomb of Jonah, were found a second palace of Sennacherib, and one of Esarhaddon, whence came many of the slabs now in the British Museum. The excavations were made at different times by Layard, Loftus, G. Smith, and Rassam. The rebuilder and founder of the glories of Nineveh was Sennacherib; the city perished with the empire between B.C. 626-608.

Khorsabad, Dar Sargina, on a tributary of the Khorr Su, about 5 hrs. N.E. of Mosul. The city was a square, with sides of 2000 yds, having its angles directed to the four cardinal points. In the mounds MM. Botta and Place found the palace of Sargon built on a platform, and near it an observatory or temple tower similar to the *Birs Nimrud* (see below). The slabs are now in the Louvre at Paris. Sargon founded Dar Sargina about B.C. 720, and moved the capital to it from Calah.

Nimrud, Calah, 8 hrs. S.E. of Mosul, between the Great Zab and the Tigris and about 2 hrs. above their junction. The remains at Nimrud and Athur lie within a quadrangle about 2331 by

2095 yds. The defences were similar to those at Nineveh and Dar Sargina. Here Sir H. Layard excavated the vast T-shaped palace of Sargon, the palaces of Assurnasirpal, Shalmaneser II., and Esarhaddon, the temple of Nebo, the observatory tower, and other buildings. Amongst the many finds, now in the British Museum, were the famous black obelisk, and a statue of Nebo. Assurnasirpal (B.C. 885-860) appears to have transferred the capital from Assur (p. 306) to Calah—a town originally founded by Shalmaneser I., *circa* B.C. 1300. The *Birs Nimrud*, observatory tower, built of brick and 844 ft. high, should be ascended for the view that it commands of the mound-covered plain, the Tigris, and the Kurdish mountains. Visits should also be paid to the spot at which the Ten Thousand crossed the Zab, about 2 hrs. distant, and to the old Assyrian *kanat*, now called *Negub*.

Balawat, Ingur Bel, about 2 hrs. N.E. of Nimrud. Here Mr. Rassam found the remains of the fine bronze gates, now in the British Museum, that opened into the vestibule of a palace of Shalmaneser II.

Other groups of mounds are at *Selamieh*, 1 hr. N. of Nimrud; at *Karamles*; at *Bazant*, E. of Khorsabad; and at *Sherif Khân* on the Tigris N. of Mosul.

The following tour from Mosul, occupying 4 or 5 days, will take the traveller through most of the places of interest. Khorsabad (5 hrs.); Bashika (3½ hrs., Yezidi); Mar Mattei (3½ hrs., a Chaldean monastery on Jebel Maklub, whence there is an extensive view over the great plain of the Tigris); Kara-kush (4½ hrs.); Nimrud (4½ hrs.); Kuyunjik (8 hrs.).

Other excursions may be made (i.) to *Bavian* (2 days from Mosul), where a tributary of the Khazr Su issues from the mountains. Here, at the mouth of a ravine, are the most important rock sculptures in Assyria, dating from the reign of Shalmaneser II. Descriptions will be found in

Layard's *Nineveh* ii., 142, and *Nineveh and Babylon*, p. 207 sq. The road lies through Baazani and over Jebel Makiub; and a visit to Khorsabad may be included in the excursion

(ii.) To *Malthiyeh* (2 days from Mosul), near the small town of Dohuk. Here are four rock-hewn tablets, with Assyrian figures, of the same date as those at Bavian, and large numbers of rock-tombs. The road runs by Tell Kef; the Monastery of Rabban Hormuzd, Alkosh (Chaldean), where the tomb of Nahum is shown; and Dohuk.

(iii.) To *Ain Sifni*, and *Sheikh Adi* (Rte. 85); (iv.) to *Hammam Ali* (Rte. 105); and (v.) to *el-Hathr* (Rte. 105).

and tinned meats should be carried. After reaching the Euphrates, caravans usually halt for the night at one of the mud police forts on its bank. A *zaptieh* should be taken for the whole route and paid about P. 10 per diem. *Dragomans* or servants should be brought from Damascus or Beirut, as there are no good ones at Aleppo.

Leaving Aleppo we travel over a partially cultivated plain, sparsely studded with villages of "bee-hive," shaped houses, past Deir to *Jibrin* (4 hrs., well, no *khân*). Thence over similar country, passing several artificial mounds (*Tells*), and the large salt lake of *Jebûl* (a few m. rt.), where the Government obtain salt by evaporation, to *Deir Hafr* (7½ hrs., *khân*). After about 2½ hrs. we pass the large mounds of *Madum*, where all cultivation ceases, and 3½ hrs. further catch sight of the Euphrates.

Meskinch (7½ hrs., *khân*), a small place usually considered the head of steamboat navigation on the river. In ½ hr. we pass *Old Meskinch*, possibly anct. *Barbulissus*, once the Euphrates port of Aleppo, but now some distance from the river. *Sheikh Ghana* (7 hrs.) at the foot of a *tell*, crowned by a mud fort, from which there is a fine view, including *Kalch Ja'aber*, and *Abu Hurareh*. Thence the route runs partly in the river plain, and partly in the desert, passing in 1 hr. *Abu Hurareh* (rt. ruins), and, ½ hr. later, *el Ja'aber* (or *Dusar*), on the l. bank of the river, to

Hammam (7 hrs.). After about 4 hrs. we pass *Phunsah*, where are the remains of an ancient bridge, and soon afterwards *Rakka*, on the l. bank at the junction of the Belik with the Euphrates. At or near *Phunsah* was *Thapsacus*, a frontier town on the rt. bank of the river, at the most important passage in its middle course. Here the Euphrates was forded by the army of Cyrus the younger; here Darius crossed before, and recrossed after Issus; and here Alexander crossed in pursuit. *Thapsacus* was probably *Tiphseh* (1 Kings iv. 24), the

ROUTE 102.

ALEPPO—DEIR—HIT—BAGHDAD.

	HRS.
Meskinch	19½
Hammam	14
Deir	30½
Ana (<i>Anatho</i>)	44½
Hit (<i>Is</i>)	27½
Felujâ	20½
Baghdad	13

This is a *caravan route*, but, owing to its exposure to Arab raids, the longer road by Mosul (Rte. 101) is usually followed. The rate of hire for horses and mules varies with the season; in the spring it is 14-15 *mejidich* per mule from Aleppo to Baghdad. Invalids can travel in a *Takht-i-raran*, or litter (a new one costs about 3l. 5s.), which can, if necessary, be used as a sleeping place. *Khâns* are few and bad, and a tent is desirable. *Provisions* are scarce en route,

E. boundary of Solomon's kingdom Under the Seleucids it was called *Amphipolis*. At Rakka was *Nicéphorium*, a town founded by command of Alexander, and completed by Seleucus Nicator. A fortress was afterwards built there by Justinian.

[From the rt. bank of the Euphrates, opposite Rakka, there is a road to Hamah, by *Rasafa* (11 hrs.); *Dera'at* (18 hrs.); *Kastal* (16 hrs.); *Salamiyah* (18 hrs.); *Hamah*, anct. *Hamath* (9 hrs.). An Arab escort is necessary. For routes from Hamah to Damascus and Aleppo, see *Handbook for Syria and Palestine*.]

Sabkha (10½ hrs.), a large police post on the river bank, and seat of a mudir: there is good pasture. *Madan* (6½ hrs.), on a backwater of the river: beyond this place we pass (l.) the ruins of *Zenobia*, founded by Zenobia in the 3rd cent. A.D. There are the remains of two castles on the hills, *Yusuf Tepelik*, between which the river runs. *Camp* (7½ hrs.) at the mouth of two wadies where the river makes a large bend.

Deir el-Zor (6 hrs., fair *khan*), alt. 806 ft., the chief town of the Zor Sanjak—a considerable place in the desert, on the rt. bank of the river, with good houses. It is connected by a bridge with a well cultivated island, on which are shady walks. The l. bank is reached by a ferry. It is usual to halt here to rest the animals. Most of the inhabitants are Arabs, who have settled down to town life; there are a few Armenians, Syrians, and Jews.

[(i.) *Deir—Sinjar—Mosul* (72 hrs.). This route lies through a country roamed over by the Shammar Arabs, who are not always submissive to the authority of the Porte, and the interesting Yezidi district of J. Sinjar. The distances given are camel hours of about 2½ m.

After crossing the Euphrates at Deir we travel over a level district, on the rt. bank of the *Khabur*, anct. *Chaboras*, once prosperous, and, in the times of Trajan and Julian, well wooded, but now desert. It is the tract called *Gauzanitis*, the *Gazana* of the inscriptions, and the

Gozan of 2 Kings xviii. 6, to which the Assyrian kings Pul and Shalmaneser carried away the three tribes, Reuben, Gad, and Manasseh. In it are many ruined villages, and artificial mounds (*tells*), in some of which Assyrian sculptures have been found.

Shedadi (24 hrs.), alt. 950 ft., a ruined village on a *tell*, the seat of a mudir, who resides in a tent. [From Shedadi it is 18 hrs. to Viranshehr (p. 291), 24 hrs. to Itas el-Ain (p. 291); and 12 hrs. over the waterless plain to J. Sinjar.] After passing *Aycheh Tepe* (Assyrian sculptures) we ford the *Khabur* a little below *Taban Tepe*, and follow the l. bank to the junction of the *Jaghjagh*. Here, between the two rivers, is *J. Kerkub*, alt. 1600 ft., crowned by the ruins of a castle. *Hawran Said* (18½ hrs.), alt. 1200 ft., a camping ground of the Shammar Arabs, on the l. bank of the *Jaghjagh*, which higher up runs through a grass plain with many *tells*. Here we turn E. over the plain, and in 6 hrs. reach *Samaka* at the foot of *J. Sinjar*. After crossing the end of the ridge, 2150 ft., to *Sekenk* (spring), we follow its S. base to

Sinjar, *Singara* (9½ hrs., Moslem and Yezidi), alt. 1950 ft., the seat of a kaimakam. It stands on the *Nahr Thathar*, a shallow stream that rises in J. Sinjar. In the hills, which have an alt. of 3000–3500 ft., are many Yezidi villages, whilst on the plain, through which several small streams run down to join the *Thathar*, are a few Moslem villages, and numerous *tells*. *Singara* was a strongly-fortified frontier post of the Romans, and under Severus and Gordian it appears to have been a Roman colony. It was the scene of a memorable nocturnal battle between Constantine and Shapur II. (Sapor), in which each side claimed the victory. During the reign of Julian it was stormed by the Persians, though defended by two legions. After A.D. 630 the Jacobites had bishops at *Singara*, who were dependent on the *metropolitan* of *Tekrit*. Osmanli authority was only completely established in this district in 1837, when the castle was taken and destroyed. The foot of the hills is now followed to

Tell Afar (12 hrs., Turkoman), alt. 1500 ft., a large wealthy agricultural town with the ruins of a castle on a *tell*. Layard suggested its identification with

the Telassar of Isaiah xxxvii. 12. We next cross the low hills to *Abu Maria* (3½ hrs.), where are a spring and stream running to the Tigris, and an old castle on a *tell*; and then travel over open country between low bare hills to

Mosul (10 hrs. p. 298).

(ii.) *Deir — Palmyra — Damascus*. The road runs by *Tell el-Nadia* (15 hrs.); *Resafa* (11 hrs.); *Taiyibeh* (14 hrs.); *Arak* (9 hrs.); *Palmyra* (6½ hrs.).

For description of Palmyra, and the route thence to Damascus (4 days), see *Handbook to Syria and Palestine*.]

Leaving Deir we pass, in about 8½ hrs., a quantity of ancient pottery, spread over the plain, which perhaps marks the site of a suburb of *Circesium*, now *Kirkisiyeh*, on the l. bank, between the Euphrates and the Khabur, and not far from *Abu Serai*. A few mounds mark the site of the city, which was strongly fortified by Justinian.

Meyedin (8½ hrs.), a large village, the residence of the kaimakam of the Acharn Kaza. ½ hr. from the village is *Kasr er-Rahabeh*, possibly the Rehoboth of the Bible. It is a fine Arab castle built on an older site, and must have been a place of great strength. Its governor was at one time a Christian Patriarch. About 3 hrs. beyond Meyedin we pass the mounds of *Ushareh* (3 m. l.), and 5 hrs. further the extensive ruins of *Salahieh*, which is said to have taken its name from Salah-ed-din. One hr. later we reach *Salahieh* (9 hrs.) police post. Thence to

Abu Kemal (6 hrs.), a police post, small village, and seat of a kaimakam, which is said to be half way to Baghdad. 3½ hrs. beyond the village we pass *W. Sheikh Ja'aber*, at the mouth of which is a large *tell* of the same name; and soon after the extensive ruins called *Sur* (½ m. l.). *Iler el-Kaim* (6 hrs.), where possibly were Gordian's tomb and the Perso-Roman boundary. At *Nahieh* (8 hrs.), the cliff marking the edge of the desert, gives place to easy slopes.

Soon after catching sight of the ruins of *Rahova Kaleh*, on the l. bank, we enter the palm groves of

Ana, Anatho (7 hrs.), the seat of a kaimakam. It is a pretty town consisting of one street about 3 m. long. Most of the houses are isolated, and each has its own palm grove; all have *serdabs*. There is no *khân*, and caravans bivouac on an open space near the centre of the town. Ana supplies Baghdad with water-carriers (*suka*); and a white linen cloth, made by the women, is much used by the Arabs. On a small island are the ruins of a castle destroyed by Julian during his Persian campaign, but afterwards rebuilt. Below Ana the river banks are well cultivated, but the route re-enters the desert and in 6½ hrs. crosses *W. Fahmîn* and other rough watercourses. 3 hrs. further the river plain is re-entered.

Haditha (12 hrs.), a pretty village on the bank, the true Haditha being on an island. After crossing *W. Saghreidan* the route lies over the plain, and then under cliffs to the mouth of *W. Bagdade* (8 hrs., camp), no police station. Thence, passing several *wadies* and backwaters, to

Hit, Ia, and perhaps *Ahava* (7½ hrs., *khân*), where are several artificial mounds, and bitumen and salt springs. At Hit lime-burning is carried on, and salt is obtained from the springs by evaporation. Water is raised from the river by gigantic water-wheels of primitive construction. The hot bubbling geysers, the smell of bitumen, the plain glistening with crusted salt, the lurid smoke of the lime-works, and the clatter of the huge water-wheels, render the name "Mouth of Hell," which the Arabs of old gave to the place, singularly appropriate. Hit is not only remarkable from its physical characteristics, but also of some historical note. According to Herodotus, the bitumen used as cement in building the walls of Babylon was brought from Ia, which is apparently called "Ihi of the bitumen" in the inscriptions. That

bitumen was so employed, the remains of Babylon to this day attest. There can be little doubt that Ist, enumerated with Nineveh and other Mesopotamian places in an inscription at Karnak as rendering tribute to Thothmes III., and whose chief is recorded as bringing bitumen, is the same as Hit. The Abaya of Ezra viii. 15, where he mustered the second expedition which he led from Babylon to Jerusalem, has been identified by some writers with Ia. Bitumen, naphtha, and petroleum springs are found over a large area, called *el-Lekata*, S of Hit.

The road from Hit runs partly over the desert and partly through a spongy salt marsh, where are the remains of an ancient canal. 4 hrs. after passing the *türbe* of *Sheikh Wais*, where alms are demanded, we reach

Ramadiéh (11 hrs.), a large village with barracks. It is the headquarters of the *Delim Kaza*, which derives its name from a large and wealthy Arab tribe that has become agricultural. The road now lies over the cultivated plain, and for the last 4 hrs. over swampy ground, to the Euphrates, which is here crossed by a ferry to *Feluja* (9½ hrs.), a wretched village on the l. bank. About 7 hrs. beyond *Felujá* we pass numerous remains of ancient canals, and the old brick mound of *Akka Kuf* (l.). In 3½ hrs. more we catch sight of the gilded domes of *Kazimib*, and the palm groves of

Baghdad (13 hrs., p. 301).

ROUTE 103.

DIARBÉKR TO BAGHDAD, BY RAFT.

Raft navigation on the Tigris commences at Diarbékr, and ends at Baghdad. The rafts, *kelehs*, consist of two layers of thin poplar poles resting on and secured to rows of inflated sheepskins. They vary in size from 50 to 800 skins, and their speed depends chiefly on the strength of the current. They are delayed by slight head winds, and stopped by strong winds. A raft of 150 skins measures 16 by 26 ft., and gives room for a small tent. The river is lowest in September, October, and November, and highest in May and June. In flood-time the descent from Diarbékr to Mosul takes 4½ days, and from Mosul to Baghdad from 3 to 4 days; when the river is low the times are, to Mosul 8 to 10 days, and thence to Baghdad, 10 to 12 days. The hire of a raft from Diarbékr to Baghdad is about £15 in flood-time, and 10*l.* to 12*l.* when the water is low. The rafts on completing their voyage are broken up, and the raftsmen, *Kelekjis*, return with their skins by land. This mode of navigation has been in use from the earliest ages, and *kelek* rafts may be seen on the Assyrian bas-reliefs. When halting for the night the mooring rope is simply laid on the shore, and a small pile of stones placed on it. The *kelekjis*, who speak Arabic and Kurdish, are ready, willing men, and are well known at the villages along the bank.

Below Diarbékr the river runs in a wide bed, through a valley about 1 in. wide, and there are several islands. The view from this portion of the river is bounded on the E. by the snow-capped mountains of Kurdistan, and each side of the river in the springtime is green and covered with wild flowers. The banks are high and occasionally wooded. After re-

ceiving the *Batman Su* (l.), which rises in the mountains S.W. of Mush, the Tigris runs in a narrow but unbroken channel between steep cliffs. Passing *Hassan-keif*, *Saphe* (p. 245), with its rock-tombs and ruined bridge, we come to the next large tributary, the *Bohtan Su* (l.), which was crossed by the "Ten Thousand" at Til (p. 245). Here the valley is wider, but below the junction the river enters a gorge of great grandeur and beauty which continues to

Jezire, Bezabde (p. 246). Here the Tigris leaves the mountains and the fine scenery ends. About $1\frac{1}{2}$ m. below the town are the remains of an old bridge called *Pir-i-Bafit*, of which one arch and the piers are standing. Villages are now frequently seen on the banks, at first Kurd, then Chaldaean and Yezidi. After passing the mouth of the *Khabur* (l.); *Baghluja Boghaz*, where, for about 100 yds., the channel is only 40 yds. wide, and the current runs 5 m. an hour; *Eski Mosul* (rt.), with an old fort on a mound and other ruins; and *Sherif Khân*, we reach

Mosul (p. 293), where the river is deep and runs with a slow current. On the opposite bank are the mounds of *Kuyunjik* and *Nebi Yunus*. The Tigris between Baghdad and Mosul is a broad stream and its banks are usually covered with dense jungle. The climate in April is very pleasant, the sky being blue and the air clear. About 20 m. below Mosul are the ruins of an ancient dam across the main channel, called *Zikr-ul-Awaz*, made of square blocks of stone set in cement, and about 20 yds. broad. Rafts can always get over, but are much shaken and the skins disturbed. The dam prevents the passage of steamers to the upper waters. On the rt. bank, a few miles inland, are the sulphur springs of *Hammam Ali* (p. 307). Lower down are the mounds of *Nimrud* (l. p. 296), and the junction of the *Great Zab* (l.), which rises in the hilly ranges of the Persian frontier E. of Van. Below the Zab the river runs through the desert, and we pass

the mounds of *Kaleh Shergat* (rt. p. 306); the mouth of the Lesser Zab, *Zab el-Asfal* (l.); *J. Hamrin*; the *Khadadia Islands*; *Tekrit* (r., p. 306), where it is usual to change *Kelekjis*; and

Imam Dur, on a low range of sand-hills $\frac{1}{2}$ m. from the l. bank. The tomb of the Imam—a lofty white tower with conical roof—forms a prominent landmark. The place is apparently the anct. *Dura*, where the Roman army attempted the passage of the Tigris after the death of Julian, and where his successor signed a treaty by which he ceded Nisibis and the provinces beyond the Tigris to the Persians. Lower down are the ruins of several towns and villages (rt.), and then *Samara* (l. p. 306), where a toll is taken on passing boats, and *baggalas* and *kuffas* (p. 303) are first seen on the river. Below Samara the *Dejil* canal takes off rt., and lower down we pass the mouth of the *Nahr Adhem* (l.), and then *Karimin* (rt. p. 303), whence, amidst groves of date-palms and orange-trees, the raft floats down to

"Bagdat's shrines of fretted gold,
High-walled gardens, green and old."

Baghdad, the capital of a vilayet, and headquarters of an army corps, is built on both banks of the Tigris, here 300 yds. wide, in an extensive arid plain. On the l. bank, near the water's edge, is the largest part of the city with the principal buildings, *bazárs*, &c. On the rt. bank is "Old Baghdad," now regarded as a suburb. A good bridge of boats, approached through narrow winding streets, connects the two quarters of the city. Baghdad is unrivalled for position and fertility of soil; yet the environs are a desert, and a city that might be the centre of trade for a continent is sunk in poverty and decay.

History.—Baghdad, so familiar to us as the city of Harûn er-Rashid, and as the home of Sindbad the Sailor, and other worthies of the *Arabian Nights*, was founded (764-7) by the Khalif el-Mansûr. The site was ap-

parently occupied by an earlier Babylonian town, for in 1848, when the Tigris was unusually low, Sir H. Rawlinson found that the rt. bank of the river was lined with an embankment of brickwork of the time of Nebuchadnezzar. It became the capital of the Abbaside khalifs, and is said to have been largely built out of the ruins of Ctesiphon, about 18 m. distant. Harûn er-Rashid (786-809) adorned it with many fine buildings, and during his reign it attained its greatest splendour. It continued to flourish and increase until February, 1258, when it was stormed and pillaged, after a siege of two months, by the Mongols under Hulagu, grandson of Jenghiz Khân, who extinguished the dynasty of the Abbasides. Baghdad was afterwards taken by Timûr (1400); Kara Yusuf, chief of the Kara Koyunlu (1417); Usûm Kasim (1477); Shah Ismail I. (1516); Sultan Suleiman I. (1544); Shah Abbas (1602); and finally by Sultan Murad IV. (1638). In 1793 it was unsuccessfully besieged by Nadir Shah.

The town—Baghdad is perhaps the only Oriental town of its size that has no distinctive architectural character. The ravages of Hulagu and Timûr have left few traces of the famed magnificence of the capital of the empire of the Khalifa. The modern town is hopelessly commonplace, there is nothing imposing in the intricate alleys that serve as streets, in the numerous *khâns*, or in the *basârs* with their vaults of brick. The shops are well supplied with European goods, chiefly through the enterprise of Messrs. Lynch Bros., and Messrs. Darby, Andrews & Co. There are many large *cafés* in the city.

The old walls of brick have, except in a few places, been demolished, but the great fosse remains, and there still stands the *Bâb el-Tîlîs*, "Talismanic Gate," bearing an Arabic inscription, dated 1220, which was walled up after Murad IV. reconquered the city. The most interesting mosques are the *Eski Jami*, of which the minaret and part of the walls belong to the original building of ol-

Mustansir (1235); the *Jami' Mujaniya*, near it, which, though modern, contains some 14th century work; the *Khaschi Jami*, dated 1681, which has an interesting *mihrah* and some sculptured work of the early Khalifs, and the large *David Pasha Jami* in the Meidan. Other buildings are the *Medrese of el-Mustansir* (1233) on the l. bank near the bridge; the *Khân el-Aurtmah* (1356), near the *Jami' Mujaniya*; the *Telke of the Bektash dervishes*, in ruins, but having a fine Kufic inscription; the *Shrine of Abdul-Kadir* (1252), which is much visited by Afghan pilgrims; the *Tomb of Zobeide*, wife of Harûn er-Rashid, on the rt. bank,—an octagonal brick structure, surmounted by a lofty conical roof, which was built in 827, but often restored; close to this tomb are those of *Maruf el-Kerhi* (1215) and the prophet Elisha (*Nebi Yusha*). On the l. bank are fine barracks erected by Midhat Pasha; and on the same side of the river local tradition points out the house in which Harûn's favourite Ja'afer, the Harmecide, met his death.

Population.—Baghdad has never quite recovered from the plague of 1830, which carried off about half its inhabitants. The population is now estimated at 100,000, including 2000 Jewish and about 800 Christian families. The Moslems are Sunnis and Shias; and the Christians are Armenians, Chaldeans, Jacobites, and Greeks. There is also a large European colony, chiefly English, who live in good houses on the river bank, near the British Agency. Some pensioners of the Indian Government reside at Baghdad and Kerbela. Many Shias make Baghdad or one of the holy cities in the neighbourhood their permanent place of residence, so that they may secure the advantage of burial by the side of Hussein at Kerbela, or Ali at Nejef (see Rte. 106).

There are many Moslem and Christian schools. Amongst the former is one founded by Midhat Pasha (1870) for poor children and orphans; and amongst the latter are the Carmelite

(French) school for boys, and the girls' school of the French Sisters of S. Joseph. The Jews have a High School, for which they are indebted to the liberality of Sir A. Sassoon. The Church Missionary Society have a mission with resident medical officer; and there is also a French Carmelite Mission.

There is a *British Agent and Consul-General*, who has an official residence on the l. bank with a guard of Indian native troops. There are also a Persian Consul-General, and French and Russian Consuls.

Climate.—From October to May the climate is cool and invigorating; but in summer the heat is sometimes intense, and all the houses have *terdabs*, or underground rooms. In June, July, and August, the thermometer, with a N.W. wind, reads about 75° Fht. at daybreak, and 107° in the hottest part of the day; with a S. wind it has been known to read 112° at daybreak, and 122° about 2 P.M. The climate is, however, generally healthy. The *Baghdad button*, similar to that of Aleppo, is very prevalent. Every resident suffers from it once in their lifetime. It breaks out on any part of the person, and obstinately remains, an annoying but painless sore for twelve months, when it disappears. It is a capricious visitor. Europeans have lived in the district for 20 years without having been attacked. On the other hand travellers passing through the country, without staying anywhere, have suffered. It leaves an ugly scar for life. The cause of the "button" is unknown, and no remedy has yet been discovered. The application of caustic appears to drive it from one part of the body to another. Inoculation has been tried, but the results have not yet been quite satisfactory.

There are *gardens* in and near the town in which pomegranates, grapes, figs, olives, and dates grow in abundance.

Trade.—Baghdad has a large transit trade, being the port for a large portion of Persia, as well as for Mesopotamia. The principal exports are

cereals, dates, wool, gum, rice, hides, &c.; the imports are sugar, cloth, iron, copper, coffee, indigo, &c. *Aba*, a common cloth like felt; *kafiyehs*; *yashmaks*; *copper utensils*, &c., are largely manufactured. Babylonian *antiquities* can occasionally be purchased.

The old *weights and measures* are still in use. The Baghdad *oke* is 2½ Constantinople okes; gold and silver are weighed by the Turkish, and by the lighter Persian, *miskal*; for measurements of length three *piks* are used,—the old Baghdad, the *khalebi*, and the Persian. The gold and silver coins of England, France, and Persia are current in the *bazars*.

Navigation.—Below Baghdad there is a *steamboat service* conducted by two Companies, one Turkish, the other English. The Turkish Company (*Oman*) has 5 steamers; the English, *Euphrates and Tigris Navigation Company* (Messrs. Lynch Bros.), has three. Both lines run a steamer once a week from Baghdad to Basra. The English Company is only allowed to employ two steamers at the same time, and is not permitted to send them above Baghdad. *Baggala*, sailing vessels of about 30 tons, are largely employed and ascend as far as Samara. They have a large lateen sail and clumsy rudder, and have to be tracked up stream in adverse winds. *Kuffa*, circular boats from 8 to 10 ft. in diameter, not unlike coracles, are much used for the transport of horses, cattle, and sheep. They are made of pomegranate branches woven together with rope, and plastered on the outside with bitumen. Their use appears to date from very early times.

Environs.—On the rt. bank of the Tigris, about 3½ m. from Baghdad, is *Kasimîn*, called also *Imam Musa*, from the tomb of the Imam Musa el-Kazim, who was poisoned by Harûn, in the great mosque. It is the seat of a *kaimakam*, and is connected with Baghdad by a tram line constructed (1870) when Midhat Pasha was Vali. The mosque, which also contains the tomb of the Imam Hassan

el-Askari, is an object of deep veneration to all Shias. The present Shah of Persia, after his pilgrimage in 1873, gilded the principal dome and the roofs of the six minarets. The tombs annually attract large numbers of pilgrims. The population of 6000 includes 5000 Shias, who are mostly Persian subjects.

On the l. bank of the river, and connected with Kazimin by a bridge of boats, is the small town of *Imam el-Jawad*, where there is a fine mosque containing the tombs of the Imam, and of Ibn Hambal. The tombs are much visited by Sunni as well as by Shia pilgrims. A carriage-road connects the town with Baghdad.

Ctesiphon on the l., or *Seleucia* on the rt. bank, can be reached in about 5½ hrs. by land, or in 4 hrs. 20 min. by steamer. See Rte. 109.

To the N. and N E. are many villages along the *Nahr Khalas*, a canal from the Diala river. After crossing more canals and irrigation channels, some with difficulty, and passing *Banat Hussain*, we arrive at *Zedaida* (5 hrs., *khân*). Thence we travel over similar country to *Tamila* (5½ hrs.), and follow the rt. bank of the deep canal, *Nahr Khalas*, to *Muhammad Seraya*, and

Deli Abbas (5½ hrs.). Here there is a bridge over the canal, and the road is joined by a track from Baghdad *via* Bakuba. 3 hrs. beyond Deli Abbas we enter the Mosul Vilâyet at *Suenna*, and then cross *J. Hamrin*, 600 ft. above the plain, to the *Narin*, a tributary of the Diala, over which there is a bridge. Thence across the plain to *Kara-tepe* (9 hrs., *Hamavand Kurds*), and over slightly undulating ground past several villages to

Kifri or *Salahieh* (7½ hrs., *Kurds and Arabs*), at the mouth of a small gorge. It is the seat of a *kaimukam*, and a military post; and there are a small *bazar* and a few gardens.

[(1.) *Kifri-Karman-shah*. An easy road, running S E., crosses the Diala to *Kan-i-Shua* (20 hrs.), whence Rte. 115 is followed to *Karman-shah* (28½ fars.)

[(2.) *Kifri-Suleimanieh* (36 hrs.). A *bridle path* and the shortest route from Baghdad to *Suleimanieh*. We first ascend the valley of the *Chechapan*, and then cross to *Ibrahim Khans* (10 hrs.), in the valley of the *Ik Su* (*Kurdish Aet-spi*). 5½ hrs. farther we pass through a gap in a sandstone ridge and travel by *Kalichuk* (ruined fort), and a *ziaret* to *Gek Tepe* (9 hrs.). In 1 hr. we reach the foot of the *Kara D.*, and, after crossing it by the *Zagime Bel*, 4480 ft., pass through the narrow cleft *Tang-i-kalak* to *Temar* (6 hrs.). Thence a climb of 1 hr. brings us to the summit of the *Gidzerda D.*, 8670 ft., and, after a descent of 1 hr., we reach the *Shekri-zor Ova*, a fine plain over which the road runs to *Suleimanieh* (11 hrs., p. 823).]

From Kifri a grass plain extends

ROUTE 104.

BAGHDAD-KERKUK-ERBIL-MOSUL.

	hrs.
Deli Abbas	22
Kifri	16½
Kirkuk	23½
Ahtun Keupri	9
Erbil (<i>Arbela</i>)	10
Mosul	17½

This route forms part of the great line of communication from the Persian Gulf, *via* Baghdad, Mosul, Diarbekr, Kharput, and Sivas, to Samasun on the Black Sea.

Leaving Baghdad by the Bab el-Muazem, we pass the palm groves of *Muazem* (l.) and cross several irrigation canals before reaching *Jedaida* (6 hrs.), a small village, with *khân* and post station, in a palm grove.

almost to *Tuz-Khurmati* (8 hrs.), the seat of a mudir, and a military post. Near it are *salines* and *naphtha* springs. Dates (*khurma*) grow well. The road now lies over undulating ground, and after fording the Kuru Chai, and passing *Tell Zen* (large mound l.) and several villages rt. and l., we cross the *Taük Su*, about $\frac{1}{2}$ hr. before reaching *Taük* (7 hrs., police post). After crossing several tributaries of the *Nahr Adhem*, and passing many villages (rt. and l.) we reach

Kirkuk (8 $\frac{1}{2}$ hrs.), alt. 1100 ft., on the *Kissa Chai*, the headquarters of the *Shehrizor Sanjak*, and an important military station. On the l. bank of the river, which is crossed by a brick bridge of 12 arches, is an artificial mound, about 130 ft. high, which is surmounted by the citadel. At the foot of the mound is the town, but the official residences are on the rt. bank in the *Koria* quarter, where there are extensive gardens and palm groves. In one of the mosques is the tomb of *Ananias*, *Azariah*, and *Mishael*, which is much venerated by Moslems and Jews. Outside the town is the old *Ch. of Mar Tamasghar*, which is said to contain relics of early martyrs—possibly of some of those who suffered in the 3rd and 4th centuries, when the Christians were fiercely persecuted by the Persians. There are a fair *bazâr* and several *khâns*. Arab horses are bought here for export to India. The population of about 10,000 consists of Kurds, Turkomans, Jews, and a few Christians.

[*Kirkuk to Suleimanieh* (22 hrs.). There is an easy road by *Chemchemal* (10 hrs.), a military post to the *Bazian pass* (2 $\frac{1}{2}$ hrs.), whence Rte. 118 (2.) is followed to *Suleimanieh* (9 $\frac{1}{2}$ hrs.).]

About 1 hr. after leaving Kirkuk we pass some *naphtha* springs, which are worked for local use; and some 2 hrs. afterwards cross the *Gogur D.*, 1580 ft., which separates the waters of the *Adhem* from those of the Lesser

[*Turkey.*]

Zab. The way then lies over the plain to

Altun-keupri (9 hrs., Kurd), alt. 1000 ft., a small thriving town on an island in the Lesser *Zab*, and seat of a *kaimakam*. The island is connected with the banks by bridges, with high-pitched arches, built by *Murad IV.* The town owes its name, "golden bridge," to the ruddy colour of one of these bridges. 6 hrs. after leaving *Altun-keupri* we cross a barely perceptible watershed between the Lesser and Greater *Zab*, and pass *Kara-chanak* (rt.) 2 hrs. before reaching

Erbil, Arbela (10 hrs.), the seat of a *kaimakam*, a military post and an important road centre. Most of the town is built on an artificial mound which rises 100 ft. above the plain, and is crowned by the ruins of a castle. The outer houses are so built as to form a continuous line of defence, and the streets within it are narrow, winding, and dirty. Water is supplied by a *kariz*, or underground channel. The population includes a Jewish community, but there are no Christians.

Arbela, where *Darius* left his baggage and treasure when he advanced to meet *Alexander*, gave its name to the battle in which the Persian monarch was defeated. The actual battle-field, however, was near *Gaugamela*, on the banks of the *Enmodus* (p. 294), to the N.W. beyond the Great *Zab*. *Arbela* suffered terribly during the Mongol invasion and the troubled period that followed, and in 1310 the Christian population was exterminated.

From *Erbil* the road runs W. to *Girdashir* and the ferry over the Great *Zab* at *Kalak* (7 hrs.). The river is about 150 yds. wide when low, and nearly 2 m. in flood time. The passage is always rather difficult; travellers and loads cross in the ferry-boats, and the animals generally swim. In some seasons, late in the year, the river is fordable. Beyond the *Zab*, we pass *Nimrâd* (l.), and follow

the track through *Karamles*, or that through *Bartala* to the mounds of Nineveh and

Mosul (10½ hrs., p. 293).

ROUTE 105.

BAGHDAD—TEKRIT—MOSUL.

	hrs.
Samara	24
Tekrit (<i>Birtha</i>)	10
Kaleh Shergat (<i>Assur</i>)	25
Hammam Ali	15
Mosul	8

After crossing to the rt. bank, by the bridge of boats, the way lies along the Tigris through Kaziuin to *Sheriat el-Beida*. Here it leaves the river and crosses uncultivated ground to *Ahân Suediap* (7 hrs.), and *Sumekche* (6 hrs.), situated amidst date and fig groves that are watered by roudets from the Dujail canal. Following the canal for 2 hrs. we pass Belad, and 5½ hrs. further strike the Tigris again near the ruins of *Istabilat*. In 3½ hrs. more we reach the bridge of boats that leads to

Samara (11 hrs.), the seat of a *kaimakan*, on the l. bank, about 1½ m. from the river. Samara was founded, *circa* A.D. 834, by the Khalif el-Motassim, son of Harûn er-Rashid, and it became his favourite residence, and that of several of his successors. There are some remains (brick and mud) of the palace of the khalifs. In the *Great Mosque* is shown the *sardab* in which the 12th Imam, Muhammad el-Mahdi, is said to have disappeared—to come again, according to Moslem belief, with Christ at the end of the world. The population is about 500 Sunnis, and 2000 Shias; and the

shrine of the Imam is annually visited by about 30,000 pilgrims. Returning to the rt. bank we keep about 2 m. from the river, seeing no villages, but passing *Imam Dur* (p. 301) on the l. bank, about 4 hrs. before reaching

Tekrit, *Birtha* (10 hrs.), a small town on some low cliffs on the rt. bank. It was formerly a place of great importance, and is famous as the birth-place of Salah-ed-din. On a cliff over the river are the remains of the citadel, which was protected by a broad deep ditch, once filled by the Tigris. It was provided with a covered stairway leading to the river, and, until stormed by Timûr (1393), was considered impregnable. Little of the old town is left. The modern town has a small trade with Hit, about 80 m. across the desert. *Birtha* is said to have been founded by Alexander. It was unsuccessfully attacked by Sapor (360), who was compelled to retire with great loss. In the 12th centy it was the residence of a Jacobite bishop.

Beyond Tekrit the country is more barren, and after passing an old castle, *Kaleh Mekran* (8½ hrs.), the plain is broken by many watercourses. The road afterwards leaves the Tigris and runs through a waterless district at the foot of *J. Hamrin*, which intervenes between the traveller and the river. After crossing the end of the range we reach the Tigris again near

Kaleh Shergat, *Assur* (16½ hrs.), the headquarters of one of the divisions of the Shanmar Arabs. The mounds on the site of the earliest capital of Assyria are larger than those of Nimrud (p. 296), and inscribed cylinders of an early date, including a long one of Tiglath Pileser I., have been found in them.

[From Kaleh Shergat it is a day's journey inland to el-Radhr (*el-Hatâr*), where are the remarkable ruins of *Atrac* or *Hatrae*, the chief town of the Atrani, which was unsuccessfully besieged by Trajan and Severus. The ruins are enclosed by a circular wall of great thickness, with towers of large square-cut

stones. Outside the wall is a broad and very deep ditch, and, about 100 yds. beyond it, a thick rampart, now only a few feet high. The space within the wall is rather more than 1 m. in diameter, and in its centre are the ruins of a *palace* enclosed by a strong thick square wall with towers. The other remains are principally those of dwelling houses. The ruins are considered by Layard to belong to the Sassanian period. Mr. Phœné Spiers is inclined to attribute the palace to Parthian workmanship. El-Hadhr is striking from its weird desolation, which gives it the appearance of one of the enchanted cities of the Arabian Nights. The "Greek fire" used with such effect against the siege-implements of Severus is supposed to have been the naphtha or petroleum so common in the neighbourhood. From el-Hadhr there is a direct road to Mosul in 14 hrs. across the desert.]

Travelling over fair country near the river we pass the mouth of the Great Zab (l. bank) in 10½ hrs., and about 2½ hrs. further reach *Minera* and other villages, near which there is a ferry to Nimrud. Here we turn inland to

Hammam Ali (15 hrs.), where there are hot *sulphur springs* that are much resorted to in summer. The water is slightly salt, and threads of bitumen come to the surface with it. Near the springs are a tumulus and the ruins of a church. All the ground around is saturated with bitumen, sulphur, and salt; and not far off is a very abundant spring of petroleum. From the springs we follow a good road past a few villages to

Mosul (8 hrs., p. 293). !

ROUTE 106.

BAGHDAD—HILLAH—KERBELA
—MESHEH ALI.

	hrs.
Hillah (<i>Babylon</i>)	16½
Mesheh Ali	12½
Kerbela	15
Baghdad	17

Horses can be hired in Baghdad for the trip. Travellers visiting Babylon only can do so in carriages. A *tent* is useful, as the *khāns* are generally crowded with pilgrims, and uncomfortable. In some places a small *kahveh* can be hired for the night for a moderate sum.

From Baghdad it is 4 hrs. to *Khān ez-Zad* (dismantled) and 1½ hrs. further to *Khān Mahmūdīeh*. We then pass *Khān Birunus* (disused); and, just before reaching *Khān Haswar* (8½ hrs.), the direct road to Kerbela turns off rt. 1½ hrs. beyond *Khān Haswar* is *Khān Nusrieh*, and in another 1½ hrs. we pass *Khān Mahawil*, beyond which we soon catch sight of the mounds of Babylon. Making a *détour* to cross a canal bridge we reach the northern mound, *Bābil*, in 3 hrs. more; and thence it is 2 hrs. to

Hillah (8 hrs.), the capital of a Sanjak, and a military station, with barracks and hospital. The Euphrates divides the town into two quarters, which are connected by a bridge of boats. The houses, almost hidden in groves of date-palms and citron, are largely built of bricks from the surrounding ruins. Hillah is the modern representative of the famous city of

Babylon, which, according to Herodotus, formed a vast square, of which each side was 120 stadia, or about 14 m. The Euphrates ran through the city, and its banks were lined with quays. The whole area was surrounded by two walls, and on either

been found. S. of the Kasr is a lofty mound, perhaps marking the site of an ancient palace, on which stands the tomb of *Amram ibn Ali*.

Birs Nimrūd, about 2½ hrs. from Hillah, is a vast ruin, "crowned apparently by the ruins of a tower rising to a height of 153½ ft. above the plain, and having a circumference of rather more than 2000 ft." The *Birs*, which was situated within the city of Borsippa, has been wrongly identified with the Tower of Babel. It is the great temple of Nabo, called the "Temple of the seven spheres of Heaven and Earth," and was a sort of pyramid built in seven stages, the stairs being ornamented with the planetary colours, and on the seventh was an ark or tabernacle. The *Birs* was destroyed by Xerxes and restored by Antiochus Soter. The Tower of Babel was possibly the *Ezagila* of the inscriptions, or the *Etemenanaki*,—a tower not yet identified. Not far from *Birs Nimrūd* are the ruins of *Hashemich*, the first residence of the Abbasside khalifs.

Babylon, the capital of the land of Shinar (Gen. x. 10), first came into prominence about B.C. 2232. In later times it owed most of its splendour to Nabopolassar, and his son Nebuchadnezzar. It was taken by Tiglath Pileser I. (B.C. 1120-1100); by Sargon (B.C. 712); by Cyrus (B.C. 539); and by Alexander (B.C. 33). When Seleucia was built it rapidly declined, and became little more than a village.

N.E. of Babylon is *Tell Ibrahim*, anct. *Cuthah*, whence Shalmaneser brought colonists into Samaria (2 Kings xvii. 24-30). It had a temple of Nergal, which was repaired by Nebuchadnezzar.

From Hillah it is 2½ hrs. to *Birs Nimrūd*, but in April a marshy lake makes a long détour necessary. The traveller who wishes to visit Meshed Ali can proceed direct from the *Birs* to Kefil (6½ hrs. from Hillah), a small town, the seat of a mudir, on the l. bank of the Hindieh Canal. Here is an ancient synagogue containing the traditional tomb of Ezekiel (*Nebi Eski*), which is visited by many

Jewish and Moslem pilgrims at Pentecost each year. There are several *khāns* and *kahvehs*, and a "shaking" minaret which sways when struck. The population, about 2500, includes 1500 Shias and 500 Jews.

Kufa (4½ hrs.), built A.D. 639, was one of the most celebrated cities of Islam, but is now a small village gathered round the Great Mosque, in front of which Ali was assassinated, (A.D. 660) on his way to offer public prayer. It was famous as a centre of learning, and gave its name to the characters in which the earliest copies of the Kurān were written; the diacritical points are also said to be an invention of the professors in its schools. Not far from Kufa was *Vologesia*, one of the capitals of the Parthian power.

Nejef (1½ hrs.), better known as Meshed Ali, being the burial-place of Ali, son-in-law of Muhammad and first Imam, who was murdered at Kufa. It is the seat of a kaimakam and stands on the N. shore of the Lake of Nejef. The town is surrounded by lofty walls, and has three gates, which are closed at sunset. The Shia townsmen, who are nearly all connected with the mosque, or students in the *madresses*, allow no stranger to settle within their gates; and the few Sunnis are Government officials or soldiers. Water is supplied by a conduit made at the cost of an Indian lady. The only mosque is that which encloses the tomb of Ali. It is in the centre of a large rectangular court, the walls of which are covered internally with beautifully ornamented encaustic tiles, enriched with gilding, and inscriptions from the Kurān. The mausoleum is square and surmounted by a gilded dome. At the four corners are minarets covered with gilt tiles. In front of the door is a fountain of polished brass. Seen from a distance, with the bright sun shining on it, the tomb resembles a dome of gold. Christians are not permitted to enter it; but the interior is said to be of surpassing

richness. The striking appearance of the town and mosque rising out of the desert is, however, sufficient inducement for a visit. Nejed replaced the older *Hira* which submitted to Khalid, who "took it by treaty" (A.D. 638). On the W shore of the lake are ruins called *Kasr er-Rahabeh*. From Nejed a road, on which are several *khāns*, leads to Kerbela (15 hrs., see below).

The traveller who intends visiting Kerbela only should return from Birs Nimrud to Hillah, and, after following the Baghdad road back to Khān Mahawī, turn to the l. The Euphrates is reached near the tomb of Muhammad ibn Hassan, and crossed by a bridge of boats to *Museileh* (7 hrs. from Hillah). Here there is a large *khān*, but it is generally crowded with picturesquely dressed pilgrims from Persia and India, and a tent or *kahveh* will be found preferable. A little below *Museileh* the great Hindieh canal takes off, made, according to tradition, by some unknown Indian prince. After crossing some marshes we pass the tomb of *Nebi Jafa*, where many pilgrims stop to pray, and enter the fine palm groves of the sacred city of

Kerbela (6½ hrs.), also known as *Mashed Hussein*, from the tomb of the martyred Hussein, son of Ali and third Imam. It is the chief town of a *sanjak*, and has a population of about 65,000, of which over 54,000 are Shias. Most of the Shias are Persian or British Indian subjects, whose interests are looked after by a Persian Consul and a British Consular Agent. The large number of Persians, who unwillingly submit to Persian rule, has led to several outbreaks, of which the last occurred in 1842; they have also the reputation of being fanatical. The town though increasing annually is insufficient for the crowds of pilgrims who flock to worship at the shrine of Hussein. There are two industries at Kerbela: the manufacture of the bricks (*torba*) which every Shia uses during his daily prayer (*namaz*); and the preparation of shrouds—pieces of

"shirting," on which verses of the Kurān are stamped with wood blocks.

The *Great Mosque* which contains the remains of Hussein, who was barbarously murdered after the fatal battle of Kerbela (A.D. 680), is venerated by Sunnis and Shias alike. The dome and six minarets of this the wealthiest of Shia shrines are plated with gold, but not so richly as those of Meshed Ali. There are some fine tiles at the gateways, and within the building. A *second mosque*, in which is the tomb of an Imam named Abbas, is also a fine building, but not to be compared with the Great Mosque. Europeans are not allowed to enter either, but the gateways may be seen during a ramble through the town. Untold wealth has been poured into the treasures of the mosques at Kerbela and Nejed; when they were opened for the inspection of the present Shah of Persia during his pilgrimage they were found to contain gifts of priceless value from many generations of the Sultans, Shaha, and Princes of Turkey, Persia, and India. The treasures are in charge of treasurers (*Kilidar*), who, though they receive no salaries, become wealthy from the gifts of the pilgrims. There are in the town a principal *madressa*, under the spiritual head (*Mushtehed*) of the Shias, and minor *madresses* under Mollahs. From these latter come the men (*Akand*) with enormous turbans who go about collecting tithes from the tribes between Baghdad and Basra.

The pilgrimage to the "Holy Places" which is incumbent upon every Shia during his lifetime, and the strong desire of every follower of Ali to be buried near the last resting-place of one of the Imams, especially near the tombs of Ali and Hussein, give rise to strange scenes and curious employments. Large caravans of pilgrims, bearing with them corpses to be buried in the sacred ground, are constantly arriving at Kerbela and Nejed from Persia and other places. The poorer pilgrims march, the wealthier travel in litters (*takht-i-ravan*), or in boxes (*mahaf*) slung, so

as to balance, on either side of a mule or camel. The corpses of the wealthy are carried in litters escorted by *mollahs*, who chant prayers for the dead as they march; those of persons of smaller means are packed in cases, two of which form a load for a mule. The appearance of one of these long caravans descending the rough paths that lead down from the Persian plateau, or wending its way over the Mesopotamian flats, is peculiarly striking. On reaching the outskirts of the Holy Places, the caravans halt, unload their gruesome cargoes, and prepare the dead for final sepulture. Little attention is paid to the art of embalming in Persia, and the assembly of crowds of pilgrims under such insanitary conditions is a constant source of danger. Some control is exercised by the sanitary service of Bagdad, but it is more from good fortune than care that serious epidemics are comparatively rare. Each pilgrim on entering Turkish territory pays a toll of P.10, and each corpse P.50. The Government charges for permission to bury vary from P.500, for interment in the sacred precincts, to P.31½ for burial in the plain outside either town. These amounts, however, are enormously increased by the extortionate demands of the staff of the mosque from the *kilitdar* downwards; and the funeral of a wealthy man has been known to cost, including carriage of corpse, as much as £T.5000. The burial of so many bodies gives employment to a large number of people at Kerbela and Nejef. One of the most curious customs connected with the pilgrimages is the presentation of the pilgrim to the dead Imam by a mosque official (*mezaver*), who makes a flowery speech of greater or less length according to the wealth of the person. Each "Holy Place" has its proper days of pilgrimage; those of Kerbela being 10th Muharrem (the anniversary of Hussein's death), 20th Sefer, 1st to 15th Rejeb, 15th Shaban, the nights of the 19th, 21st, and 23rd Ramazan, and the 9th Zilhijeh. The representation (1st to 10th Muharrem) of the tragic events that preceded and

followed the battle of Kerbela, on the battlefield itself, is very interesting.

From Kerbela the traveller can proceed to Meshed Ali in 15 hrs. (see above), or return by *Khân Iskanderieh* (8½ hrs.) to Bagdad (8½ hrs.).

ROUTE 107.

BAGHDAD TO DAMASCUS.

(1.) The *desert route*, followed by the post, should not be attempted by ordinary travellers. It is fatiguing, monotonous, and sometimes dangerous. The route requires to be varied according to the movement of hostile tribes, and it often happens that the usual wells are thus missed, and the traveller may be for 3 or 4 days without water. The fatigue of riding over a parched desert under a burning sun for 8, 10, or 12 hrs. at a stretch, and then of lying on the hard ground at night, weary and wayworn, exposed to the chill blast, without sufficient food or covering, is such as few men can endure. It is much pleasanter, and more interesting, to travel *viâ* Palmyra by (2.) or (3.); or to follow Rte. 102 to Aleppo.

Under favourable circumstances, with good dromedaries, the distance is accomplished in about 9 days, but delays often occur, and it is safer to calculate on 11 or 12 days. Travellers are not allowed to accompany the mail, but a *bakhshish* generally overcomes difficulties. Bedawi dress should be worn to avoid attracting attention, and the less luggage the better. Provisions that do not require cooking, and some brandy should be taken, with a little coffee and rice to be used when it is safe to light a fire. Water is carried in goat skins, but a felt-covered water-bottle will be found

a great convenience. The camels march from 16 to 19 hrs. out of the 24, and the halts are so arranged as never to allow a continuous rest of more than 2, or, at the most, 4 hrs.

Rte. 102 is followed to Hit. The road afterwards lies through an immense tract of sandy plains, hills, and valleys, barren, or producing only prickly shrubs and a tall feathery grass which the camels eat, wandered over by numerous tribes, of which the Anazeh are the most important. Sometimes a *ghazu* or plundering expedition of the Shammar, or other invading tribes, may be met with. The worst that can happen to anyone who gives no provocation is to be plundered and lose his camels; but if proper inquiries be made before the journey, and due precautions taken while on it, the chances of such an accident are very slight indeed.

(2.) *By Hit and Palmyra.* — In making this journey it will be well to arrange at Baghdad, through the British Consul-General, for an escort and the requisite dromedaries, with the Agail Arabs, who have for a long period enjoyed the right of escorting caravans across the desert, and have made arrangements to that effect with the Anazeh and other great tribes. Usually there is not much difficulty in the journey, but everything will depend upon the state of the Bedawin. Spring and autumn are the best seasons, and especially the former, for then both pasturage and water are abundant, and the country is full of Arabs, who will generally welcome the traveller to their tents.

The usual route is to cross the Euphrates at Hit (see Rte. 102). Here the desert proper is entered—a vast undulating region of low, naked hills, and shallow valleys equally naked, utterly destitute of any features to attract attention. The monotony is painful, from the moment one leaves the banks of the Euphrates till he sees on the distant horizon the old Sarracenic castle that overlooks the

ruins of Palmyra. Even animal life disappears, except occasionally a little troop of gazelles, or a vulture hovering over the remains of a camel that has fallen. After a weary ride of 10 or 12 days, according to the pace, Palmyra is reached, and proves a veritable oasis.

For a description of Palmyra and the road thence to Damascus, see *Handbook for Syria and Palestine*.

(3.) *By Deir or Rakka* — Follow Rte. 102 to Deir, or Rakka, and from Deir the route by Palmyra, on p. 299. From Rakka travel by Rosafa (11 hrs.); Dera'at (18 hrs.); Kastal (16 hrs.); Kuriatun (about 2 days), Damascus (2 days).

ROUTE 108.

BAGHDAD TO NIFFER, WARKA, AND MUKEIR.

From Baghdad excursions may be made through southern Babylonia and Chaldaea. Nearly the whole region between the Euphrates and Tigris S. of Baghdad is marshy and inhabited by local Arab tribes who subsist by rice cultivation, and own vast herds of buffaloes. They are a wild race, given to plunder, and arrangements for travelling amongst them should be made at Basra, or at *Namiriah*, the chief town of the Muntafik Sanjak. The most important tribe is the Muntafik, which has been brought under some kind of control; it is desirable to establish friendly relations with the sheikhs. The Muntafik and other marsh tribes live chiefly in reed huts, and use a long narrow boat (*betun*), which is paddled or poled. The best season for exploring this region is early spring, for in summer the heat is intense, and in autumn the malaria from the marshes is dangerous.

The principal places of interest are,

in addition to Babylon, the mounds of Niffer (*Nippur*). They lie about 80 m. S. of Babylon, and are described by Layard (*Nineveh*) and Loftus (*Chaldea and Susiana*). About 60 m. farther S., near the l. bank of the Euphrates, are the ruins of Warka, the ancient *Erech* (Gen. x. 10). It appears to have been a great primeval cemetery. It is described by Loftus, and also by Mr. Vaux (*Nineveh and Persepolis*). About 40 m. farther S., on the rt. bank of the Euphrates, are the mounds of Mukeir, the site of *Ur* of the Chaldees, discovered and described by Loftus.

At *Ur* Loftus found inscribed cylinders and bricks of the greatest historical importance. It was evidently one of the earliest settlements in Chaldea, and both here and at Warka thorough excavation might bring to light many precious records of primeval times.

Co., each run a steamer once a week from Baghdad to Basra and from Basra to Baghdad. The steamers stop regularly at certain stations and at others where there are passengers or freight. When the river is high they run during the night, when it is low they stop at sunset.

Below Baghdad and as far as the mouth of the *Nahr Diala*, the banks are lined with date groves, and beyond these is much cultivated land. Steaming down the river we pass *Garara*, where there is a bridge of boats much used by pilgrims to Kerbela and Nejef, and about 20 min. later the mouth of the *Diala* (l.). A little above the junction the Baghdad—Kut el-Amara road crosses the *Diala* by a bridge of boats.

Tak-i-Kesra, or *Selman Pak*, *Ctesiphon*, on the l. bank. One magnificent ruin of *Ctesiphon*, visible from afar, remains intact—the façade and gigantic vaulted hall of the palace erected under the Arsacidae and embellished by the Sassanian monarchs. Near at hand is the tomb of *Selman* (*Suleiman*) *Pak*, who is said to have been the barber of Muhammad: it is much visited by pilgrims. English sailors, confounding names and things, have transferred this designation to the vaulted hall and anglicised it into “Solomon’s Porch.” *Ctesiphon* rose on the decay of *Selucia*, as that city had upon the fall of the earlier capital, Babylon. It was the winter residence of the Parthian kings, and the magnificence for which it was famed is attributed to the Parthian *Pacorus*. Under the early Sassanian kings it was a place of great importance. The city and the palace were plundered by the Arabs shortly after the battle of *Kadesia* (635).

On the rt. bank lie the extensive ruins of *Selucia*, the Greek capital that preceded *Ctesiphon*. It was founded by *Selcucus Nicator*, and during its best days had a population of 500,000. It was partially burnt during the campaign of *Trajan*, and was further destroyed during the war with *Vologres*. At the date of

ROUTE 109.

BAGHDAD—BASRA—MUHAMMERAH.

AVERAGE TIMES BY STEAMER.

	DOWN STREAM.		UP STREAM.	
	HR.	MIN.	HR.	MIN.
Baghdad	—	—	3	15
Nahr Diala	1	50	5	0
Tak-i-Kesra	2	30	6	30
Baghdadieh	4	0	3	45
Azizleh	1	45	9	0
Bughela	5	0	7	0
† Kut el-Amara	4	30	11	0
All el-Gharbi	7	40	5	45
All Esh-Sharki	4	0	6	15
† Amara	4	15	11	30
Ezra's Tomb	5	50	4	15
† Kurna	3	0	5	30
Basra	4	30	—	—
Total	48	50	78	45

† Regular Stations.

The English *Euphrates and Tigris* S. N. Co., and the Turkish *Oman*

Severus' campaign it was already abandoned and desolate.

Below the ruins, now only known to the Arabs as *el-Modein*—the two cities—we pass *Jumisa* (rt.), a recent settlement; *Baghdadieh*, a mud fort in ruins; *Azizieh* (l.), a small place, the seat of a *kaimakam*; *Bughela* (rt.), and reach

Kut el-Amara, i.e. "Kut of the Amir" (l.), the seat of a *kaimakam* and a military post. It is a thriving place, and a steamboat station at which much grain is shipped. The population consists of Arabs, Lurs, and a few Jews. The *kara* extends to the Persian frontier, and the Beni Lam Arabs who live between the town and the *Pusht-i-Kuh* give much trouble. There is a caravan road from Baghdad to Kut which crosses the *Diala* by the bridge of boats near its mouth. Opposite Kut the *Shatt el-Hai*, a large canal, leaves the Tigris, and flows S. to the Euphrates near *Suk esh-Shukh*. The canal is navigable from February to June, and is then much used for the transport of corn from the rich district through which it passes. In the dry season there is a route through the *Muntafik* country from the rt. bank opposite Kut. It runs by *Hai* (7 hrs.), the ruins of *Hai el-Wasit*, *Kalfat Salar* (6 hrs.), and *Shatra el-Muntafik* (8 hrs.), to *Nasirieh* (7 hrs.), the chief town of the *Muntafik* Sanjak on the rt. bank of the Euphrates. *Nasirieh* owes its foundation to the policy of *Midhat Pasha*, who, when *Vali* of Baghdad, obtained for *Sheikh Nasir* of the *Muntafik* Arabs the rank of *Pasha*, and an appointment as *Mutassarif* of *Muntafik*. The town was founded as the permanent residence of the new *pasha* and the seat of his government. From *Nasirieh* it is 6 hrs. to *Suk esh-Shukh*, the residence of the spiritual head of the *Subaneans*, who profess themselves to be followers of S. John the Baptist.

Continuing the descent of the river we pass *Imam Ali el-Gharbi* (rt.), a small village, and occasional stopping place. It has a mosque dedicated to Ali, and is called *el-Gharbi* (west), to

distinguish it from *Imam Ali esh-Sharki*, a small shrine lower down on the l. bank.

Amara (l.), a thriving town founded about 1863 as the capital of the *Amara Sanjak*. It is a military post, and steamboat station; has a well supplied *bazar*; and is connected with the rt. bank by a bridge of boats. The population consists of Moslems, Sabaeans, Jews, and a few R. Catholics. There is a large grain export; and a trade route runs from the town to *Dizful* (p. 331), in Persia. Just above Amara a branch of the *Kerkha* river, called *el-Hud*, joins the Tigris.

Below Amara we enter the great marshes of the Tigris where, in spring, little is visible but reeds and sedges. We pass *Abu Saijan* (rt.), a small grove of trees with a *ziaret*, and *Shatra el-Amara* (l.), generally known as *Kaleh Saleh* from the stronghold of the *Sheikh* of the *Albu Muhammad* tribe, on the site of which it is built. It has a population of Moslems, Sabaeans, and Jews. Lower down we enter a narrow winding channel called "the narrows," and then steam past *el-Uzeir*, *Ezra's tomb* (rt.), a place much visited by Jewish pilgrims, to

Kurna, on the rt. bank of the Tigris at its junction with the Euphrates. It is the seat of a *kaimakam* and has a small trade. Below Kurna, a point to which sea-going steamers can ascend, the united stream of the Euphrates and Tigris is known as the *Shatt el-Arab*. The banks are low and fringed with groves of date-palms, amidst which a few villages of mud huts are scattered.

Basra, on the rt. bank of the *Shatt*, and about 2 m. from it, is the capital of a vilayet, and a military station. It is the port of transhipment from river craft and caravans to ocean steamers, and has a large trade, especially in dates. In 1890, 60,000 tons of dates were exported. Steamers able to cross the bar at the mouth of the *Shatt* ascend easily to Basra, they anchor in mid-stream, and all cargo

is discharged into lighters. There is *steam communication* with India, and with England *via* the Suez Canal.

The town is surrounded by a wall much out of repair, and is reached from the river by a narrow winding creek, at the mouth of which are the *Custom House* and a small Turkish *dockyard* and factory. Within the walls are two fine mosques, and, round the *tomb of Zobeir*, a suburb has grown up. The *British Consulate* and the merchants' houses are on the river bank, and form a settlement called Margil. On the l. bank is a *hospital*, and near it is the village of *Gardila*. The water supply of Basra is bad; there is much malarial fever, and the *climate* is trying and at times unhealthy. The *population* of town and suburbs is about 40,000, including 3000 Persian shop-keepers and porters, 1000 Jews, 400 Christians, and a few Europeans and Indians.

From Basra the traveller can proceed by land, or by boat down the Shatt el-Arab, and up the Hafar Canal, to

Mohammerah in Persia. See Rte. 116.

or by caravan. The post-horses as a rule are good and plentiful. The road is fairly good to Kazvin, whence there is a carriage-road to Tehrân; and along nearly the whole route are *caravanserais*, some in use, some in ruins, that were built by Shah Abbas the Great. The country is bare of trees except near an occasional stream or in the immediate neighbourhood of villages. When the road has been in a bad state, travellers have taken 17 days to perform the journey from Tabriz to Tehrân, although the usual time is 4 to 6 days, unless travelling by caravan, when only one stage a day is made. Strings of camels and droves of horses, mules, and asses impede the traveller, who still follows the ceaseless line of the Indo-European telegraph, and the eye finds little to rest on save a chance village and a *Chapar-Khâneh*, or post-station, where he changes horses and lodges. In *winter*, when the ground is covered with snow, and the cold, often accompanied by biting winds, is intense, travellers should take proper precautions against cold and snow-blindness.

Tabriz. The capital of Azerbaijan, the most important and fertile province of Persia. Pop. 165,000. It is the residence of a *British Consul-General*.

Tabriz was formerly supposed to be identical with the ancient Gazaca, the capital of Atropatene, but the ruins of Gazaca have been discovered more to the S. It was the frequent residence of Harûn er-Rashid, having been founded by his favourite wife, Zobeide. After having been held by Arabs, Seljûks, and Mongols, it was sacked by Timûr. A few years later it was the capital of the Kara Koyunlu, who were displaced (1468) by the Ak Koyunlu. In 1514 it was captured by Sultan Solim I. It continued to flourish notwithstanding all its sufferings from war and earthquakes; but it gradually sank until the European trade through Erzerûm and Trebizond caused it once more to become, next to Tehrân, the most populous and flourishing city in Persia. It fell

ROUTE 110.

TABRIZ—KAZVIN—TEHRÂN.

					FARS.†
Mianeh	.	.	.	.	26
Zenjan	.	.	.	.	22
Kazvin	.	.	.	.	26
Tehrân	.	.	.	.	24

This is a *post-road* on which travellers can journey by *chapar* (p. 285),

† The *farsakâ* may generally be assumed to be 3½ to 4 m. The distances given are those for which payment has to be made at the post-houses.

into the hands of the Russians in the course of their last war with Persia, but was given up under the treaty of Turkman-chai. The Vali Ahd, or Heir Apparent, resides in the city.

Like Tehrân, Isfahân, and Shiraz, Tabriz lies about 4000 ft. above the sea. It occupies an immense space on a plain which is more or less covered with snow during 4 months of the year, when the cold is intense. To the S. rises the bold conical pile of the *Sahand Mountains*, at the S. foot of which, at the ancient town of Maragha, are the remains of the magnificent *Observatory* of Khoja Nasiru'd-din, the friend of Hulagu Khân, grandson of Jenghiz.

In the centre of the city are the domed roofs of the bazârs, encircled by dwelling-houses, while outside stretches a ring of walled gardens. The only conspicuous building is the massive tower of an old castle, not unlike an Egyptian propylon. Another edifice of antiquity is the ruin known as the "Blue Mosque" (*Kabud Mesjid*), with walls coated inside and out with encaustic tiles of that colour. It was built by Jehan Shah (1437-48), and is called by Texier the "*chef-d'œuvre*" of Persian, and perhaps of all Oriental architecture. The *Custom House*, a large modern building, covers a great extent of ground. The *Gardens* in the suburbs are prettily planted. The bazârs with their eastern goods are very attractive, and so indeed are the streets, full of busy Orientals.

The stages to Tehrân are:—*Saidabad* (5 fars.), *Hajji-gha* (4 fars.); *Gejin* (6 fars.), *Turkman-chai* (5 fars.), a small village which gave its name to the treaty of the 21st of Feb., 1828, under which Persia gave up Erivan and a large slice of her territory to Russia.

Mianeh (6 fars.), situated in a fertile valley, has a mosque and small bazâr. It is the point to which the Russian Army under Paskievich penetrated in 1828. Mianeh is noted for a poisonous bug, of dark grey colour with red spots on its back,

and travellers avoid sleeping there. Near the bridge is a small colony of lepers. Beyond Mianeh we cross the *Kaftan Kuh*, 5000 ft., the only difficult part of the road from Tabriz to Tehrân. The scenery on the pass is wild and striking. *Jemalabad* (4 fars.); *Serchem* (4 fars.); *Ak-mezar* (4 fars.); *Nikbeh* (4 fars.); thence the road is in places hilly to

Zenjan (6 fars.), the chief town of the Khamseh district. Pop 20,000. There is a large bazâr. Zenjan was the stronghold of the sect of the Babis, and here, in 1850, after the execution of Bab at Tehrân, there was a great massacre of the Babis.

Sultanieh (6 fars.), one of the capitals of the past. There are a large mosque and the remains of the fine mausoleum of Sultan Khodabundeh. The plain beyond Sultanieh has the reputation of being, in winter, the coldest district in Persia. *Khich* (5 fars.); *Kirreh* (5 fars.); *Siak-dehen* (5 fars.).

Kazvin (5 fars.) Pop 25,000. Like many other cities in Persia, it has seen better days. It is said to have been founded by Shapur II (310-79). The Emperor Heraclius reached Kazvin before he turned off towards Isfahân on his second expedition into Persia. It was captured in 1078 by Hassan Sabah "the Old Man of the Mountain"—Tahmasp I. (1524-76), the second king of the Safavi dynasty, made it the seat of government, but Shah Abbas moved the capital to Isfahân. In 1722 it was taken by the Afghans. When the capital was transferred to Tehrân, Kazvin dwindled into its present insignificant condition. The town stands in a spacious plain, which, without being artificially watered, is rich in fruit gardens and cultivated land. In the time of its greatness it contained a population of more than 100,000 souls. There are the remains of the *Palace of Tahmasp*; of the *Mesjid-i-Juma*, originally built by Harûn or-Rashid, and the *Mesjid-i-Shah*. Kazvin has

the finest caravanserais, *Mehman-khāneh*, in Persia.

[In the mountains, about 30 m. from Kazvin, are the ruins of *Alamut*, "eagle's nest"—the stronghold of the chief of the *Assassins*, known also by the appellation of "the Old Man of the Mountain." These miscreants, Muhammadan sectaries, were governed for 160 years by a succession of chiefs, to whom they paid a complete and blind devotion. Marco Polo relates that youths of this sect were introduced into a large garden fitted up as far as possible with the requirements of a Moslem Paradise. When they awoke after a deep sleep prolonged by drugs, their chief told them they had already passed the gates of death. These sectaries held the doctrine of the transmigration of souls, and looked on their chief as the Vicar of God. His lieutenant governed the colony of Mount Lebanon, so famous and formidable in the history of the Crusades. The Assassins of Persia were exterminated by Hulagu Khan, the grandson of Jenghiz, and those of Syria by the Memluks.]

At Kazvin the road from Resht is joined, and the six stages, of 4 fars. each—*Kavarek*, *Kishlak*, *Yengi Imam*, *Hessarek*, *Shahabad*, *Tehrán*—are usually accomplished in 12–14 hrs. by carriage or *tarantas*. (For charges see Index.) The last two stages are over a bleak district, with the bare Elburz mountains on one side and a low range of hills far away on the other.

At Karaj, a village 24 m. from the capital, is a *Palace* belonging to the Shah. It is situated on a broad river which is to a great extent utilised in irrigating the surrounding country, after which it is lost in the great salt desert of Kûm. The Karaj river comes out of a deep gorge in the mountains. Its sources are to be traced to the neighbourhood of a village in the Elburz called *Shahristanek*. There is

good trout fishing in the upper part of the stream, the fish being excellent and plentiful.

Tehrán, the present capital of Persia, was an unimportant place until it was rebuilt by Agha Muhammad Khan, about 100 years ago, and became the capital of the existing Kajar dynasty.

The city lies at the foot of *Tochal*, one of the highest points (13,000 ft.) of the Elburz mountains. About 40 m. distant is Mt. *Demavend* (19,400 ft.). Tehrán is rapidly becoming Europeanised, the latest improvement being the introduction of gas and electric light. At the *Royal College* are several European Professors. There is a *racecourse* on which races are held annually.

The Royal Palace is well worth seeing, but admittance with that object is a matter of very special favour. Within its precincts are the *Talar* or throne room, in which is the white marble throne, *Takht-i-Marmar*, of Kerim Khan Zond, brought from Shiraz. The *Museum*, in which are the Crown jewels, the globe of jewels valued at 947,000*l.*, the *Daria-i-Nur* diamond brought from Delhi by Nadir Shah, the sword of Timur, the Abbas coat of mail, royal crowns, &c. Below the Museum is the *Porcelain room*, and there is an *Armoury*, with curious arms. In the *Council Chamber* is the Peacock throne, *Takht-i-Taush*, made for Fath Ali Shah. In the Garden Court, *Gulistan*, the prettiest part of the enclosure, is a beautiful Orangery. In the *Shams-ol-imaret*, a "triumph of fanciful architecture," are kept many of the presents from European sovereigns to the reigning Shahs.

Other places of interest are the *Negaristan*, or Picture Gallery, built by Fath Ali Shah, in which are paintings of that monarch, and of ambassadors accredited to him by European States. The *Takieh*, built for the annual performance of the *Passion Play* of Persia. The *bazārs*, and caravanserais, especially the *Amir caravanserai*, a large place in the form of

a square, having gardens and a tank of water in the centre, and warehouses and shops round the sides. The squares, *Top Meidan*, *Meidan-i-Mashh*, and *Meidan-i-Shah*, in which are a large tank, and the *Drum Tower*. The streets are unpaved and narrow. In summer they are covered with dust, and in winter they are thickly covered with snow or mud. Being for the most part similar in appearance, it is extremely difficult to find one's way about without the assistance of a Persian acquainted with their turnings. It is only on entering the courtyard that the extent or luxury of a Persian house is at all discernible. Most of the houses of the princes and nobles are built on an extensive scale, and are fitted up in what, according to Persian ideas, is a luxurious fashion. A Persian house of this class has an orangery and a bath attached to it. It possesses a small piece of garden, and is divided between the outer and the inner court—the *birun* and the *anderun*.

There is a *British Legation* lodged in a fine spacious building. Tehrán is the terminal Stat. of the Indo-European Telegraph Co., and the initial Stat. of the British Government line to India, *via* Isfahán, Shiráz, Bushire, and the Persian Gulf.

The climate is peculiar. The four seasons are distinctly marked. The spring, the most agreeable portion of the year, commences about the 21st of March and lasts till the middle of May. The weather then becomes warm, and the Shah quits the capital for one of his *châteaux* in the neighbourhood. His departure is the signal for a general exodus from the city to *Shimran* and other high-lying districts. The hot weather continues till the end of August, and is succeeded by a lovely autumn which lasts till December. The winter is gloomy and severe. The whole plain is occasionally covered with snow.

Environs.—In the vicinity are the Royal *Châteaux* of Kasr-i-Kajar, Sul-

tanat-abad, Eshret-abad, Niavaran, Agdasieh, Nejed-abad, Suleimanieh, and Doshan Tepo. At *Gukhteh*, on the slopes of *Shimran*, is the summer residence of the British Legation. Sport of every kind in the neighbourhood of Tehrán is good.

About 6 m. S.S.E. of the city, and connected with it by a railway, is the shrine of *Shah Abdul Azim*, a celebrated place of pilgrimage to which Christians are not admitted. Here was buried *Inamzadeh Hamza*, son of the seventh Imam. Many wealthy Persians are buried within the holy precincts, whilst the lower classes are buried in an extensive cemetery outside the *Shah Abdul Azim Gate* of the capital.

Near the town are the ruins of *Rhey*, ant. *Rhague*, one of the places to which the Jewish exiles were sent (Tobit i. 14). It was the birthplace and a favourite residence of *Harún er-Rashid*; and became one of the two great cities of the Seljuk sovereigns. In it *Toghrul Bey* was buried. *Rhey* was stormed by *Jenghiz* (1221) and by *Timúr*. After the death of the latter's youngest son, *Shah Rukh*, it declined. There are the ruins of two brick towers, on which were Kufic inscriptions, and of a citadel built on the rock. There was once a Sassanian sculpture on the rock, but it was removed to make way for a bas-relief of *Fath Ali Shah*. Lower down at the *Cheshme-i-Ali* is another sculpture of *Fath Ali Shah*. Not far off, in the mountains, is one of the places in which the *Guebres* dispose of their dead. Some distance from *Rhey* are the ruins of *Veramin*, ant. *Europus*.

Ascent of Demavend.—The most prominent object about Tehrán, and the one the remembrance of which the traveller longest retains, is the magnificent peak of *Demavend*. It lies amongst a range of the *Elburz* mountains to the N.E. of Tehrán, and is seen from a very great distance.

from all directions. It rises to the height of 19,400 ft. above the level of the sea, and of about 8000 ft. above the surrounding peaks of the Elburz. It is an extinct, or rather a slumbering volcano, and though its peak is covered with perpetual snow over its greater portion, yet there are spots on its very summit where one cannot sit down for more than a few seconds at a time on account of the heat of the ground.

Demavend is, perhaps, of all mountains which rise to the height of nearly 20,000 ft., the easiest to ascend. At the spot where the real difficulty of the ascent commences, *Abigarm*, there are two hot springs which are strongly impregnated with sulphur. Many invalids frequent this place during summer. The only guides for the mountain are to be found amongst the villagers of *Abigarm*, who sometimes, in the months of July or August, undertake the ascent of *Demavend* in order to procure some of the sulphur with which the edges of its crater are strewn. The charge for each guide is about a *toman* (10s.).

From *Abigarm* (a day's ride from *Tehrân*) to the spot, near the foot of the cone, where the night is passed, is a ride of 5 hrs. The ascent of the cone from this point, if made at the right season when there is a minimum of snow, presents no difficulties. It is a climb of about 2 hrs. The crater occupies a large surface completely covered with snow, and snow and ice meet the eye in all directions on looking around. A little below the edge of the crater is the mouth of a cave, from which issue the fumes of sulphur. Here there is no snow, and the heat of the ground is very great.

ROUTE 111.

URMIA—TABRIZ.

					FARS.
Ullman	:	:	:	:	13
Tabriz	:	:	:	:	21

Urmia, or Urumia (vulg. *Urmî*), a town with 85-40,000 inhabitants, is situated, at an alt. of 4400 ft., in a plain so renowned for its fertility that it has been called the "Paradise of Persia." E. of the plain are the blue waters of the lake, and to the W. are low hills, beyond which rise the lofty ranges of Kurdistan. The town is enclosed by a wall of mud and sun-dried brick, and has wide streets; but, except in the Christian quarter, most of the houses are poor. Gardens and orchards, amidst which are the villas of the Persian officials, come up to the city walls; each gate is approached by an avenue of fruit-trees, and within the walls are also gardens. The population, of which a great majority is Shia, includes Persians, Avshars, Turks, Nestorians, Armenians, and Jews. Between the Sunni Kurds in the neighbourhood and the Shia townsmen there has always been a bitter feud; and in 1881 the town was besieged by the Kurds under the famous Sheikh Obeid-ullah (p. 238). The climate is pleasant in summer, and severe in winter, when there is sometimes 2 ft. of snow on the plain.

Urmia, the reputed birthplace of Zoroaster, was for many centuries the sacred city of the Fire Worshipers, and the scene of the restoration of the Mithraic rites. The only traces left of the author of the *Zend Avesta* and his followers are several mounds of ashes, from 60 to 100 ft. high, outside the walls, which mark the site of the altars. The mounds are gradually disappearing as the villagers are allowed to carry away the soil for manure, and to break up the walls for building purposes. Interesting pottery and sarcophagi containing ske-

letens, with copper nails driven into their skulls, have been brought to light. In the town are the semi-subterranean Nestorian Church of *Mart-Mariam*, said to have been built by the Magi on their return from Beth-lehem, and a Seljûk tower and mosque of the 12th century.

Urmia is the headquarters of the American, French, and Anglican Missions to the Nestorians. The *American Presbyterian Mission* commenced work in 1835, and in 1868 the Protestant Nestorians seceded and formed a church of their own. The Mission owns a large amount of property at Urmia, and has branches at Tabriz, Tehrân, and Hamadan. In the town is the Fiske Seminary—a High School for girls; and outside the walls are Urmia College, in which a high-class education is given, a Dispensary, and Medical Mission Hospitals for both sexes. There are also ordinary and technical schools, and a printing-press which has done excellent work. During the last 50 years the Mission has wrought a remarkable change in the social, intellectual, and religious condition of the Christians in this corner of the East.

The *French Mission*—Lazarists assisted by Sisters of S. Vincent de Paul—has been at work for 40 years in Urmia and on the plain of Salmas, where it has a station, at Khosrova. The R. Catholic Nestorians are generally called Chaldaeans.

The *Anglican Mission*, under the auspices of the Archbishop of Canterbury, has been at work since 1881. At Urmia it has a College for Priests and Deacons, a High School for boys, a School for girls, a printing-press, and an establishment of the Sisters of Bethany. It has also a High School at Superghan, 18 m. N.E. of Urmia, and many village schools in Persia and Turkey. The object of the Mission is to "bring back an ancient church into the way of truth, and so prepare it for its union with its mother church, the Orthodox Church of the East."

At Gouk Tepe, near the town, is Deacon Abraham's Orphanage, largely supported by English subscriptions.

Lake Urmia, *Daria-i-Shahi*, "*Royal Sea*," the *Capauta* of Strabo, is about 12 m. E. of Urmia. It is about 80 m. long, and 24 m. wide, and its depth rarely exceeds 20-30 ft. The water is extremely salt; it is stated to contain a greater percentage of salt and iodine than that of the Dead Sea, and the only living creature in it is a small jelly-fish. The water is said to be receding, "leaving bare a soil of exceeding richness, and acres of dazzling salt." Near the S. end are several islets, on one of which Hulagu established a treasure house. There are three small decked boats, the property of the Vali-Ahd, that ply on the lake. Near the E. shore are the pits or springs from which is extracted the famous *semi-transparent marble*, called after the neighbouring town of Muragha.

There are two routes from Urmia to Tabriz. (1) The easiest is to cross by boat to the nearest point to Tabriz. With a fair wind the passage takes 6-7 hrs., but the wind often drops and leaves the boats becalmed for some days in the centre of the lake.

(2.) *By the north shore of the lake*—We travel along the shore of the lake over sandy plain to Gasalan (8 fars., Chaldaean), and then over low hills to Dilman (5 fars.). On the rock in the vicinity of Dilman is a colossal Sassanian bas-relief, supposed to represent Ardeshir and Shapur I. receiving the submission of the Armenians. The road now lies through the plain of Salmas to Tasuj (7 fars.), and thence by *Alishah* (8 fars.) to

Tabriz (6 fars.). See p. 315

ROUTE 112.

MOSUL—ROWANDUZ—URMIA.

	hrs.
Erbil (<i>Arbela</i>)	17½
Rowanduz.	19
Rayat	14½
Khelissar	9
Ushnu	11
Urmia	19½

There is a bridle-path from Mosul to Rowanduz which crosses the Zab by a ferry at Girdamamik; but the usual route for caravans, and that, apparently, by which Darius retired after his defeat, passes through Erbil.

From Mosul by Rte. 104, to Erbil (17½ hrs.). Thence we travel for 4 hrs. over undulating ground past *Bahirka* to *Dumbach*, where we enter the hills and ascend a ridge, 1950 ft.; beyond which the country is a perfect sea of rough, broken earth scarps with numerous streams.

Dera (5½ hrs.), a small village with an old castle. The route now lies through a wild stony district, with some deep ravines, and there are perpetual ascents and descents. We cross the *Babachichek D.*, 2000 ft., to *Herash*, and 4 hrs. further reach the small village of *Kurruk* (7½ hrs.), alt. 3200 ft. About 2 m. from *Kurruk* we enter the narrow gorge of the *Ghalifan Su* and, following the rt. bank down stream for about 1½ hrs. through fine scenery, reach the valley of the *Rowanduz Chai*—the united streams running off to the Zab through a tremendous chasm. Here the track ascends the broken cliffs on the l. bank of the Rowanduz by a solidly constructed but difficult and slippery pathway known as the *Serderrin Pass*. The ascent is 1635 ft., and the path, [Turkey.]

8–10 ft. wide, winds upwards for about 8½ m. in a series of zigzags. After gaining the summit we have to cross a deeply-cut ravine before reaching

Rowanduz (6 hrs.), the seat of a kaimakam and military post. Pop. 6250 (Kurds, Jews, and a few Christians). The town is situated at the junction of two narrow gorges through which run the Rowanduz and the *Nalkevan* streams. Both gorges are deep, and spanned by bridges. The houses are built on the steep hillside, and the streets are narrow. 2 m. S.E. of the town the *Beni Hindawin* range rises to a height of about 8000 ft.

[An alternative route (bridle-path) from Erbil follows Rte. 113 to *Kewi Sanjak* (15½ hrs.), and thence runs by *Balawan* (8 hrs.) to the foot of the *Serderrin Pass* (7 hrs.) and *Rowanduz* (4 hrs.).]

There are two routes on to Urmia. (1.) The easier but longer track by the *Kanishan Pass* ascends the l. bank of the Rowanduz Chai, and crosses a ridge 4500 ft. with well-wooded slopes to *Dergala* (6 hrs.), alt. 3400 ft., a picturesque village, with an old castle and high peaks visible around. Thence past several villages to *Rayan* (2½ hrs.), a small place just beyond a fine gorge. On the steep mountain sides are several villages and much terrace-culture, vineyards, &c. The Rowanduz Chai, now a mere brook, is forded 1 m. before reaching

Rayat (6 hrs.), alt. 4850 ft., the Turkish frontier post—a few huts and a quarantine station. 2 hrs. beyond Rayat we reach the head of the *Kanishan Pass* (6000 ft.), in the open undulating downs that separate the waters of the Rowanduz from those of the Lesser Zab. A descent of about 1 hr. brings us to the *Jakjan Plain*, 4850 ft., which we cross to

Khelissar (9 hrs.), where the track is joined by Rte. 114. [Hence it is 8 hrs. to *Snj Bulak*, p. 324.] Beyond

Kheisaisar we cross a range of low rounded hills to *Chiana* (5 hrs.), a large village, at the edge of the *Sudduz* plain, with mud walls for protection against Kurdish raids. Hence we may proceed by an easy road to *Ushnu* (6 hrs.), and thence follow (2.) to *Urmia*: or, keeping near the W. shore of Lake Urmia, travel by *Nagird* and *Sheikh Ahmed* to *Diza* (11 hrs.), and thence past several villages to *Urmia* (11 hrs.).

(2.) The shorter but more difficult route by the *Kalishin Pass* runs through grand scenery. The track crosses by the bridge to the rt. bank of the *Kowanduz Chai* and at once ascends a spur of the *Sari Burd*, which the shelving schist formation renders very difficult for pack animals. Though only 10 m. distant, it takes 5 hrs. to reach *Sidaka* in the valley of the *Sidaka*, up which the track lies. The ascent from the valley is increasingly difficult, and near the head of the *Kalishin Pass* the slopes are very steep and covered with deep snow as late as July. The summit, 8570 ft., is about 8 hrs. from *Sidaka*, and S. of it the peak of *Sheikh Iva* rises to a height of 10,570 ft. The descent is equally steep to *Ghafur Khân*, and thence easier to *Ushnu*. It passes, on the slope of *Sheikh Iva*, a *Vannic* cuneiform inscription attributed to *Menuas*.

Ushnu (17 hrs.), a Persian town situated in a belt of gardens and orchards at the foot of the hills. The inhabitants, 5000-6000, are Kurds; and Turkish and Kermanji are chiefly spoken. Beyond *Ushnu* the track crosses a district that suffered severely during the invasion of *Sheikh Obeidullah*. There are here many villages, Kurd, Armenian, Nestorian, and Turkish (*Shua Karapapaks*). Most of them, especially in and near the *Baranduz* plain, have vineyards and orchards, and nearly all have mud walls or small mud forts as a protection against Kurdish raids. Persian is little known, and a patois of Turkish and Syrian is generally spoken. We pass *Sheikha* (9½ hrs., Kurd), *Chucha*,

Jundarli (2 hrs., Armin.), and other villages before reaching

Urmia (8 hrs., p. 319).

ROUTE 113.

MOSUL—SULEIMANIEH—SAHNA— TEHRÂN.

	HRS.
Erbil (<i>Arbela</i>)	17½
Kenî Sanjak	16½
Suleimanieh	20
Sahna	43
FARS,	
Hamadan	23
Tehrân, by Rte. 116	42½

There are three routes from Mosul to Suleimanieh.

(1) *Via Erbil* (52½ hrs.). By Rte. 104 to Erbil (17½ hrs.). Thence a broad track runs over the plain past *Hamam Khân*, and *Kernizan*, and, after 3 hrs., enters a belt of gravel hills much cut up by watercourses. *Ashlafzakha* (7 hrs.), a village of Girdi Kurds in which Kermanji only is spoken. About 2 hrs. from this place we ford the *Zazir Su*, a tributary of the Lesser Zab, and, passing *Degara* (Kurd) on its l. bank, travel by a good road to

Kenî Sanjak (8½ hrs.), the seat of a kaimakam. The town, which has narrow winding streets, is situated on the rt. bank of the Lesser Zab, in a basin bordered N and E. by low hills. On a knoll to the N is an old castle. There are fine vineyards and gardens, and a trade in corn and tobacco down the Lesser Zab. The population, 7000-8000, is Kurd with a few Christian and Jewish families. About 4 m. to the W. is *Armota*, a small village famed for its fertility and fruit; near

it are the ruins of several monasteries. Beyond Keui Sanjak, we pass through open country at the foot of the *Haib es-Sultan D.*, and at *Khanabi* (6½ hrs.) cross, by a raft ferry, to the l. bank of the Lesser Zab. From the ferry the track runs over a low wooded ridge to *Khân-i-Miran* (5½ hrs.), and thence across the plain to

pass, near *Tasluji Tepe*, to the plain in which lies

Suleimanieh (8½ hrs.).

(3.) *Suleimanieh, via Kirkuk* (58½ hrs.). By Rte. 104 to *Kirkuk* (36½ hrs.), and thence (see p. 305) to *Suleimanieh* (22 hrs.).

Suleimanieh (8 hrs.), alt. 2550 ft., the chief town of a Sanjak, and a military station. It occupies a very important position, commanding several routes that cross the Persian frontier, and it is sometimes called the capital of Southern Kurdistan. The town, a miserable place with narrow dirty streets, stands in a bare treeless plain, and is of comparatively recent date. The climate is temperate, and there is a good water supply from a *kariz*. With the exception of a few Jews and Christians the population, about 10,000, is Kurd, and *Kermanji* is chiefly spoken.

[There are several routes from *Suleimanieh* to *Karman-shah*. The shortest and easiest runs by *Gheradeh* (3½ hrs.); crosses a ridge, with a steep ascent; passes *Doladeizh* (5½ hrs.); crosses another ridge with very steep ascent and descent; and passes *Ahmed Kulwan* (4 hrs.). From this place the track runs through a valley between the mountains to *Saonla-ova* (6 hrs.), and *Palingan* (5 hrs.), whence the ground is level to *Karman-shah* (10 hrs., p. 326).

There is also a road (Rte. 114) from *Suleimanieh* to *Suj Bulak* and *Tabriz*.]

(2.) *Suleimanieh, via Altun-keupri* (53½ hrs.). By Rte. 104 to *Altun-keupri* (27½ hrs.). Thence we travel E.S.E. over the plain, and cross a low ridge, the *Shuan D.*, to *Kasar* (7 hrs.). We then enter a district much cut up by deep, abrupt ravines, and, after crossing the *Gulen Ova*, enter a broad opening in the *Kara D.*, known as the *Bazian Pass*. One hr. further is *Derguezin* (10½ hrs., Kurd). 8 hrs. beyond this village we cross an easy

Leaving *Suleimanieh* the track first crosses the *Jûzshah* hills to *Harmala* (4½ hrs.), and then the *Tasidar* range to *Panjwin* (6½ hrs.), a village in the *Kizilji* plain in which are several Jewish families. Thence, travelling over undulating ground, we cross the frontier, and, after passing *Lake Zir-i-bar*, reach *Kaleh Marivan* (6 hrs.), a village, with a fort, on the plain. About 1 hr. from the fort we pass *Astarabad*, and 4 hrs. further commence the ascent of the *Kuh-i-Garan* by steep rocky zigzags. From the crest, 6900 ft., there is a grand view of the mountain peaks in front, stretching on either hand as far as the eye can reach. The descent to *Sheikh Attar* (7 hrs.) is easier. The track now crosses a series of spurs, and passing, about half-way, the artificial mound *Kaleh Nadir Shah*, enters *Barodar* (9 hrs.). Thence the road is easy by *Dawaiza* (5 hrs.) to

Sahna (5 hrs.), the capital of Persian Kurdistan, which lies in a deep valley well stocked with orchards. It is a flourishing little place with well-built houses, and its aspect is pleasing. Its population is 4000, and, with the exception of a few Armenian, Nestorian, and Jewish families, the people are Sunni Kurds. The Governor lives in a fine palace on a hill in the centre of the town. From *Sahna* a good road is followed to *Dik Ghulam* (6 fars.); *Kurba* (6 fars.); *Hama Kasar* (6 fars.), and *Hamadan* (5 fars., p. 328). Thence by Rte. 115 to

Tehrân (42½ fars., p. 317).

ROUTE 114.

BAGHDAD--RANIA--SUJ BULAK--
TABRIZ.

	hrs.
Altun-keupri, by Rte. 104 . . .	70½
Keui Sanjak	13½
Derbend	7½
Khellissar	18½
Suj Bulak	4
Tabriz	35

There are two routes from Baghdad to the Rania plain, one by Altun-keupri, the other by Suleimaniéh.

(1) *Via Altun-keupri* By Rte. 104 to Altun-keupri (70½ hrs.), and thence up the rt. bank of the Lesser Zab to Taktak (9 hrs.), and over undulating country to

Keui Sanjak (4½ hrs., p. 322). From Taktak the Lesser Zab is navigable to its junction with the Tigris. The route from Keui Sanjak, though little used on account of the raids and robberies of the Bilbas Kurds, is one of the easiest from the valley of the Tigris to the Persian plateau. On leaving the town the track ascends the Haib es-Sultan D. by easy gradients, and, in about 1½ hrs., reaches the summit, 2940 ft., whence there is a fine view over the Rania and Pishder plains to the frontier range. After an easy descent we cross a lower ridge and, 3 hrs. from Keui Sanjak, enter the Rania plain, a remarkable depression in the hills about 25 m. long and 12 m. wide. The Lesser Zab enters it at Derbend and leaves it by the Tang-i-Sheikh Iemati gorge. The soil is extremely rich, but the plain is only partially cultivated, and is very feverish in autumn. At the N.E. end is Rania, the seat of a kaimakan. The track passes several villages, and is joined by that from Suleimaniéh (see below), about 1½ hrs. before reaching

Derbend (7½ hrs., Kuril) at the

mouth of the defile from which the Lesser Zab issues. We follow the rt. bank of the river through the defile, which is ½ m. long and about 300 yds. wide, and has steep rocky sides. In places the road is rock-hewn, and on the cliff is a cuneiform inscription. On emerging from the defile we enter the Pishder plain, and, reaching its E. edge in about 3 hrs., ascend the Munghor Su to Gurishir (1½ hrs.). Here we turn N., and after a rough ascent of about 1½ hrs. reach the summit, 4000 ft., of the frontier ridge, whence a track runs E. to the Persian frontier-post of Sardasht. The descent to Gerumer (3½ hrs.), on the rt. bank of the Lesser Zab, is easier. Following a fairly easy track for 1½ hrs., we reach the Lahjan plain, about 30 m. long and 15 m. wide, in which the Lesser Zab rises. The plain is fertile and well-watered, and it is bordered on the W. by the Kandi D., and the lofty frontier range. The way lies over the plain to Shinawa (7½ hrs.), and

Khellissar (2½ hrs., p. 321), whence Urmia can be reached by Rte. 112. The Tabriz road runs by Sagman, and in 4½ hrs. crosses the Sagman range by an easy pass, 7200 ft., to

Suj Bulak (8 hrs.), alt. 4770 ft., prettily situated in a basin in the hills. 1½ hrs. from the town we pass a rock-hewn tomb, and 3½ hrs. further reach the marshes of Lake Urmia. After crossing these and the river Satao we enter Miandab (9 hrs.), alt. 4200 ft. Beyond this place we pass through a rich hilly district, on the E. shore of the lake, in which are numerous villages. Fine views of the lake and of the Kurdistan mountains are obtained from many points on the road which runs by Binab (8 hrs.), Ajak-shahr (1½ hrs.), and Togan (7½ hrs.), to

Tabriz (9 hrs., p. 315).

(2) *Via Suleimaniéh* The most direct road from Baghdad to Suleimaniéh is by Kifri (74½ hrs.), see

Rte. 104, p. 304; but it is so infested by marauding bands of Hamavand Kurds that travellers usually follow the longer route by *Kirkuk* (88½ hrs.), see Rte. 104, p. 305.

Leaving Sulaimaniéh the track runs N.N.W. over the plain, passing, in 1½ hrs., the fine spring of *Sirchinar*, which rises a full-grown river from the gravel soil, and, ½ m. further, fording the *Khanjiru Su*. As we advance fine views are obtained of the *Pir Omar Gudrun* (*Pir-i-Magdurin*) peak, 9700 ft., an important landmark, on which snow lies as late as May. Several villages lie to the rt. of the road, and after passing *Karachatan* (7½ hrs.), and *Khán-i-Miran* (l., p. 323), we ford the *Tabin Chai* and turn up the Sertash valley. The main road keeps to the valley, whilst a rougher track keeps to higher ground through

Sertash (4 hrs.), alt. 3150 ft. It is the seat of a kaimakam, and situated at the foot of a steep wall of rock called *Askut D.* Passing through *Guichina* (Kurd) we rejoin the main road near *Khanikhan*, and in 3½ hrs. reach the l. bank of the Lesser Zab, which is followed as far as *Dukhan* (4½ hrs.). Here there is a raft ferry on a route to Keui Sanjak (p. 324). We now cross two spurs of the *Koterut D.*, and in about 5 hrs. enter the *Rania* plain, on which we pass *Gurushina* (7½ hrs.)—a small village with a tumulus—*Bazmurian*, and *Gulek* before reaching

Derbend (3½ hrs.). Thence (see above) is followed to *Suj Bulak* and *Tabriz*.

ROUTE 115.

BAGHDAD—KARMAN-SHAH—HAMDAN—TEHRAN.

	FARS.	HR8.
Khanikin . . .	26	— 32½
Karind . . .	17½	
Karman-shah . . .	16	
Bebistun . . .	6	
Sebna . . .	4½	
Hamadan . . .	13½	
Navaran . . .	16½	
Tehrán . . .	26	

This is an important trade and post route, down which caravans bring produce to Baghdad for shipment by the river steamers to Basra.

On leaving Baghdad the road lies over the rich, uncultivated plain, on which the only features are the old canal mounds, and the line of telegraph. We pass the wretched villages of *Sar* and *Orta Khán* (mud hovels and brackish water), cross the remains of the great *Nahrwan* canal, still 25–45 ft. deep, and pass the *Diala* by a bridge of boats to

Bakuba, or *Yakubabad* (11 hrs.), almost hidden in walled gardens. It is the seat of the kaimakam of *Khorasan*—a kaza noted for its dates, its grapes, and its pomegranates. There are a *bazár* and three *kháns*. The road continues over the plain to *Shahraban* (8 hrs.), now a small village; and thence over plain and two hills, much cut up by water-courses, to *Kizil Robat* (6½ hrs.), a small town with two *kháns*, and an *imam-sadeh* of some repute. Crossing *J. Hamrin*, a low range of gravel hills, we reach

Khanikin (7 hrs.), the seat of a kaimakam, situated on both banks of the *Hulevan*, a tributary of the *Diala*. It is surrounded by palms, &c., and is noted for its gardens and fruit. The place is of importance from its position on the pilgrim route to *Kerbela*, and

from its proximity to the Persian frontier. There are barracks, a quarantine station, and several large *khāns*. A bridge over the Hulvan is due to Persian enterprise. For the next stage it is advisable to take an *escort*. We ascend gradually, crossing low gravelly hills, and, after passing the frontier and the Persian town of *Sirbas*, reach

Kasr-i-Shirin (6 hrs., 5 fars.), alt. 1700 ft., a miserable village with poor *khān* on the rt. bank of the Hulvan. Near it is a large pile of buildings, once the home of a robber chief. E. of the village stretch the extensive ruins of the old town, so closely connected with the romantic legend of Ferhad and Shirin. There are remains of the walls, of the palace of Khusrū, and of the rock-hewn aqueduct, bringing water from a distance of 15 m., which, so the legend runs, Ferhad made for love of Shirin. The road lies over low hills to

Bar-i-Pul-i-Zohab (5 fars.), alt. 2800 ft., a few *Īliyāt* huts, and a wretched *khān*. After crossing the Hulvan by a bridge we reach an abrupt range of limestone hills with a natural rift, across which the foundations of a wall remain. Here are a *sculptured tablet*, with the figure of a priest, and, above it, a *rock-hewn tomb*, called *Dukhān-i-Dāūd*, "David's smithy." Here the *Āli Ilahis* (p. 285) believe David lived, and they make pilgrimages to it from all parts of Kurdistan. Near the tomb is a mound called "David's Fort." Passing through the rift we ascend a valley to *Pat-i-Tak* (*khān*), and shortly afterwards reach the foot of the remarkable pass known as the "Gates of Zagros," on the old highway, through the Zagros mountains, from Media to Babylonia. It is a steep climb of 1000 ft., by a paved zigzag road, to the head of the pass, 4100 ft., beyond which lies *Mian Lek*. About half-way up the ascent is a fine arch of white marble called *Tak-i-Shirin*, or *Tak-i-Qarra*. From *Mian Lek* the road lies past Iskander's fort, and

through a valley with rocky cliffs on either side to

Karind, or *Kirind* (7½ fars.), alt. 5350 ft., the capital of the Karind Kurds, who are Shins. It is situated at the mouth of a gorge, in a bold picturesque rock-scarp, through which the *Ab-i-Karind* runs down to the broad valley. The road runs over rolling ground to

Harūnabad (6 fars.), alt. 4800 ft., a village with large *khān* on the site of a town founded by Harūn er-Rashid, on the head waters of the Kerkhah. The cold in winter is so great that the *Īliyāt* inhabitants desert the village. The road onward is easy and runs over two ridges, from the last of which we look down on the large fertile plain of *Mahi-dasht*, with its numerous mud villages.

Mahi-dasht (6 fars.), alt. 5050 ft., a few mud houses gathered round a large *khān*. At *Churi*, on the plain, is a mound marking the site of an ancient fire altar. The way now lies over the plain, and across some low hills to

Karman-shah (4 fars.), the capital of a district of the same name. It was founded by Varahman IV., who, having been Governor of Karman, was known as Karman Shah. In the last century it was fortified by Nadir Shah. The town stands on rising ground, and is almost surrounded by gardens. The walls are in ruins, and there is little of interest inside them. Karman-shah, which is almost equidistant from *Tabriz*, *Tehrān*, *Isfahān*, and *Baghdād*, occupies a position of considerable strategical importance. Its Governor is always a near relative of the Shah, and it has an arsenal and garrison of regular troops. The population, once about 80,000, is now only 25,000, most of the people having emigrated to Azerbaijan and Turkey. There are a good many Jews and *Babīs*, but most of the inhabitants are Shins. The *bazārs* are large and well stocked with European goods.

Karman-shah is noted for its horses and for its carpets. In selecting the latter great care is necessary as fugitive aniline dyes are sometimes used.

A native *British Agent*, known as the *Vekil ed-Devleh*, who is one of the wealthiest men in Persia, resides in the town.

At Tak-i-Bostan, "Arch of the Garden," 4 m. from Karman-shah, are some of the finest rock-sculptures in Persia. The road to them passes the decaying palace of Imadieh, and crosses the Kara Su by a ford. The monuments consist of two deep and lofty-arched recesses, within which are several reliefs executed with great spirit and excellence. Above the keystone of the larger arch is a crescent, and in the spandrels on either side are winged female figures. The end wall of the recess is divided into two compartments: the upper containing Khusru II., in robes of state, with two supporters; the lower occupied by a colossal figure of the king on horseback. The sides represent stag and boar hunts. The smaller arch contains rudely-sculptured figures, which are shown by inscriptions to be Shapur II. and his son Shapur III. A little to the rt., on the face of the cliff, is another Sassanian panel, which is supposed to represent the investiture of Shapur I. with part of the kingdom, by his father Ardeshir. The Tak-i-Bostan and the pleasure grounds near it are now the property of the British Vekil.

Leaving Karman-shah, the road lies over the plain with the lofty Behistun range about 2 m. distant (l.), and the great rock-mass of Piru in front. Some remains of marble walls and columns, perhaps marking the site of a temple, are passed about 8 m. before reaching

Behistun, or *Besitun* (6 fars.), a miserable group of mud hovels. Here the precipitous rock of Piru, anct. *Mons Bagistanus*, rises abruptly from the plain to a height of 1700 ft. On the face of the precipice, about 800 ft.

from the ground, are the sculpture and inscriptions of Darius Hystaspes, with which the name of Sir Henry Rawlinson, who first copied and deciphered them, will ever be associated; and at its foot bursts forth a fine spring. The bas-reliefs are those of Darius and the rebels whom he overcame. Tablets, with the names of those referred to, are placed above the monarch and the prisoners. One is the Pseudo Bardes, the Magian whom Darius dispossessed and slew; the 5th figure is the King of Sagartia; and the 9th Sakuka, the Scythian. The inscriptions below the sculptures occupy a surface about 150 ft. long and 100 ft. high, and amount to nearly 1000 lines, beautifully engraved in three languages—Persian, Susian, and Assyrian. A translation of them was published by Sir H. Rawlinson in 1847. A second tablet, which contains some mutilated equestrian figures, is the work of Gotarzes, the Parthian king (circ. A.D. 46–51). Behistun is apparently the place at which, according to Diodorus, Semiramis encamped and prepared a Paradise. It was visited by Alexander on his march from Susa to Ecbatana.

About 1½ m. from Behistun we reach the bridge over the *Dinavar*, a tributary of the *Garmasiab*; and, after passing a small village on some artificial mounds, cross the *Kajawah Shikkan* pass to

Sehna (4½ fars.), a small flourishing town, with a large *khân*, among beautiful gardens and plantations. It stands at the foot of a range of precipitous rocky hills, in which are some ancient caves and sculptures. The road soon enters a defile in the low hills, and after passing *Bisurkh*, and a high, artificial, conical mound, ascends sharply and crosses a high pass to

Kangawar (4½ fars.), a small town, built below a high hill on some natural and artificial mounds. There are many remains of ancient buildings, including those of a citadel of brick, and of a large edifice, appa-

rently a temple or palace, "constructed of enormous blocks of dressed stone." The road onward is good, except in a few places where it is stony. We pass *Vadar-abad*, a large village, with an artificial mound, about half-way to

Said-abad (4½ fars.), a small walled village. Thence we cross the mountains by a steep and, in places, ragged pass, impassable in winter, to

Hamadan, *Ecbatana* (4½ fars.), alt. 6000 ft., situated in a rich well-cultivated plain at the foot of *Mt. Elvend*, anct. *Orontes*. It is surrounded by vineyards, orchards, and gardens watered by cool streams from *Elvend*, and occupies one of the finest sites in Persia. The streets are narrow and filthy, but the *bazārs* are fine and spacious, and there are many mosques, *khāns*, and baths. The town is noted for its copper ware, its leather trunks and saddlery, its felt carpets, its silver and gold work, and its grapes. The population of about 25,000 includes 1500-2000 Jews, and a number of Armenians and Babes. In a shrine adjoining the *Masjid-i-Juma* are shown the tombs of *Esther* and *Mordecai*, which are annually visited by many Jewish pilgrims. *Hamadan*, the *Hagmatana* of the inscriptions, is the *Ecbatana* where the Achaemenian kings stored their treasure, where *Alexander* sacrificed on his return from the East, and where *Hephaestion* died. There are, however, no remains except a rudely carved stone lion. In a gorge of *Mt. Elvend*, near the town, are two tablets with *trilingual inscriptions*, known as *Ganjnamak*, with the names and titles of *Darius* and *Xerxes*. There is a branch of the American Mission, with a good school, in the town.

Beyond *Hamadan* the road is good, and for the most part level to *Milagerd* (4½ fars.) and *Zarah* (3 fars.). Thence it crosses some rough ground with steep ascents and descents to *Narik* and

Nuvaran (9 fars.), a flourishing

little town with fine gardens. Beyond *Nuvaran* the road crosses a district cut up by a succession of deep rocky ravines, in which are several villages. It afterwards runs over part of the desert plain of Persia, and finally enters the extensive gardens that surround the capital. The stations are *Khushluk* (7 fars.); *Khān-i-abad* (6 fars.), water brackish and unwholesome; *Kubat-karīm* (7 fars.), and

Tehrān (6 fars., p. 317).

ROUTE 116.

MOHAMMERAH—DIZFUL—KHORAM-ABAD—BURUJIRD—TEHRAN.

	FARS.
<i>Abwaz</i>	20
<i>Miustar</i>	14
<i>Dizful</i>	9
<i>Khoram-abad</i>	40
<i>Burujird</i>	17
<i>Sultan-abad</i>	16
<i>Kum</i>	18½
<i>Tehrān</i>	23

This route is one of the easiest from the valley of the *Tigris* to the Persian plateau, and is the natural commercial route from N W. and S W. Persia to the sea. It is, however, practically closed by the *Faili* tribes of *Lurs*, and should not be attempted by travellers without taking proper precaution. The state of the district is generally known at *Basm*, *Dizful*, and the ruins of *Susa*, can always be visited.

Mohammerah is situated on the rt. bank of the *Hafer* canal, through which most of the waters of the *Karun* river find their way to the *Shatt el-Arab* (p. 311), and about ½ m. from

its mouth. The canal is 3 m. long, and from 300 to 400 yds. wide, and both banks are lined with date-palms. The town occupies part of a walled enclosure; the houses are of sun-dried brick, and the streets are narrow and filthy. Its importance ceased with the decadence of Shustar and Dizful. Mohammerah is easily reached from Basra, a few miles up the Shatt el-Arab, where arrangements should be made for the journey.

From Mohammerah the rt. or the l. bank of the Karun can be followed to Ahwaz. In the first case the way lies over a treeless mud-flat, where the nights have to be passed in mud hovels or Arab camps, and the river is crossed at Amira. In the second the l. bank is gained by a ferry at *Sabla*, and the road runs through *Ali Abu Hussein* (a celebrated shrine), *Samaznia*, and *Amira*. In either case a safe-conduct from the Sheikh of the Mohammerah Arabs is necessary. The traveller will find it more convenient to ascend the river by steamer and start from Ahwaz or Shustar.

Ahwaz, *Aginis* (20 fars.), alt. 220 ft., a small village on the l. bank of the Karun, was the chief town of Khuzistan until it was destroyed by Timür towards the close of the 14th century. It stands on ground 10 to 15 ft. above the level of the country, and immediately below it the navigation of the river is obstructed by sandstone ridges that form five natural weirs across the stream within a distance of about 1½ m. There are many remains of irrigation canals, and the plain was once well cultivated. The road runs over the fertile plain through *Wais* (imam-zadeh and ferry), where a safe-conduct from the Governor of Arabistan becomes necessary, and past mounds marking the site of an ancient city to the ferry at

Band-i-Kir (6 fars.), a small Arab village on the rt. bank of the *Ab-i-Gargar*—one of the three streams that here unite to form the Karun, the others being the *Ab-i-Buzurg-i-Shus-*

tar and the *Ab-i-Dizful*. Thence we travel over the plain near the rt. bank of the *Ab-i-Gargar* to

Shustar (8 fars.), alt. 400 ft., near the foot of the *Kuh-i-Fedelak*, a low range of sandstone hills. Immediately above the town the Karun is divided into two branches: the original channel, called *Ab-i-Shateit*, and an artificial canal, the *Ab-i-Gargar*, formerly known as the *Nahr Masrukan*. The town is surrounded and protected by these two streams, and by the *Ab-i-Khurd*, a smaller canal which connects them. The walls are in ruins, but there are a few Sassanian remains. The houses are of stone and mud, and have *serdabs*; the streets are narrow, worn into deep ruts, and practically open drains and cess-pits. On a sandstone bluff, rising abruptly from the river, is the fort with its citadel, which is supplied with water by a canal from the *Ab-i-Shateit* that flows through a tunnel beneath it, and is reached by wells. About 200 yds. below the fort is a bridge, 600 yds. long, which holds up the water of the *Ab-i-Shateit*, and forces part of it into the *Ab-i-Khurd*. The bridge is built on the *Baud-i-Mizan*, and is attributed to Valerian. There are several *bands* on the *Ab-i-Gargar*.

Shustar was once the capital of Khuzistan; but since the plague and cholera epidemics of 1831–2 it has been second in importance to Dizful. The population of 45,000 has dwindled to 6000; its trade has practically disappeared; and its *bazárs* are almost untenanted. The people are a mixed race, Pers-Arabian. The position of the town,—situated on the border line between the Arabs of the coast plain to the S., and the Lur tribes of the mountain districts, commanding several roads to the Persian plateau, and at the head of water communication on the Karun,—is one of very great political, military, and commercial importance. The soil in the vicinity is very fertile, and produces sugar-cane, opium, indigo, cereals, and cotton. North of the *Kuh-i-Fedelak* is the *Akili plain*,—one vast cornfield

studded with villages and date and orange gardens.

With proper encouragement Shustar should become one of the first commercial towns in Persia, and a commencement has been made by opening the Karun to navigation. Since 1892 Messrs. Lynch (E. and T. Steam Navigation Co.) have had a small paddle steamer, drawing 2 ft. to 2 ft. 6 in., on the river, with two lighters for towing up cargo. The steamer can reach Ahwaz at all times, and the vicinity of Shustar when the water is high. The improvement of the navigation by the construction of a canal to avoid the obstacles at Ahwaz will probably follow if the trade routes through Luristan are re-opened.

[(i.) *Shustar to Isfahān via Mal-Amir.* A safe-conduct from the Īl-khān of the Bakhtiāris is necessary. This is an important but difficult route through the Bakhtiāri mountains; it is generally closed by snow till early in April. It is on the line of an ancient road, which passed through several important cities, and which was apparently re-opened and supplied with *khāns* by the Atabegs of Luristan in the 18th century. Traces of the old road and its bridges, and remains of ancient towns are numerous. The scenery is in places magnificent. In summer the Bakhtiāris leave their villages in the valleys, and go to their mountain pastures.

After leaving Shustar we pass remains of masonry retaining walls on the hills, and halt at *Shakar-ab* (8 fars.); water here tastes of naphtha. Cross some gypsum hills and ford a sulphurous stream twice. *Gargar* (4 fars.), a village of inhospitable Bayids. *Rud Zard*, or *Nar Asia* (6 fars.), an Īliyāt village. For 3 fars. over a bad road up the valley of the Zard Ab. *Kaleh-i-Tul* (1 fars.), alt. 3540 ft., a village and strong fort, the residence of the Khān of the Chaharlang Bakhtiāris.

Mal-Amir (4 fars.), alt. 2930 ft., a group of reed huts on a *tepe* in the centre of the Mal-Amir plain. The mound is an accumulation of the ruins of the old city of Ilēj. On the N. side of the plain are sculptures and cuneiform inscriptions (Saman); and on the S. side is a cavern,

above which are bas-reliefs and cuneiform inscriptions. Near the latter, at the entrance to a cave, are more bas-reliefs and inscriptions. There are many Sassanian and other ruins in the plain and its vicinity, and the district must have been of great importance when noble bridges spanned the rivers, and the road to Shustar was in good order. From 4 to 6 fars. to the N.W. are the ruins of *Sasaz*, on the rt. bank of the Karun, and below them, on the same bank, is a tomb of *Daniel*, much venerated by the Lurs. A paved road once led down the river and crossed it several times by fine bridges, of which there are remains.

From Mal-Amir over a difficult road, partly along an old paved way (the *Ruk-i-Sultani*), to *God-i-Bulatak* (7 fars.), alt. 2860 ft. The old road ran by *Kaleh-i-Madina* (ruined *khān* of the Atabegs), to a bridge over the Karun. At *God-i-Bulatak*, the Karun is ferried, and then there is a steady ascent to *Deh-i-Diz* (8 fars.), alt. 5780 ft., a walled village with an old fort and a mosque. Over the *Kuh-i-Safid*, 6970 ft., and lower ridges, to the *Bazest*, or *Rudbar*, passing remains of the *Ruk-i-Sultani*; then across the river by a bridge, and ascend to *Shahid* (5 fars.), alt. 6058 ft. A difficult road over a succession of ridges, of which the *Gerrak Kuh*, 7390 ft., is the highest, to *Gandom Kal* (4 fars.), alt. 6740 ft., in a valley where the snow lies deep in winter. A difficult road over a pass, 7940 ft., to *Dupulan*, "Two bridge place" (8½ fars.), alt. 4960 ft., a small village picturesquely situated on the l. bank of the Karun, where it emerges from a gorge by a narrow passage between two lofty walls of rock, and is joined by the *Ab-i-Sabz*. Both streams are bridged, and there are remains of the bridges by which the old road crossed. Ascend about 1000 ft. by a very bad narrow path from the valley of the *Ab-i-Sabz* to the plain in which lies

Ardal (2 fars.), alt. 5970 ft., a Bakhtiāri village in which the Īl-khān resides in early summer. Cross the *Kuh-i-Selajun* by the *Gardani Zerra*, 8900 ft., to *Shahamir* (6 fars.) Easy road to *Kahu-i-Rukh* (7 fars.), alt. 6850 ft., the last village under the jurisdiction of the Īl-khān of the Bakhtiāris. A rough road over the *Gardani-i-Rukh* to *Chir-min* (4½ fars.), alt. 5900 ft. Thence an

easy road to *Pul-i-Wargun* (6½ fars.), and

Isfahān (3 fars., p. 338).

(ii.) *Shustar to Shiraz*. A road runs to *Ahwaz* (p. 329) and *Behbahan*, about 172 m. or 8 days' march. From *Behbahan* there is an easy route through the mountains to *Shiraz*, about 171 m. or 8 days' march. Total 16 days' march.]

On leaving *Shustar* the track runs through a break in the *Kuh-i-Fedelak*, and crosses the rich plain of *Akili*, where the *Bakhtiari* country is entered, to *Ab-i-Bid* (4½ fars.), a small village in which the *Il-khān* of the *Bakhtiaris* (p. 284) has his winter residence. Thence over gentle undulations to

Dizful (4½ fars.), alt. 680 ft., the residence of the governor of the district. It stands on the l. bank of the *Ab-i-Dizful*, in a cultivated plain. The streets are narrow and filthy, and ophthalmia is common. There are a few Sassanian remains. The population of about 10,000 is chiefly Persian. The soil is very fertile and much indigo is grown.

Excursion to Susa. *Escort necessary.*—Looking S.W. from *Dizful* one sees a mountain terminated by a horizontal plateau. It is the *Kaleh-i-Shus*, "Fortress of Susa." The traveller crosses a cultivated plain intersected by numerous watercourses, fords the *Ab-i-Dizful*, anct. *Coprates*, passes through ground covered with shrubs, and abounding with game, and, after a ride of 15 m., reaches the *Shaṭr*, on the rt. bank of which are the Tomb of *Daniel* and the ruins of the *Acropolis*.

Susa, the *Shushan* of the Bible, was the chief town of *Susiana*, and the capital in which the Persian monarchs resided during the spring of the year. Here the prophet *Daniel* lived an exile; and the palace was the scene of *Esther's* romantic story. It was remarkable for the strength and splendour of its citadel, and it

was apparently the chief treasury of the Persian Empire. When taken by *Alexander* it contained vast treasures. Excavations were made before the Crimean War by Sir F. Williams and Mr. Loftus; and during the last few years the site has been thoroughly examined by M. Dieulafoy, who has published the results of his discoveries in a magnificent work, *L'Acropole de Suse*.

Susa lay between the *Ab-i-Kerkhah*, anct. *Choaspes*, and the *Shaṭr*, anct. *Eulaeus*,—the *Ulai* of *Daniel*,—an artificial canal connecting the *Choaspes* and the *Coprates*. Its circumference appears to have been from 6 to 7 m. On the rt. bank of the *Ulai* were temples, an observatory or temple tower (*Tell Suleiman*), and the *Memnonium*, a mass that rises above the royal tumuli. The *Acropolis* is immense, its area being about 300 acres. The palace and the fortifications occupied three distinct platforms. To the S.W. was the citadel, of semi-circular form. N. of the citadel, and separated from it by a deep ravine, was a platform, upon which stood the "Hall of Audience," or "Throne Room." To the E., on a long terrace, were the King's palace and harem, so often mentioned in the books of *Esther* and *Daniel*. The trilingual inscriptions uncovered here by Williams and Loftus showed that *Artaxerxes Mnemon*, the conqueror of the *Greeks* at *Cunaxa*, had built a new palace on the site of the original palace of *Darius*, which was apparently destroyed by fire. The palace of *Artaxerxes* was a magnificent building, decorated with *faience* and glazed bricks; and from it M. Dieulafoy obtained the beautiful coloured friezes of lions, and archers of the royal guard, now in the *Louvre* at *Paris*. Glazed bricks and vitrified plaster were largely used in the buildings as much to protect the walls from the weather as for ornament. The citadel wall, with its square flanking towers, was protected by a wide ditch.

At the foot of the citadel is the *Tomb of Daniel*, a structure of Moslem

times. It is shaded by palms, and is one of the most noted places of pilgrimage in the country.

About 18 m. from Dizful is the *Kaleh-i-Diz*, a natural stronghold of the Bakhtiari, and said to be the strongest hill fort in Persia. It is an isolated hill with perpendicular sides about 150 ft. high. The top is reached by a path, partly dug into the face of the cliff, and partly consisting of brushwood supported on trunks of trees which can be easily thrown down. On the summit are a few huts, caves, several springs, and a few square miles of cultivated land. It has often been invested by Persian troops but never taken. This peculiar hill formation, called *Diz*, is very common in the Bakhtiari hills.

Between Dizful and Khoram-abad there are no villages and no provisions. The traveller must carry tents or bivouac. The road is very insecure, owing to the lawless and intractable nature of the Feili tribes of Lurs who occupy the hills through which it runs. It can only be traversed by a very strong party or by making arrangements to accompany the Sagwand Lurs during their annual migrations. The road presents no difficulties that could not easily be removed, and water and pasture are plentiful and good. It is never blocked by snow, and the highest point crossed is 6020 ft. The distance is estimated at 150 m. (46 fars.), or about eight days' march.

Khoram-abad (46 fars.), alt. 4050 ft., the capital of the Feili Lurs and residence of the Governor of Luristan. Before the 14th centy it was called *Diz-siah*, the "black Diz," and it was the capital of the Atabegs who reigned in Lur-i-Kuchak from 1155 to about 1000. The situation of the town is remarkably picturesque. The rocky range of hills that stretches across the plain is broken by a pass about $\frac{1}{2}$ m. wide, through which the river *Kashgan* flows, and in the centre of this a steep isolated rock rises out of a mass of green cypresses and poplars. On

the summit of the rock is the citadel (*Bala-hissar*), now in ruins, which encloses within its double walls the governor's palace, and a large reservoir fed by a vigorous spring. The modern town, chiefly of mud houses, is below the fort. It is entered by a fine bridge, at the end of which there is a large *khân*. The river, a broad shallow stream, is bordered by gardens, amidst which are remains of the old town. The most interesting relic is a round brick minaret, about 60 ft. high, of the Seljûk period, which has a Kufic inscription round the top.

From Khoram-abad a good track, through a treeless district, leads over the hill of *Bulhan* to *Zaghe* (6 fars.), alt. 5910 ft., a village at which the chief of the Talwant Lurs resides. We now pass several villages and cross the *Gardan-i-Razan*, 6930 ft., to *Chulan-chutan* (6½ fars.), alt. 4920 ft., a large village of the Yar Ahmedî Lurs, in the fertile valley of the *Ab-i-Diz*. Thence over level cultivated ground to

Burujird (4½ fars.), alt. 5875 ft., the seat of the governor of the district. It is a town of about 18,000 inhabitants, and is situated in a fertile valley on the banks of a tributary of the *Ab-i-Diz*. There are several *khâns*, and a large and busy *bazâr*, well stocked with European goods. The town is noted for its printed chintzes, its carpets, and its *arak*. It has a bad reputation for robberies, and travellers are advised not to camp in the gardens. The position of the town is one of much importance, for roads lead to Hamadan (4 stages); Kerman-shah (6 stages); and Isfahân (10 stages).

From Burujird the track runs over a succession of huge rounded undulations to *Zaleon* (6 fars.), alt. 7640 ft.; and thence through the *Tang-i-Tura* defile, where it is joined by a road from Hamadan, to *Tura* (4 fars.), alt. 6490 ft.

Sultan-abad (6 fars.), alt. 6110 ft., a small town, the centre of a carpet manufacturing district, with cleaner

and wider streets than usual. There are two roads hence to Tehrân. (1.) Through *Megan* (8 fars.); *Saveh* (8 fars.); *Zarand* (5 fars.) where Rte. 115 is joined; and *Rubat Karim* (9 fars.); to Tehrân (6 fars.). (2.) Through *Ibrahim-abad* (6 fars.); and *Anelbeg* (8 fars.); to *Kum* (4½ fars., p. 341), whence Rte. 117 is followed to

Tehrân (23 fars.). See p. 317.

ROUTE 117.

BUSHIRE—SHIRAZ—ISFAHÂN—
TEHRÂN.

	FARS.
*Borazjun	15
*Konar-takhteh	9
*Kazrun	13
*Shiraz	20
Puzeh (for Persepolis)	94
Murghab	94
*Deh-bkl	7
*Abadeh	16
Yezlikhaat	11
*Kumishah	10
*Isfahân	14
*Soh	16
Kubrud	5
*Kashan	7
*Kum	17
Hanz-i-Sultan	10
*Tehrân	13

* Are telegraph stations.

N.B. From Bushire to Shiraz there is no *chapar* service. The traveller must hire mules for himself and baggage, sleeping, if invited, at Telegraph Stations and rest-houses, or in *caravanserais*. The journey takes from 5 to 6 days, the muleteer (*charradar*), who contracts for the party, marching on foot. From Shiraz to Isfahân, and thence to Tehrân, there is a *chapar* service.

Bushire, *Abu-shehr*, the chief seaport of Persia, lies at the end of a peninsula 11 m. long by 4 m. broad—the *Metambria*, where the fleet of

Nearchus cast anchor. It was a fishing village when selected by Nadir Shah, about 1742, as his southern port. The anchorage is about 2½ m. from the shore in an open roadstead much exposed to gales. The streets are, as a rule, narrow and filthy. The climate is trying but not unhealthy. Water is scarce. The population, 15,000, is of Arab and mixed Arab and Persian descent, with a few Armenians and Europeans. There is a *British residency* with Indian guard. 6 m. S. of Bushire is the old Portuguese fort of *Reshire*, near which bricks with cuneiform characters have been found in some mounds. Here are the offices of the *Indo-European Telegraph Department*, and the European residences.

There are two routes from Bushire to Shiraz; the *longer*, and easier (66 fars.), passes through *Firuz-abad*, “abode of victory” (ruins of castle; Sassanian bas-reliefs in gorge N. of town—one representing the investiture of Ardeshir (Artaxerxes) with the *cydaris* by Ormuzd, the other an equestrian combat; the ruins of the palace of Ardeshir, and of his great fire altar).

The *shorter road* runs over a salt marsh, “the *Mashileh*,” to *Chahgadak* (4 fars.), a small fort on rising ground; and thence over the plain past *Ahmedi* (5 fars.; *khân*), *Issandi*, and *Khushab*, where Outram defeated the Persians, 8th Feb., 1857, to

*Borazjun (6 fars.), alt. 100 ft., a small palm-girdled town with large *khân*. Continuing over gently undulating ground past a hot spring, a large feverish swamp fed by streams impregnated with sulphur, and a bitumen pit, we reach

Daliki (6 fars.), and, 1 m. beyond it, enter the hills. After ascending the gorge of the Daliki river, and crossing the stream by a bridge, we climb the *Kotal-i-Malu*, “curse pass,” the first of the *kotals*, or tortuous stairways in the rock, which have been described as the kind of

marks that would be left by the impression of a gigantic corkscrew on the vertical side of a mountain. Above the pass lies the fertile plain of *Khisht*, which is traversed to

***Konar-takhteh** (3 fars.), alt. 1800 ft., a small hamlet with *khân*. 3 m. beyond the village we strike the Shapur river, and then ascend the *Kotal-i-Kamarij*, one of the steepest and most difficult *kotals* in Persia. There is a rise of 1200 ft. in less than 1 m., and the track is in places so narrow that laden mules cannot pass. In the worst part of it Asad Khân, an Afghan claimant to the Persian throne, was defeated (1752) by Kerim Khân Zend. From the summit there is a short descent to **Kamarij** (3 fars.), alt. 2950 ft., a small village in a plain that is crossed to the mouth of a winding gorge, *Teng-i-Turkan*. Through this a rough road leads to the plain in which lies

***Kazrun** (10 fars.), alt. 2750 ft., a fair sized town with upper and lower quarters. It is famous for its oranges, its mules, its school of wrestlers (*pahlavan*), and its rough shoes of cotton and hide.

[Travellers should not omit a visit to the ruins and sculptured bas-reliefs of **Shapur**. In coming up from the Gulf they should make the excursion from Kamarij, starting early; in going down, from Kazrun. The ruins of Shapur—a litter of stones and rubbish—lie at the base of the mountains, about $1\frac{1}{2}$ m. N.E. of the point at which the track to Kazrun enters the plain. The city was founded by Shapur I. (Sapor, A.D. 241-272), and over its gates was set up the stuffed skin of the founder of the Manichean heresy. It was destroyed by the Arabs when they overran Persia. At the mouth of the gorge, *Teng-i-Chakan*, through which the Shapur river flows to the plain, are the ruins of the citadel, *Katch-i-Dokhter*. On the rock-walls of the gorge are 6 bas-reliefs. On the l. bank, on a level with the spectator, are: (i.) Shapur, Valerian suppliant, and a prostrate figure that typifies the vanquished Roman army; the tablet has suffered much from time and iconoclasts,

and the upper portion has entirely perished. (ii.) The investiture of Cyriadis with the Imperial purple in the presence of the captive Valerian. Shapur is mounted and wears a turretted crown with superimposed orb, and in front of his horse's head is an inscription in 5 lines; the tablet is 41 ft. long and 20 ft. high. On the rt. bank, 20-50 ft. above the river, are: (iii.) Investiture of Cyriadis with the Imperial purple. (iv.) One of the Sassanian monarchs on horseback receiving the submission and offerings of captives—much damaged by a mill-stream. (v.) Ormuzd and Narses (A.D. 292-301) on horseback. (vi.) Triumph of Khusru, who wears a double crown. High up in the face of the cliff, above the tablets on the rt. bank, is the mouth of a large cavern, in the middle of which is a pedestal that was once surmounted by a statue of Shapur I. about 20 ft. high. On the pedestal are still the sandalled feet and the stumps of the legs of the statue, which has fallen and is much mutilated. 50 yds. from the entrance the cavern expands into a large dome, and thence passages, one 400 yds. long, lead further into the interior. It is a climb of $\frac{1}{4}$ hr. to the cave, and candles are required for its exploration. The caravan track is rejoined 5 m. from Kazrun, which is about 5 fars. from the monuments.]

After leaving Kazrun we pass *Lake Famur* (good wild-fowl shooting) and the *Takht-i-Timûr*, a defaced modern sculpture, and cross the *Kotal-i-Dokhter*, by a sharp zigzag ascent of 700 ft., and short descent to the valley of *Dasht-i-barm*. Thence we ascend to the *khân* at

Mian Kotal, "mid-pass" (5 fars.), alt. 5500 ft., on a platform of rock, rather less than half-way up the *Kotal-i-Pirizan*. The path to the summit, 7400 ft., resembles a dry Alpine torrent-bed; the descent on the other side is easier to a plain, at the N. end of which is

***Dasht-i-Arzen** (3 fars.), alt. 6400 ft. A large variety of game is found in the neighbourhood—maneless lion, boar, hyaena, wolf, antelope (coursed with greyhounds), ibex, mountain

sheep, wild-fowl, &c. An easy road on to

Khân-i-Zinân (3 fars), alt. 6100 ft. Thence there is a steady descent to the plain, in the centre of which, surrounded by gardens, stands

"**Shiraz** (9 fars), alt. 4750 ft., "the home of poets, and rose-bowers, and nightingales, the haunt of jollity, and the Elysian fields of love, praised in a hundred odes as the fairest gem of Iran." It is the capital of Fars, and from its situation near the ancient capitals, as well as from its Iranian population, it is the central point of Persian nationality. The town was founded, near the site of an earlier Achaemenian or Sassanian city, about the end of the 7th cent.; and 700 years later, when taken by Timûr, it was the capital of the Muzaffar dynasty of princes. In the time of the ascendancy of the Zand, or purely Persian tribes Shiraz was the capital of the country, and it owes some of its best buildings to the Zand chief Kerm Khân (1751-79), whose successor, Lutf All Khân, was displaced by the first prince of the Kajar dynasty. The town was sacked and laid waste by the Kajar cunuch chûttun and, having suffered much from earthquakes, especially in 1855, 1862, and 1864, it is now more or less in decay.

Shiraz has a fine *bazâr* built by Kerm Khân, and some good houses, but the streets are narrow and unattractive. On the N. side of the *Medan* is the audience-chamber of Kerm Khân's palace, now occupied by the Indo-European and Persian telegraph establishments. There are numerous *madresas*, baths, and *khânas*. The *mosques*, the oldest of which was built A.D. 875, are of local repute, but look more picturesque when seen from a distance. Shiraz is celebrated for its wine, its *tombaks*, its inland work (wood and metal), and its *repaqas* silver work. On the N. side of the town are many pleasant gardens, such as the *Ragh-i-Takht*, the *Ragh-i-Nô*, the *Jehan Kema*, and

the *Dilgusha*, which give in ample measure the Persian requirements of shade and the purling of water.

About 1 m. N.E. of the city is the tomb of *Sadi*, the poet, the author of the *Bostan* and the *Gulistan*, who died in 1291. The tomb of *Hafiz*, the Anacreon of Persia, who died in 1390, and whose lyrics in praise of wine and flowers, of nightingales and women, are collected in the *Divan*, is scarcely 1 m. to the north. It is a fine marble monument with a beautifully inscribed ode, in an enclosure called *Hafziyeh*. About 4 m. S.E. of the town are 3 *portals* of stone with figures in relief, and a little farther, near the *Maharlu Lake*, are 3 rock-tablets with *Sassanian* sculpture. Good sport may be had in the neighbourhood of the town.

Leaving Shiraz by the Isfahan Ghat we pass through the *Dah-i-Buzurg* suburb, and enter the *Teng-i-Allah-hu-Akbar* through an arched gateway. From this point the view over city and plain is so striking that the traveller is impelled to exclaim "Allah-hu-Akbar," "God is Great." The ascent, up the valley of a little rivulet, the *Ruknabad* of *Hafiz*, is gradual, but from the summit there is a steep stony descent to *Bagh* (*Lân*), whence a barren tract is crossed to

Zarghan (5 fars), a place famous for its muleteers. About 2 fars further on we cross the *Pul-i-Lân*,—a lofty bridge over the *Kur*, anct. *Araxes*, a little below its junction with the *Pedras*, anct. *Medus*. Below the bridge the united stream is called *Band-amir*, the *Demolisher of Moore*, from a great dam built, c. 970, about 8 m. lower down. We now enter the plain of *Merr-dasht*, watered by *Kanata*, and, passing *Kushk*, reach

Pasch (4½ fars), a post station at the mouth of the *Polvar* valley within easy distance of the ruins of

Persopolis, which stretch from *Is-takhr*, at the mouth of the *Polvar*, to the tombs at *Naksh-i-Rustam* on

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Persepolis, which stretch from *Is-takhr*, at the mouth of the *Polvar*, to the tombs at *Naksh-i-Rustam* on

the N., and to Takht-i-Jamshid on the S., and extend far out on the fronting plain. Persepolis was apparently the summer residence of the Persian kings. It was first known to the Greeks in the time of Alexander, who surrendered it to the plunder of his soldiers, and burned its palaces. The only later mention of the city is in 2 Mac. ix. 1, 2, where it is said to have been taken and burned by Antiochus Epiphanes (B.C. 164). The most important remains are

(i.) *Naksh-i-Rustam.* About $1\frac{1}{2}$ m. from Puzeh, on the rt. bank of the Polvar, is a cliff-wall known as Hussein Kuli. Here, in a space of about 200 yds., are the rock-hewn sepulchres of the Achaemenian kings, and a series of panels containing Sassanian bas-reliefs.

The four tombs are similar in their general character. The entrance is in the centre of a façade, with bull-headed columns, representing that of an Achaemenian palace. Over the façade are two rows of figures supporting a platform, on which stands the king (about 7 ft. high), in his royal robes—his right hand uplifted with a gesture of adoration towards an image of the god Ormuzd. The interior consists of a vestibule, behind which are recesses with *loculi* for the bodies. The first tomb, on the E., is well preserved, but cannot be reached without a ladder. The second, which has a trilingual inscription, is the tomb of Darius Hystaspes. The figures supporting the royal platform represent the nationalities that acknowledged him king of kings. Here the favourite eunuch of Darius lived for 7 years after his master's death; and here the father and mother of the king were accidentally killed when being drawn up by the Magi to visit the unfinished tomb. The third is well preserved, the fourth much defaced. The three tombs without inscriptions are possibly those of Xerxes, Artaxerxes I., and Darius II. Opposite the 4th tomb is a square building, apparently a royal or princely sepulchre. On the cliff stands a soli-

tary rock-hewn shaft, and near it are some levelled spaces supposed to have been platforms for the exposure of the dead. 60 yds. round the corner of the cliff, where it turns N., are two fire altars, hewn out of a projecting mass of rock about 13 ft. above the plain.

The Sassanian bas-reliefs are:—(a), between the 1st and 2nd tombs, Varahran II., or V., and his queen; (b, c), below Darius' tomb, various stages of a combat in which Varahran IV (A.D. 388-99) charges a cavalier at full gallop, with lance in rest; (d), between the 2nd and 3rd tombs, the capture of Valerian (A.D. 260) by Shapur; (e), below the 4th tomb, an equestrian combat; (f), near the end of the bluff, Varahran II. and his courtiers; (g), near the preceding, the investiture of Ardeshir, the founder of the Sassanian line, with the imperial cydars by the god Ormuzd.

(ii.) *Istakhr*, close to Puzeh. The name Istakhr first appears A.D. 200, as the seat of a local governor under the Parthian dynasty. Here the Zoroastrian fires burned unceasingly, and here stood the temple of the goddess Anahit, one of whose priests, Sassan, was grandfather of Ardeshir, who threw off the Parthian yoke (A.D. 226). The town successfully resisted the assaults of Omar (639), but yielded five years later. Its citadel was built on an isolated rock by the Khalif Mouawiyeh in the 7th century. In 1621 it was in ruins. The remains consist of a great gateway, a column with double bull-headed capital, and mounds of debris.

(iii.) *Takht-i-Rustam*, about $1\frac{1}{2}$ m. S. of Istakhr, is a terrace of white limestone raised about 7 ft. above the plain in which it lies. About $\frac{1}{2}$ m. N. is a doorway with figures of priests in high relief; and in the plain opposite the S.W. end of the terrace are the ruins of a building, of which one column stood in 1803.

(iv.) *Naksh-i-Rajab.* In a small recess in the rock, about 2 m. S. of

Istakhr, are three early Sassanian sculptures, two of which represent Ormuzd and Ardeshir, and the third Shapur and his body-guard. At some height above the ground is a Pehlevi inscription.

(v.) *Takht-i-Jamshid*, or *Chehel Minare*, the "forty minarets," about 4 m. S. of Istakhr. The ruins are those of a great platform built out from the mountain base, and of the royal audience halls and palaces which it supported.

The *platform*, which lies approximately N. and S., is 1523 ft. long and 920 ft. wide, and varies in height from 20 ft. to 50 ft. above the plain. It is partly rock-hewn and partly built with large stones originally held together by metal cramps. On the S. wall are four cuneiform inscriptions, which state that it was the work of Darius. A grand staircase, in a bay in the W. wall, of so gentle a slope that horsemen can ride up and down, leads to the surface of the platform, which has four levels. The first, on the S., about 20 ft. above the plain, apparently supported no buildings. On the second, 10 ft. higher, stand the *Porch of Xerxes*, and behind it the *Hall of 100 columns*; on the third the *Hall of Xerxes*; and on the fourth, about 50 ft. above the plain, the palaces of Darius and Xerxes. The stone for the platform and the buildings was obtained from *quarries* in the *Kuh-i-Rahmet*, from which the platform projects.

The *halls and palaces*. About 45 ft. from the head of the staircase is the *Porch of Xerxes*, consisting of two bull-flanked portals, and a central hall, whose roof was supported by 21 great columns with Persepolitan capitals. Above the bulls are trilingual inscriptions of Xerxes. 54 yds. S. of the *Porch* is the magnificent sculptured front of the platform that sustained the *Audience Hall of Xerxes*. In the centre are armed guards, and lions attacking bulls; and on either side are triple rows of figures, forming a grand procession. At the W. end is an inscription of Xerxes. On the

[*Turkey.*]

surface of the platform, which was approached by four flights of steps, are the remains of the great hall which, when perfect, must have been the chief glory of Persepolis. Of the 72 original columns 13 are standing, some with their peculiar capitals, terminating in two demi-bulls, *in situ*. Passing through the Hall to the S. we come to the *Palace of Darius*, a smaller but more perfect building. On the S. are two staircases, and here the face of the platform is richly decorated with processions of armed warriors, &c., and an inscription. A third staircase, on the W. front, was added by Artaxerxes III., Ochus (B.C. 361-38). Above this is a doorway with bas-reliefs of a combat between the king and a griffin. In the doorway on the S. side of the central hall is a bas-relief of the king with the royal umbrella held by two attendants over his head. Round the windows, in the doorways, and on the piers, are cuneiform inscriptions of Darius and Xerxes, Pehlevi inscriptions of Shapur II. and III., a Kufic inscription and one inscribed by Sultan Ibrahim, the grandson of Timûr, and an inscription (circa 1862) in honour of Nasr-ed-din Shah. S. of the palace are the ruins of the *Palace of Artaxerxes III.*, approached by a staircase ornamented with processional figures. E. of this building are the remains of the *Palace of Xerxes*, approached by four flights of steps, which resembles in form, but is much larger than, the palace of Darius. The doorways, windows, and niches are adorned with sculptures and numerous inscriptions. Beneath the floor of the central hall there is an aqueduct. About 180 yds. E. are the remains of another *palace* with sculptures, but no inscriptions. N. of this, behind the mound E. of the palace of Darius, is the *Central Edifice*, consisting of three great doorways, on the jambs of which are sculptured the king under the royal umbrella with Ormuzd above, and the king on a triple staged throne supported by 8 rows of 9 figures each. Close to this, on a level with the *Porch of Xerxes*, is the *Hall of 100*

Columns, which was perhaps the Audience Hall of Darius. It consists of a hall 225 ft. square, the roof of which was supported by 100 columns in 10 rows of 10 columns each, with a portico on the N. of 16 columns in two rows of 8 columns. The hall is surrounded by 44 stone doorways and windows, which were once united by a wall of sun-dried brick. The interior is a wilderness of pillar bases, capitals, &c. The bas-reliefs are on a grand scale, and represent combats between the king and a monster, the king on a triple-staged throne upheld by the arms of subject nationalities, the king with guards receiving ambassadors, and rows of warriors. About 190 ft. N. of the portico are remains of a bull-flanked porch.

Beneath the platform are numerous lofty passages, some rock-hewn, others of masonry, which were apparently channels for water. In the face of the rock from which the platform projects are three royal tombs. They have no inscriptions, but are evidently of later date than those at Nakh-i-Rustam, and are possibly those of Artaxerxes II. and III., and Darius III.

Leaving Puzeh we ascend the valley of the Polvar for 3 m. to

Hajji-abad. Here, in a cliff on the rt. bank of the river, is the cave of *Sheikh Ali*, in which are five panels prepared for inscriptions. The only two filled contain the celebrated bilingual epigraph of Shapur I. Higher up the valley are *Saidan* (2½ fars., Lurs); *Sivand* (Tel. Station) on the mountain side, and *Kawam-abad* (8½ fars.). Above the last place the valley becomes a narrow gorge with high precipitous limestone cliffs on either side, and the way lies through this to *Masjed-i-Muhammad-i-Suleiman*, in the plain of Murghab. Near the village, and bearing the same name, is the

Tomb of Cyrus, standing on a pedestal of seven steps, which was once surrounded by a colonnade. The tomb chamber is entered by a small door. Crossing the plain, we next come to a platform that once supported

a palace, the bases of some of whose columns remain. Near one of these is a limestone block with a figure, supposed to be that of Cyrus, whose inscription it once bore. Further on are a column and the remains of a building with a trilingual inscription of Cyrus. 300 yds. N. is a monolith with a trilingual inscription, "I am Cyrus the king, the Achaemenian." More to the N. are the remains of a building, probably a tomb, and 300 yds. N. is the *Takht-i-Suleiman*—a platform built of large stones with marginal drafts, which was apparently intended to support a Hall of Audience. These ruins, combined, are probably those of *Pasargadae*, an ancient Persian town.

Leaving the ruins we pass through *Deh-i-mau* to *Murghab* (3¼ fars.), alt. 6200 ft. Thence to *Khāneh Kurgan* (a *khān* on the upper Polvar); **Deh-bid* (7 fars.), alt. 7500 ft.; *Khān-i-Khoreh* (5 fars., *khān*); and over wild undulating country peopled by *Dakhtiaris*, *Kashikui*, and other *īhyāts*, to the gardens of *Burmek* (7 fars.), whence there is a caravan route to Yezd. Thence to **Abadeh* (4 fars.), a walled village with gardens; *Shulgistan* (5 fars.), and

Yezdikhast (6 fars.), alt. 6500 ft., built on a rock in the middle of a fissure over 100 ft. deep—the old boundary between Fars and Irak—through which a swift stream flows E. The rock is about 400 yds. long, and the only approach is from the l. bank, by a wooden bridge which leads to a low doorway pierced in the rock. The main street is so completely built over as to form a subterranean alley. After passing *Makaud-begi* (6 fars.), **Kumishah* (4 fars.), and *Mayar* (5 fars.), where are the ruins of a fine caravan-serai built by the mother of Shah Abbas, we cross the *Kotal-i-Urchin* to *Marg*, and thence travel over undulating ground to *Julfa*, the Armenian suburb of

**Isfahān* (9 fars.), alt. 5300 ft. The city stands on the l. bank of the

Zendeh Rud, in the midst of a plain 75 m. by 20 m., which is surrounded by mountains of singular serrated outline. Isfahán, the *Jai* of the Sassanian epoch, was taken by Omar in 641 after the battle of Nihavend. Afterwards it fell to Mahmud of Ghazni, the Seljûks, Jenghiz Khán, Timûr, who massacred 70,000 of the people, and to the Ak Koyunli. It was made the capital of Persia by Shah Abbas, and during the reign of the Sefavi monarchs it is said to have had from 600,000 to 1,100,000 inhabitants. In 1722 it was taken by the Afghans, who sacked it, and overthrew and defiled the palaces, gardens, and houses. From this disaster it has never recovered. One-fourth of the city is in ruins; the *streets* are narrow, dirty, and mean; the palaces, mosques, houses, and bazárs are deserted; the houses are of earth and brick; and nothing is to be seen in the streets but a uniform dead wall.

The centre of the city is the *Meidan-i-Shah*, one of the most imposing piazzas in the world; it was laid out by Shah Abbas, and is surrounded with buildings. On part of the N. and E. sides are the *bazárs*, with a fine entrance called *Nakkara Khâneh*. On the E. side is the *Mosque of Sheikh-Lutfallah*, its dome covered with enamelled tiles. In the centre of the S. side is the *Mesjid-i-Shah*, erected, 1612-13, by Shah Abbas, which, even in its decay, is a superb example of the style of the Sefavi kings. On the W. side, near the S. end, is the *Ali Kapu*, "Sublime Porte"; above the doorway is the *talar* or open portal in which the Shah sat to give audience to ambassadors, and to witness the public entertainments in the Meidan. The doorway gives access to the *Royal Palace*, which, with its courts, gardens, and pavilions, covered a large area. It is still the residence of the Zil-es-Sultan, or Governor of Isfahán. The most famous building is the *Chehel Situn*, "Hall of Forty Pillars," built by Shah Abbas, in which was the principal throne room. The decoration of the throne room is still intact, and is very fine. Behind this room

there is a large hall, the walls of which are almost covered by six enormous oil paintings of great historic interest, some of them dating from the reign of Shah Abbas. On the W. side of the royal precincts is the *Hasht Behesht*, the "Eight Paradises"—a garden with a pavilion built by Shah Suleiman, about 1670, and restored by Fath Ali Shah, who covered the walls with frescoes and oil paintings. From the W. side of the palace enclosure a fine avenue, the *Chehar Bagh*, runs for 1350 yds. to the bridge of Ali Verdi Khan. It was formerly the principal promenade and resort of the people of Isfahán, but the avenues of *chenars* have been cut down or pollarded, and the avenue is in ruins. Near the Hasht Behesht is the *Medresse-i-Shah-Hussein*, built circ. 1710. The doorways are adorned by chased silver plates; "a wainscoting of marble of Yezd runs round the base; and above this the archways and recesses, the lintels and façades, are covered with magnificent tiles and panels of enamelled arabesques." The *Mesjid-i-Juma*, "Friday Mosque," built by El-Mansur, A.D. 755, is interesting, but the restorations of Melik Shah, of Shah Tahmasp, and of Abbas II. have deprived it of genuine artistic value.

The *bazárs* are extensive, the visitor can walk for 2 or 3 m. under cover. Amongst the manufactures are all kinds of woven fabrics, from velvet to calico; gold and silver trinkets; guns, pistols, sword-blades, glass, earthenware, &c. The number of sweetmeat shops is a noticeable feature.

The *Zendeh Rud*, which flows S. of Isfahán, is crossed by 5 bridges. The highest up-stream is *Pul-i-Marnun*, built by Shah Tahmasp (1528-75) and now little used. The next is the famous galleried bridge of *Ali Verdi Khán*, the general of Shah Abbas, also called the bridge of Julfa, which is perhaps the finest bridge in the world. Its length is 388 yds., and the breadth of paved roadway 30 ft. There is a triple promenade—a vaulted passage below, a roadway with lateral galleries above, and an open footpath

at the top of all. This bridge connected the Chehar Bugh with a similar avenue, on the S. side of the river, which was bordered by the palaces and mansions of princes and grandees, and closed at the upper end by a royal enclosure known as the *Hazar Jerib*. The bridge and the two avenues made up a length of $2\frac{1}{2}$ m. Below this bridge is *Pul-i-Jhubi*, constructed as an aqueduct to supply the *Palace of Haft Dest* on the rt. bank. The ruins of the palace, of a *talar* called *Ainsh-Khāneh*, "Hall of Mirrors," and of the gardens, are still visible. 300 yds lower down is *Pul-i-Khaju*, an interesting bridge built by Abbas II. The lowest bridge, *Pul-i-Shehristan* is some miles from the modern city.

S. of the Zendeh Rud is the Armenian suburb of Julfa, in which all Europeans reside. In 1604 Shah Abbas transported several thousand Armenian families from Julfa on the Araxes to his new capital, and allowed them to call their suburb Julfa. The colony was at one time 30,000, but under Nadir Shah they were terribly persecuted, and at his death in 1747 they dispersed, and now only number about 2000. The Gregorians have a cathedral, built in the reign of Shah Abbas. The Roman Catholics are under the jurisdiction of a Jesuit priest. There is a Mission of the Church of England Missionary Society, with clergy, a resident medical officer, lay teachers, a fine church, a dispensary, and schools for boys and girls. The congregation numbers about 200. The *British Consular Agent* and the *European Telegraph officials* reside at Julfa.

The Isfahānis are niggardly and close in business matters. According to a popular saying, "the merchant of Isfahān will put his cheese into a bottle, and rub his bread on the outside to give it a flavour." The Armenians have a bad reputation for drunkenness.

At *Guladan*, about 6 m. W. of Isfahān, are the *shaking minarets* of the shrine of Sheikh Abdullah. "An

individual usually ascends the right-hand tower, where, by pressing against the walls, and swaying to and fro, he imparts an oscillation to the minaret which, passing along the intervening platform about 30 ft. in length, is communicated to the other tower; so that both of them visibly sway with the operator, describing a deviation of several inches from the perpendicular." On an isolated hill, near the shrine, are some ruins on the traditional site of *Atesh Gah*, a fire-altar erected by Ardashir Longimanus. In a recess in the Kuh-i-Suffa, S. of Julfa, are the ruins of a summer house of Shah Suleiman, called *Takht-i-Suleiman*. At the foot of the same range was the famous palace *Pirahabad*, "Abode of Joy," which was destroyed by the Afghans.

Leaving Isfahan we travel over the plain to *Gaz* (3 fars.) and then by *Gurgah*, and the large khān of *Mudor-i-Shah* to

Murchakhar (6 far.), a place near which Nadir Shah defeated the Afghans in 1729. Thence by a gradual ascent we reach *Deli-tor* and **Soh* (7 fars.), and, crossing an easy pass, 8750 ft., descend to

Kuhrud (3 fars.), alt. 7250 ft., a large village famous for its fruit (walnuts, plums, pears, and apples). About $2\frac{1}{2}$ fars. down the valley we pass a stone dam made by Ali Verdi Khān, which dams up a stream and forms a lake of some size. Some distance further on is *Guebre-abad*, a small khān, and ruined settlement of the Zoroastrians. Beyond this place we catch sight of *Demavend*, and reaching the plain, cross it to

**Kashan* (7 fars.), alt. 3200 ft., a large dilapidated town said to have been founded by Zobeide, the wife of Harūn er-Rashīd, but perhaps older. It is famous for the industrial aptitude of its inhabitants, its silk manufactures, its brass and copper utensils, its *saience*, and its scorpions—a black variety noted for its venomous bite. In the S. quarter of the town are the

bazûrs, the *Mesjid-i-Meidan*, with a *mihrab* in embossed and enamelled *faience*, a tall leaning *minaret*, and large *khâns*. The town has recently (1895) been almost destroyed by earthquake. 4 m. S.W. of Kashan is the palace of *Fin*, built by Shah Abbas, and rebuilt by Fath Ali Shah, and now in bad repair. The road onward lies over the plain past *Nush-abad*, with its blue-domed *imamzadeh*, and other villages to *Sinsin* (6 fars.), *Pasangun* (7 fars.), and

*Kum (4 fars.), alt. 3100 ft., the second most sacred shrine in Persia. It was sacked by Timûr, and almost destroyed by the Afghans; and has since been in a state of more or less decay. Here are buried Fatima, the sister of Imam Riza; several monarchs of the Sefavi dynasty; Fath Ali Shah of the Kajar dynasty, and other kings and princes. The *shrine of Fatima*, a great object of pilgrimage, has a gilded cupola and tile-encrusted minarets. It stands in a large court surrounded by a wall, outside of which is a vast cemetery. Christians are not admitted, but Fraser (1821) and Bicknell (1869) entered the mosque and visited the tomb-chamber in disguise. Amongst the population are many *sayids*, who are much given to bigotry and superstition. Numerous *imamzadehs* are erected over the remains of famous saints who have been buried in the cemetery.

There are 3 roads from Kum to Tehrân. (i.) The *carriage-road* by *Manzarieh*, the W. shore of the newly-formed lake, *Ali-abad*, and *Hussein-abad*. (ii.) The *new post-road* which follows (i.) to *Ali-abad* and runs thence by *Kinaregird* to *Tehrân*. And (iii.) the *old post-road* by *Pul-i-dalak* (4 fars.); the *Dasht-i-Kavir*, which became partly covered by a salt lake in 1888; *Haus-i-Sultan* (6 fars.); the *Malek-el-Maut Dere*, "Valley of the Angel of the Shadow of Death," supposed to be infested by jins, ghouls, and monsters; *Kinaregird* (6 fars.); and *Hussein-abad*, to

Tehrân (7 fars., p. 317).

ROUTE 118.

BANDAR ABBAS—KARMAN—YEZD—TEHRÂN.

	MILES	FARS.
Karman . . .	32½	= 110
Yezd . . .	210½	= 60
Kashan . . .	226½	= 65
Tehrân, by Rte. 117	—	40

This route crosses the Iranian plateau, and can be followed by travellers, passing through Persia from or to India. From Yezd the *post-road* runs round by Isfahân, whilst the direct road continues over the plain to Kashan.

Bandar Abbas. A walled town of wretched houses with about 5000 inhabitants (Persians, Kurds, Arabs, and Armenians). The port has only 2 or 3 fathoms of water 2 m. out, and during strong S. and S.E. winds landing is impossible. During summer the heat is so great that all but the poorest inhabitants go to *Minab*, about 14 m. inland.

The route lies over the plain past a few villages to *Takht-i-Khush-Kuh* (39 m.); camp under *Kuh-i-Niyun* (20 m.); over a difficult pass to *Gudar Shuran* (30 m.); over hilly ground to *Rud-Khâneh-i-Duzdi* (15 m.), on the boundary between the provinces of Fars and Karman; over plain to *Gulashkird* (19 m.), *Vakil-abad* (21 m.), *Kugu* (30 m.), and *Karim-abad* (15 m.); over a soft muddy plain, crossing the Halir and Shor rivers, which are impassable when the snows are melting in spring, to *Dasht-i-Kuch* (20 m.); camp on side of hills (24 m.); cross the Jamal Bariz range, by the Deh Bakri pass, 7770 ft., to a *khân* (16 m.); descend by Deh Bakri to *Sarvistan* (22 m., good *khâns*); *Tehrut* (12 m.); *Raian* (33 m.); cross the hills to *Khanaka* (26 m.) alt. 7590 ft.; gradual descent to *Mahun*

(17½ m.), a rich village with a magnificent mosque; descend and cross sandy desert to

Karman (23 m.), alt. 5600 ft., the capital of a province of the same name. It stands beneath the mountains on the edge of a large plain and is a large place with a population of about 30,000, including a few Persia. Its *bazārs* are well supplied and its shawls, felts, and matchlocks are celebrated all over Asia.

There are two roads from Karman to Yezd, both over level country. The post-road runs to *Baghin* (14½ m.); *Rubat* (16 m.); *Bahram-abad* (36 m.), a town of about 10,000 inhabitants, with a large *bazār* and good *khān*; *Kushkuh* (22½ m.); *Anar* (32½ m.); **Karmanshahan* (36 m.); *Sar-i-Yezd* (31½ m.); *Yezd* (22 m.). (ii.) The alternative route runs through *Afer-abad* (15 m.); *Ali-abad* (23 m.); *Zarand* (8½ m.), a large village; *Akbar-abad* (12 m.); *Khud-abad* (28 m.); *Hauz-i-Dakh* (18½ m.); *Basht* (38 m.), a small town with date palms; *Hauz-i-Taba kuh* (24½ m.); *Pharaj* (26½ m.); *Yezd* (15 m.).

Yezd, alt. 3870 ft., the capital of a district of the same name, stands in a desert plain, and is threatened with destruction by the advancing sand. It has a population of about 30,000, including some 4000 Persia, and 1000 Jews. Its *bazār* is well stocked, and it is noted for its silk manufacture.

[The post-road leaves the direct road at *Nao Gumbaz* (93 m.), and, running through *Bambiz* (12 m.), crosses the hills by *Laghurak* (16 m.) to *Kukpa* (80 m.), where there is one of the finest *khāns* in Persia. It then passes through *Sagzi* (21 m.) and *Gulu-abad* (15 m.) to *Jafukan* (14 m.), and thence follows Rte. 117 to *Tehrān*.]

The direct road runs through *Hinat-abad* (20 m.); *Masbut* (16 m.); *Shahr-abad* (31 m.); *Nao Gumbaz* (26 m.), water brackish, a *khān* erected by Shah Abbas; *Nain* (16

m.); *Nehistanak* (17 m.); *Jogund*, or *Zaferkand* (21½ m.); *Ardistan* (19½ m.); *Moghar* (17½ m.); *Kalat-abad* (14 m.); *Abu-Zeid-abad* (17 m.); to

Kashan (17 m.), whence Rte. 117 is followed to *Tehrān* (p. 317).

ROUTE 119.

INDIA, VIA THE PERSIAN GULF.

Travellers proceeding from England to India, or *vice versa*, by way of the Persian Gulf, can travel by several routes, all interesting either from the historic, military, political, or commercial importance of the places passed through, or from the manners and customs of the people. On all the routes there are, in places, fine scenery and good sport. The season must be selected according to the route followed. On the Persian plateau the best months are October to January, and March to May; on the highlands of E. Anatolia from June to November; and in Mesopotamia from November to March. The cost, provided one is not accompanied by a dragoman, or European servant, should not exceed from 190*l.* to 150*l.* The time will depend on the route followed; from London to Baku on the Caspian is 8 or 9 days; from Baku to Enzeli steamers run weekly from May to November in 30 to 36 hrs., from Basra to Bombay by steamers touching at Bushire, Bandar Abbas, and other intermediate ports, from 13 to 14 days. The number of days from London to Constantinople, the Black Sea ports, Smyrna, and Alexandretta, can be ascertained from the usual sources. A passport is necessary for all the routes.

Routes through Russia and Persia.

(i.) By Rail, *viâ* S. Petersburg, to Tsaritsin on the Volga; by river boat to Astrakhan; by Caucasus and Mercury Co.'s steamer to Baku and Enzeli; by steam-launch, boat, and horseback to Resht; by caravan or "chapar" to Kuhdum (5 fars.), Rustem-abad (5 fars.), Monjil (5 fars.), and Khazan (4 fars.), to Kazvin (6 fars.); by Rte. 110 to Tehrân; by one of the routes leading to Basra, Mohammerah, Bushire, or Bandar Abbas; by steamer to Bombay.

(ii.) By Rail, *viâ* S. Petersburg and Moscow, to Vladikavkas; by carriage over the Dariel road to Tiflis; by Rail to Baku (see i.).

(iii.) By Rail, *viâ* Berlin and Cracow, to Odessa; by steamer to Batûm; by Rail to Baku (see i.).

(iv.) By Rail or steamer to Constantinople; by steamer to Batûm (see iii.).

(v.) From Tiflis by Rte. 80 to Eri-van and Tabriz; by Rte. 110 to Tehrân (see i.).

Route through Turkey and Persia.

(vi.) From Constantinople by Rte. 1 to Trebizond; by Rte. 67 or 68 to Erzerûm; by Rte. 79 or 82 to Tabriz; by Rte. 110 to Tehrân (see i.).

Routes through Turkey.

(vii.) From Constantinople to Erzerûm as in (vi.); by Rte. 87 or by Rtes. 88 and 101 to Mosul; by Rte. 108, 104, or 105 to Baghdad; by Rte. 109 to Basra; by steamer to Bombay.

(viii.) From Constantinople by Rte. 1 to Samsûn; by Rte. 14 to Sivas; by Rtes. 93 and 101 to Diarbekr and Mosul (see vii.), or by Rtes. 56, 64, and 66 to Alexandretta (see x.).

(ix.) From Constantinople by Rte. 22 to Angora; by Rte. 21 to Kaisariyeh; by Rtes. 56, 64, and 66 to Alexandretta (see x.).

(x.) By Rail and steamer, *viâ* Constantinople or Marseilles, to Alexandretta; by Rte. 101, or Rtes. 100 and 101 to Mosul (see vii.); or by Rte. 101 to Aleppo, and Rte. 102 to Baghdad (see vii.).

These routes can be varied so as to include any special points of interest.

SECTION IV.

THE TURKISH ISLANDS.

1. Tenedos—2. Lemnos.—3. Imbros.—4. Samothrace.—5. Thasos.—6. Lesbos.—7. Psyra.—8. Chios.—9. Icaria.—10. Samos.—11. Patmos.—12. Leros.—13. Calymna.—14. Astypalaea.—15. Cos.—16. Nisyros.—17. Telos.—18. Syme.—19. Chalce.—20. Rhodes.—21. Carpathos.—22. Casos.—23. Megiste.

The Turkish islands in the Aegean, with the exception of Samos and Thasos, form the *Vilâyet of the Archipelago*, which is governed by a Vuli, who resides at Rhodes. For administrative purposes, the vilâyet is divided into four Sanjaks—Lemnos, Mitylene, Chios, and Rhodes—which are governed by mutessarifs, who reside at the chief towns. The Sanjaks are again subdivided into Kazas, and Nahies, some of which consist of a single island, or of a group of small islands. Samos is a tributary principality, and Thasos belongs to the Khedivial family of Egypt. The two large islands, Crete and Cyprus, are described in the *Handbook to the Mediterranean*.

The population of the Archipelago Vilâyet is estimated to be 825,800, of whom 293,700 are Greeks, that of Samos, 48,500 all Greeks; and that of Thasos, 12,100, nearly all Greeks. In some of the islands the Greeks have preserved many of their ancient manners and customs; and have retained, in their dialects, classical words not used elsewhere.

Most of the islands, when seen from the sea, appear to be lofty masses of barren rock rising abruptly out of the water; but Mitylene with its dark olive groves, Chios with its orange groves, Cos with its vineyards, and Rhodes, with its fertile plains and valleys, are exceptions to the general sterility. Even the smaller islands, which appear to the eye so arid, often contain inland valleys in which the vine, the olive-tree, and the cotton plant flourish luxuriantly.

In the larger islands the traveller can profitably spend 3 or 4 days; the smaller, such as Patmos, Nisyros, and Telos, can be seen in a day. Austrian and French steamers call at Tenedos, Mitylene, Chios, and Rhodes. The steamers of local Greek lines, running from Smyrna, touch at all the islands except Samothrace, Thasos, Psyra, Icaria, Patmos, Astypalaea, Telos, Carpathos, and Casos. These islands must be reached by native boats (*kiafs*), which can generally be hired for from 1*l.* to 2*l.* for a single journey. The hire varies in every island according to competition, and is also a matter for bargain. Greek sailors are the best. They are very cautious, and at the approach of anything like a storm put in to the nearest harbour, where they are liable to detain the traveller for days. It is always well, therefore, to have a store of provisions, and to see that the water barrel is full before starting.

In spring the N. Aegean is stormy. In early spring the winds change suddenly, and do not blow from the same quarter the whole day. In winter and summer they blow regularly. The wildness of the storms is associated with the student's earliest acquaintance with Greek history. The insecurity of the ports, due to centuries of neglect, is often a serious inconvenience to travellers, as it involves considerable uncertainty as to the possibility of their reaching their destination.

Accommodation can be obtained in schoolhouses, konaks, &c., and in some places there is a *Xenodochion*—a shabby hostelry, generally with clean beds. For night, a camp bed, a few cooking utensils, and other simple appliances should be taken. Food in some of the smaller islands is scarce, especially during Greek

Lent. Money: notes of the Bank of France are the best medium of exchange. They can be negotiated at full value at the Agencies of the steamers.

Books, &c.—Newton, 'Travels and Discoveries in the Levant'; Tozer, 'Islands of the Aegean'; Conze, 'Reise auf der Insel Lesbos'; Rosa, 'Reisen auf den Griechischen Inseln'; Testevuide, 'Le Tour du Monde,' 1878, p. 337; Rottiers, 'Description des monuments de Rhodes'; Billotti and Cottrel, 'L'île de Rhodes'; Torr, 'Rhodes in Ancient Times.' **Map:** Admiralty Charts; Kiepert, 'Western Asia Minor.'

ROUTES.

1. TENEDOS (TENEDO).

Tenedos has retained its name ever since the time of Homer. Previously it had been called *Leucophrys*, *Calydna*, *Phoenix*, and *Lyrnessus*; the mythical derivation of its usual name is from *Tenes*, the son of *Cyenus*. Its circumference is little more than 10 m. but, from its proximity to the mouth of the Hellespont (about 12 m. distant) it has been an important fleet station from the earliest times. Its distance from the coast of the Troad is 5 m.; and in the story of the Trojan war it appears as the station to which the Greeks withdrew their fleet, in order to induce the Trojans to think that they had departed.

Tenedos had an Aeolian city of the same name, with two harbours, which were used by Xerxes as a naval station in the Persian war. The island afterwards became a tributary ally of Athens, and adhered to her during the whole of the Peloponnesian war, and down to the peace of Antalcidas, by which it was surrendered to the Persians. At the Macedonian conquest *Tenedos* regained its liberty. In the war against Philip III. the Romans used the island as a naval station, and in the Mithridatic war Lucullus gained a victory off its shores. About this time its inhabitants placed themselves under the protection of Alexandria Troas. In 1377 it was ceded by John V. Palaeologus to the Venetians, from whom it was taken, *circa*. 1454, by Muhammad II.

The island is a *laza* of Lemnos, and it has a population of about 4200 (one-third Moslem). Though rugged, it is fertile and well cultivated; and it

produces a light wine, which is largely exported to Mediterranean ports. The town on the N.E. side of the island is surrounded by a strong wall with towers, and occupies the lower slopes of a hill crowned by a mediaeval fortress. It has a port with tolerably good anchorage, but much exposed to N. winds, which makes landing difficult and sometimes impossible. In former ages it was a *depot* for produce destined for Constantinople; and Justinian erected granaries, of which there are some remains, to receive the corn from Alexandria. In the *Chapel of S. Constantine* are some sculptured blocks from a palace built by John V. Palaeologus.

Close to the mouth of the Dardanelles is a cluster of small islets, the *Lagussae* of the ancients, and now known to English sailors as the *Rabbit Islands*. The largest of these is 4 m. in length, and possesses an excellent spring of water.

2. LEMNOS (LIMNI).

Lemnos (Ital. *Stalimene*, Turk. *İmeli*)—a *sanjak* of Rhodes—is nearly midway between Mt. Athos and the Hellespont, and about 12 m. S.W. of Imbros. The area is less than that of the Isle of Wight, yet the long delicate outline of Lemnos justifies the expression *tenuis* applied to it by a Roman poet. The population has been estimated as high as 27,000; but it is probably about 11,000 Greeks and 1000 Moslems. The current of the Hellespont sets with great force in the direction of Lemnos and Imbros, with a N. wind towards the former, and with a S. wind towards the latter.

Lemnos and Imbros, being situated near the mouth of the Hellespont, were brought into close connection

with the commercial and political life of Greece; and, together with Scyros, "formed stepping stones in the line of communication which led from Athens to her possessions in the Thracian Chersonese, and secured to her the trade of the Black Sea." The most ancient inhabitants of Lemnos, according to Homer, were the Thracian *Sinties*; a name, however, which probably only signifies *robbers* (*σιντομαί*). When the Argonauts landed at Lemnos they are said to have found it inhabited only by women who had murdered their husbands. Some of the Argonauts settled there, and became, by the Lemnian women, the fathers of the *Minyae*, the later inhabitants of the island. The *Minyae* are said to have been driven out by the Pelasgians, who had been themselves expelled from Attica. These Pelasgians are further said to have carried away from Attica some Athenian women; but as the children of these women despised their half-brothers, born of Pelasgian women, the Pelasgians murdered both them and their children. In consequence of these repeated horrors, *Lemnian Deeds* became a proverb in Greece for all atrocious acts. Lemnos was afterwards conquered by one of the generals of Darius; but Miltiades delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long period. During the Middle Ages it was known as *Stalimene* (*ἡ δὲ τὸν Ἀἰμύρον*); and after the 4th Crusade it formed part of the principality of the Genoese Gattilusi princes of Mitylene (p. 352). In 1462 it passed to the Venetians, who in 1478 ceded it by treaty to Muhammad II. Lemnos, according to Pliny (H. N. xxxvi. 13), had a famous labyrinth, supported by 140 columns; but no traces of it have yet been discovered.

Lemnos is of irregular shape, being almost divided into two parts by the bays of *Mudros*, *Port S. Antony*, and *Purnia*, *Port Paradise*, which penetrate far into the land from the S. and N. seas. The former, which is

the deeper inlet, is almost land-locked, and has good anchorage for large ships. The general appearance of the island is far from picturesque; the mountains are grey and shapeless; the streams are small; and there are no trees except a few fig and almond trees. In the centre of the island is a large undulating plain, and there are several villages and farms, of which some belong to the monks of Mt. Athos. The people are peaceable, orderly, and prosperous; many of them go to Egypt and England where they accumulate fortunes, but, as a rule, they look upon Lemnos as their home, build houses there, and marry Lemnian wives. Lemnos is one of the places of banishment for political offenders in Turkey. The island produces corn, tobacco, wine, vegetables, almonds, nuts, and good cheese. Amongst the greatest curiosities are the "horned cocks"; the horns are formed by the cruel process of removing the spurs from the legs, and planting them in the head.

The chief town *Kastro*, Pop. 3000, the anct. *Myrina*, and probably Homer's "well-built town of Lemnos," occupies a striking position on the W. side of the island. It is surrounded by a wall of Genoese construction, but near the entrance gate there is a splendid piece of cyclopean masonry. In a castle on the highest point are a Byzantine inscription, a marble sarcophagus, &c. The ancient belief that the shadow of Mt. Athos reached as far as Myrina appears to have arisen from the fact that at one period of the year the sun sets directly behind that mountain. The warm baths, *Therma Loutra*, $1\frac{1}{2}$ hrs. from *Kastro*, are much resorted to in summer for rheumatism and skin diseases. They are used for bathing and drinking; temp. 100° F.

The low bluff of *Cape Plaka* on the N.W. of the island is probably the *Hermæan promontory* mentioned by Aeschylus in his description of the chain of fire-beacons by which Agamemnon announced the taking of Troy to Clytemnestra at Argos.

At *Kochino*, on the bay of Purnia, are the remains of the castle, *Chalcocondylas*, which was successfully defended against a Turkish force by Constantine Palaeologus. The famous Lemnian red earth, called *Lemnian-sent* (*Ἀγνρία σπυρίς*), from the stamp impressed upon it, and known in W. Europe as *terra sigillata*, or *lempnia friyda*, was found near *Kochino*. It was regarded as an antidote to poison and as a cure for the bites of serpents; and in the 16th cent. was prescribed for the plague, dysentery, &c. At present small bowls are made from it, which are believed to neutralise the effect of poison put into them. Its collection once a year, on the 6th August, was preceded by the sacrifice of a lamb, and religious ceremonies, but these have lately been discontinued, and in a few years the earth and the place from which it is taken will probably be forgotten. Dr. Daubeny, who gives an analysis of the earth (*On Volcanos*, p. 373), considers it to be nothing more than a decomposed condition of trachyte. *Palaeopoli*, the site of *Hephaestia*, is 2 m. N. of *Kochino* and near the shore, the ruins are insignificant. *Kastro* to *Aziki*, on the plain, 4 hrs.; thence to *Kochino*, 1½ hrs.

Lemnos enjoyed a reputation in antiquity as a centre of volcanic action. One of its early names was "*Aethalera*," or the *Fire-island*. It was closely connected with the worship of the fire-god, *Hephaestus*; on it he was reputed to have fallen when cast down from heaven by *Zeus*, and it became his favourite place of abode on earth. At the present day there is no extinct volcano in the island and no evidence of volcanic agency. It is supposed that the volcano which existed in antiquity, *Mount Mosychlos*, has been submerged in the sea, and that traces of it exist in the *Mythounea* shoal off the E. coast of the island (*Tozer, Islands of the Aegean*).

A few miles S.S.W. of Lemnos is the small, but imposing-looking, island of *Δι Στρατι*, *Hayios Kustration*,

the ancient *Neas*. A few families reside on it at present.

3. IMBROS (IMBRO).

Imbros (*Ἰμβρὸς*), a *heza* of Lemnos, is situated near the Thracian Chersonese, about 18 m. S.E. of Samothrace, and 12 m. N.E. of Lemnos. It is about 25 m. in circumference, and is hilly and rugged. The hills are well wooded, and attain an altitude of 1845 ft. The valleys are fertile and well watered, and there is one stream of some size, the anct. *Nissus*. There are several villages, and on the N. side of the island is *Kastro*, anct. *Imbros*. In the walls and pavements of the churches and private dwellings are inscriptions bearing the names of Athenian citizens, and of the deme of Attica to which they belonged. The coins of Imbros bear the familiar Athenian emblems—the head of *Pallas* and the owl. The population, about 4000, is nearly all Greek.

Imbros, like Samothrace, was of old a chief seat of the worship of the *Cabiri*. Its history contains no events of importance. When taken by Muhammad II. it belonged to the *Gattilusi* princes of *Mitylene*. Under the Turks it has been a common place of exile for pashas in disgrace, and to it the Grand Vizier *Daltaji Mehemet*, who made terms with Peter and Catherine on the banks of the *Pruth* (1711), was exiled.

There is excellent woodcock shooting in season, and the island is then a favourite resort of sportsmen.

4. SAMOTHRACE (SAMOTH-RAKI).

Samothrace (*Semadrek*), the "*Thracian Samos*," is 20 m. from *Dede-agnach*, the terminus of the railway on the Thracian coast, of which it is a *nahich*. It is about 32 m. in circumference, and is rugged and mountainous. Its population is about 5000, nearly all Greek. The island was the chief seat of the worship of the *Cabiri*, and was

celebrated for its religious mysteries. Their origin dates from the time of the Pelasgians, who are said to have been the original inhabitants of the island; and they enjoyed great celebrity down to a very late period. Both Philip of Macedon and his wife Olympias were initiated in them. The Cabiri who were known to the Greeks as "the Great Gods," were apparently pre-Hellenic divinities, and they probably derived their name from the Semitic *Kabir*, "great."

In the centre of the island rises a lofty mountain called *Saos*, or *Saōce*; whence Homer (Il. xiii. 13) represents Poseidon to have surveyed the plain and city of Troy and the Greek Fleet. This peak, now called *Phengári*, is 5248 ft. high, and can be seen from the plains of Troy, towering above Imbros. The ascent can be made in about 5 hrs. from Chora, the only inhabited place on the island.

The history of the island is of little importance. The Samothracians fought on the side of Xerxes at the battle of Salamis; and at this time they possessed a few places on the Thracian mainland. Persens fled thither after his defeat by the Romans at the battle of Pydna (B.C. 168). On the Latin conquest of Constantinople (1204), the island was assigned to the family of Dandolo; but it was reconquered by the Emperor John Ducas, and in the 14th century passed into the hands of the Gattilusi. Princes of Mitylene, whose arms may still be seen on an old castle. In 1457, on its first capture by the Turks, the island was almost depopulated, and during the suppression of an insurrection in 1821, all males who did not escape to the mountains or by sea were killed.

Samothrace, from its position, bears the brunt of the storms of the Black and Aegean Seas. It is peculiarly inaccessible, for, although there are several good anchorages, there is no good harbour; and, as Pliny justly remarks, it is "the most harbourless of all the Greek islands." The safest landing place is close to the promontory of *Acroteri* on the W. coast, and this is probably the ancient harbour

of *Demetrium*. Near the roadstead, and several hundred feet above the sea, is the village of *Chora*, and an hour north of it are the ruins of the ancient city, now *Palaeopoli*, and of the *Sanctuary of the Cabiri*. The ruins consist of temples and other edifices of Ptolomaic and later date; the ancient walls; and a tunnel which affords one of the very rare instances of the use of the arch in Hellenic architecture. Excavations were carried out in 1873 and 1875, under the auspices of the Austrian Government, by Prof. Conze and his colleagues, MM. Hauser, Niemann, and Bonndorf. The result of their researches was published in *Archaeologische Untersuchungen auf Samothrake*, of which there is a copy at Chora. On the N. coast, 3 hrs. from Chora, are some *hot springs*, the water of which is highly charged with sulphur. They are much frequented by people from the mainland and the neighbouring islands, and perhaps mark the site of the ancient *Zerynthus*. The majority of the inhabitants are of recent introduction; but the shepherds probably date back to a very considerable antiquity, and their language retains some Hellenic words that have been lost elsewhere. The island is sometimes visited by brigands from the mainland, who make raids on the village, and the interior should not be visited without precaution. The *ibex* is found in the mountains on the E.

5. THASOS (THASO).

Thasos, the most northerly of the Aegean islands, is situated off the coast of Thrace and the promontory of Mount Athos, from which it forms a striking object. It is about 40 m. in circumference. At a very early period it was taken possession of by the Phoenicians, on account of its valuable gold mines. It was afterwards colonised by the Parians, B.C. 708, and among the colonists was the poet Archilochus. Besides the gold mines in Thasos itself, the Thasians possessed others still more valuable, at

Scapto Hyle, on the neighbouring coast of Thrace. The mines in the island itself had been extensively worked by the Phoenicians, but even in the time of Herodotus they were still productive. The clear surplus revenue of the Thasians before the Persian conquest was 200, and sometimes 300 talents a year (about 46,000*l.* or 66,000*l.*). At this period the Thasians possessed a considerable territory on the coast of Thrace, and were very wealthy and powerful. They were subdued by the Persians under Mardonius, and subsequently by Athens. They revolted from Athens in B.C. 465, and were subdued by Cimon after a siege of three years; when they were obliged to surrender to the Athenians all their possessions in Thrace, to destroy their fortifications, to give up their ships, and to pay a large tribute for the future. In the 8th year of the Peloponnesian war, the Athenian squadron at Thasos was commanded by Thucydides. The Thasians again revolted from Athens in 411, but the island was again reduced by Thrasybulus in 407. On the Latin conquest of Constantinople, it was given with Samothrace to the Dandolo family. It was afterwards occupied by the Byzantines and by the Gattilusi princes of Mytilene, from whom it was taken by the Turks in 1462. The island was given by Sultan Mahmūd II to Muhammad Ali Pasha, the Viceroy of Egypt, who was a native of Cavalla on the opposite coast, and it is now an entail in his family. It is governed by a *Mudir* sent from Cairo; and he and his followers are the only Moslems on the island. The Greeks, about 8000, who pay an olive tithe, but no capitation tax, enjoy a considerable amount of independence.

Thasos, with its sharply-outlined ridges, its full clear streams, its pine forests, its exquisite woodlands, and its grey, limestone cliffs, is one of the most beautiful islands in the Aegean. The highest point, *Hipsario*, is 3428 ft. The appearance of the lofty precipitous ridges rising above, and in the midst of the pine forests, especially

when seen from the sea, justifies the description of the island by Archilochus, "an ass's backbone covered with wild wood." Thasos was celebrated for its gold mines, its opals, its marble, and its wine (*Virg. Georg.* ii. 91), and, from its general fertility, it was called *Ἀκτὴ Δημήτειος*. It now exports marble, timber (fir), oil, and honey. The position of the gold mines is an unsolved mystery. There are ten villages, each of which has its own peculiar coins, which do not pass current outside the area of the village; the coins are old Turkish brass pieces, with the village stamp on them.

Ruins of the ancient town of Thasos are to be seen at *Limina*, or *Palaeo-castro*, the chief town, on the N. coast. They consist of a mole and a mediæval town, composed of fragments of Hellenic masonry, on the sea face; and, on the high ground behind, of the theatre mentioned by Hippocrates, a temple, fragments of the ancient wall and of the acropolis, whence there is a fine view. Close to the acropolis is a shrine of *Pan*, in which the god is represented with horns on his head, in a sitting posture and playing the *syrix*. In the plain is a *necropolis*, "which from its size and the splendour of its monuments must have been almost unrivalled in antiquity." Most of the tombs have been destroyed in the present century. At *Alke*, on the S. coast, are the quarries from which the Thasian marble, so fashionable during the Roman period, was obtained. The quarries are on a tongue of land which juts out into the sea, parallel to the coast, so as to form a small harbour in which the ships loaded. There are many ruins, and a temple, with votive tablets put up by the miners and mariners, at the edge of the sea. A large area cut down to the sea level, from which the marble was removed in large blocks, presents a curious appearance. Excavations made by Mr. Theodore Bent brought to light many inscriptions which have been published in *Journal of Hellenic Studies*, vol. vii.

6. LESBOS (MITYLENE.)

Lesbos, *Midüllü*, the "noble and pleasant island" of Tacitus, had, in early times, various names, of which the chief were Issa, Pelasgia, and Macaria. In the Middle Ages it was called Mitylene, from its capital, a name which it still bears. The earliest reputed inhabitants were Pelasgians; the next, an Ionian colony, said to have settled here two generations before the Trojan war; lastly, at the time of the great Aeolic migration the island was colonised by Aeolians, who founded in it a Hexapolis, consisting of the six cities, Mitylene, Methymna, Eresus, Pyrrha, Antissa, and Arisbe, afterwards reduced to five through the destruction of Arisbe by the Methymnaeans. The Aeolians of Lesbos afterwards founded numerous settlements along the coast of the Troad, and in the region of Mount Ida. The island is most important in the early history of Greece, as the native land of the Aeolian school of lyric poetry, and it has been happily called "the pearl of the Aeolian race." It was the birthplace of the musician and poet Terpander, of the lyric poets Alcæus, Sappho, and others, and of the dithyrambic poet Airon. The sage and statesman Pittacus, the historians Hellanicus and Theophrastus, and the philosophers Theophrastus and Phanias, were also Lesbians. The women were noted for their beauty and their profligacy.

The chief facts in the political history of Lesbos are connected with its principal city, Mitylene, which stood on the E. side, upon a promontory which was once an island, and both sides of which formed excellent harbours. Important hints are furnished by the fragments of the poetry of Alcæus, whence it seems, that, after the rule and overthrow of a series of tyrants, the island was nearly ruined by the savage conflict of internal factions, until Pittacus was appointed to a sort of dictatorship. Meanwhile

the Lesbians had grown to great importance as a naval power; and at the beginning of the 7th centy. B.C. they waged war with the Athenians for the possession of Sigæum at the mouth of the Hellespont, which was finally assigned to the latter by the award of Periander, tyrant of Corinth. Lesbos submitted to the Persians after the conquest of Ionia and Aeolia, but joined actively in the Ionian revolt, after the failure of which it again became subject to Persia, and took part in the expedition of Xerxes against Greece. After the Persian war it became one of the most important members of the Athenian confederacy, retaining, unlike the other allies except Chios, its independence till the 4th year of the Peloponnesian war, B.C. 428, when all Lesbos revolted, with the exception of the town of Methymna. The progress and suppression of this revolt forms one of the most interesting episodes in the history of the Peloponnesian war. The result broke the power of the Lesbians. After various vicissitudes Lesbos fell under the power of Mithridates. In the Mithridatic war Mitylene held out to the last, and, at the capture of the city, Julius Cæsar distinguished himself and earned a civic crown. From this time the island formed part of the Roman province of Asia, with Mitylene as its chief town. Under Constantine it was included in the *Provincia Insularum*, and in later times it formed part of the *Theme of the Aegean Sea*. In 802 the Empress Irene died there in exile; and as the Byzantine empire declined the island was exposed to the attacks of pirates and adventurers from all quarters. In 1091 it was taken by the Seljûk chief, Chakaa, but was soon recaptured by Alexius Comnenus. In 1123 it was ravaged by the Venetians, who afterwards occupied part of the island, but were driven out in 1178. On the establishment of the Latin Empire, 1204, Lesbos fell to the French, who were in turn expelled in 1224 by John III. Ducas. In 1854 John V. Palæologus gave the island, as a dowry, with his

sister, to Francesco Gattilusi, a merchant noble of Genoa; and it remained in the Gattilusi family until its capture in 1462 by Muhammad II. During the war of the Greek revolution (1821-27) it suffered severely and is said to have lost one-sixth of its population. On March 7th, 1867, it was visited by a severe earthquake, which almost entirely destroyed Kastro and injured every town in the island. It is now a *Sanjak* of the Archipelago Vilayet.

Mitylene is about midway between Smyrna and the Dardanelles, and, being on the line of all steamers, is in constant communication with other parts of the empire. The island is about 33 m. in length by about 20 m. in breadth, and it is separated from the mainland by a strait from 7 to 10 m. wide. It is rugged and mountainous, but there is much fertile land. The highest point is Mt. Olympus in the S., 3080 ft.; the next highest are Ordymnus in the W., 1780 ft., and Lepethymnus in the N., 2750 ft. Most of the island is limestone, but in the north schists predominate, and there are large areas of basalt, apparently from two extinct volcanoes, one near *Polikhnitos*, the other between *Mandamados* and *Kapsi*. The coast line of the island is broken by two remarkable gulfs, *Porto Iero* at the S.E. angle and *Porto Kallone* on the S. side. *Porto Iero* (pronounced *Yero*), or *P. Olivieri*, is a noble basin, 6 m. by 4 m., with a narrow, deep-water entrance about 4 m. long. The harbour is completely land-locked, shut in by hills, on which the terraced olive-groves that give the name "*Olivieri*" climb upward to the pines that clothe the higher summits. Somewhere on the coast of the gulf was *Hiera*, a town that in Pliny's time had already disappeared. *Porto Kallone*, ancient *Euripus Pyrrhæus*, is larger than *P. Iero*, 10 m. by 6 m., has a broader entrance, and affords better anchorage for ships. On its E. shore was *Pyrrha*.

Mitylene, called by Turks the "garden of the Ottoman Empire," produces wine, large quantities of oil,

figs, lemons, oranges, and various fruits for export. There is little arable land, and the wheat and barley grown is insufficient for the supply of the island. Timber and pitch are derived from the pine forest with which the mountains are covered. There are some good roads, but most of the transport is by mules, of which there are said to be over 20,000. There are several mineral springs and remains of ancient baths; the waters are reported to be good for rheumatism, cutaneous diseases, and abdominal complaints. There are also antimony mines, good marble quarries, and a little coal. Before the silk worm disease there was a large export of cocoons. The sea teems with fish; dorey, red and grey mullet, sardines, lobsters, and octopi are very plentiful. The situation of *Mitylene* is particularly favourable for commercial enterprise, as it commands an extensive line of coast, for which its chief town, Kastro, is becoming a distributing centre.

The population is estimated at 120,200, of whom 105,000 are Greeks. About three-fourths of the people are landowners, and in few places can the advantages and disadvantages of peasant proprietorship be better studied. The sobering effect is apparent in the absolute security to life and property that prevails; the evils are due to the extreme subdivision of the land. There are said to be 3,000,000 properties, some consisting of only 3 or 4 olive trees. In some cases men own 400-500 scattered parcels, and this greatly increases the cost of transporting the produce to the ports. It would be almost impossible for the villagers to live if the men, who are good masons, carpenters, and joiners, had not an outlet on the mainland where they earn money in summer sufficient for their support in winter. The women do most of the agricultural work, and the dry retaining walls of the olive groves are built by Ghog Albanians, who are highly skilled in that sort of work. There are many interesting customs, some probably of ancient date, which

well repay study. The Greeks are making great progress in education; every village has its school, and at Kastro there is a college in which students receive an education that enables them to enter the Lyceum at Athens. There are two Archbishops, Mitylene and Kallone, and about 100 churches in the island. The country houses are generally built of stone, with square towers, which are entered by steps on the outside, and rise prominently above the trees of the gardens. These towers are inhabited by the proprietors, while the ground floors are allotted to the cattle and poultry, or serve as storehouses for corn.

The climate is healthy and temperate, and there is a good supply of pure, limpid water. The summer heat on the coast is always tempered by the sea breeze, and on the hill-sides the climate is delightful. Spring is short, but the autumn fine weather lasts from 1st Sept. to 30th Nov. As a rule the winters are mild, but sometimes the N.E. winds bring snow, and occasionally there is a hard frost. In 1850 the thermometer fell to 18° F.

Kastro, anct. *Mitylene*, the chief town of the island and residence of the Mutassarif, is on the E. side of the island, protected from the force of the open sea, and well situated for communication with the mainland. The town is backed by a screen of hills covered with vegetation. The harbour is good for boats and small craft, but the anchorage outside is exposed, and in bad weather the mail steamers do not call. Passengers land in boats, sometimes with difficulty, and the boatmen are occasionally troublesome. There are 3 *loandas* near the landing-place.

The town contains many fragments of columns, sculptures, &c., but no considerable Hellenic ruin. Some remains of the theatre and of the Temple of Apollo may still be seen in the gardens surrounding the town. The site of the Acropolis is occupied by a picturesque Genoese castle, which [Turkey.]

still serves as a Turkish fort, but one of no importance. In its walls are some interesting inscriptions, and within the enclosure are the remains of a Byzantine church. The Greek College and the Cathedral Church of *S. Athanasius* deserve a visit. After the earthquake of 1867 much of the town was rebuilt. Some distance N. of the town is an *English factory* for extracting oil from the refuse left after the olives have been squeezed by hydraulic pressure. A delightful half-day excursion can be made from Kastro to the hot springs at *Lujia*, on the E. shore of P. Olivieri, returning by *Morio*, where there are some fine remains of the aqueduct that supplied Mitylene with water. Kastro is the residence of a British Vice-Consul.

A tour of the lovely and interesting, but little visited, island can be made in 7 to 10 days. Fair sleeping quarters can be obtained in the houses of the head men of the villages, which are generally clean and comfortable. On leaving Kastro, cross the hills by a good road through olive groves to P. Olivieri, and then follow the shore, through beautiful scenery, to *Lujia* (hot springs), and to the head of the inlet. There the road turns S. and ascends to

Ayasos (*Hagiasos*, 5 hrs.), a large village at the foot of Mt. Olympus. Here there are a Byzantine church and a Genoese castle. The ascent of Olympus takes about 1½ hrs.; on the summit is the Chapel of Elijah, whence the modern name *Mt. S. Elias*. The view from this point is very fine, including Mt. Ida, and, in clear weather, Mt. Athos. From Ayasos the traveller can proceed in 6 hrs. by *Scopelos* to *Potamos* (*Plomari*); then take boat to the *scala* of *Polikhnitos* in the Gulf of Kallone, a sail of 5 hrs.; and afterwards follow the shore for 4 hrs. to *Pyrrha*; or he can travel direct to *Pira Chislik*, close to the Acropolis of *Pyrrha*, about 5 hrs. N.W. of Ayasos. There are a few remains of Hellenic masonry, but great part of the town had been swallowed up by the sea in Strabo's time.

From Pira Chiflik it is 3 hrs. to *Akhyron*, but by making a short détour, *Palaeo-castro*, anct. *Araba*, can be visited. *Parakyla*, near the W. shore of the Gulf of Kallone, where there are remains of *Aegaros*, and the platform of a temple, is 2 hrs. further. Thence it is 2 hrs. to *Makara*, near the mouth of the gulf, where there are a few fine fragments within an enclosure of great antiquity. About $\frac{1}{2}$ hr. from *Makara*, on the hill of *Kondicha*, are the remains of a temple of unknown origin; and thence it is 3 hrs. to *Ereso*, a village on the hillside, whence the ruins of *Eresus* on the coast, about $1\frac{1}{2}$ m. distant, can be visited. There are remains of 3 temples and of an acropolis. About 2 hrs. beyond *Eresus* is *Cape Sigrí*, anct. *Sigríum*, the extreme W. point of *Mitylene*, where there are a monastery and small fort. From *Ereso* it is 2 hrs. to *Telonía*, to the E. of *Mt. Ordymnus*, and thence $1\frac{1}{2}$ hrs. to the ruins of *Antissa* on a promontory, once an island, to the W. of the small harbour, *Kalos-limni*. *Antissa*, the birthplace of *Terpander*, was destroyed by the Romans for giving shelter and supplies to *Antenor*, the admiral of *Perseus*. The ruins consist of a mediæval fort, built upon Hellenic foundations.

About 1 hr. from the ruins is *Kalokhori*, where the more cultivated districts are entered. Crossing the plateau of *Aspesia*, where there was an ancient cemetery, *Phylia* is reached in $1\frac{1}{2}$ hrs., and thence there is a descent of 2 hrs. to *Petra*, a village on the coast, which derives its name from a detached rock standing in the centre of it, upon which are a small church and nunnery. A fine view of the interior of the island may be obtained from the summit of a pass formerly guarded by a castle, of which the walls are partly standing, about 1 hr.'s ride S. of *Petra*. The whole extent of the valley adjoining the Gulf of Kallone, thickly covered with olive-trees, is included in the view. From *Petra* it is a pleasant ride of $1\frac{1}{2}$ hrs. along the coast to

Molivo, *Methymna*, the seat of a *kaimakam*, picturesquely situated on an isolated hill which is separated from the mountainous district of the island by a rich plain full of gardens. The top of the hill is occupied by a Genoese castle, which stands upon the site of the ancient acropolis, but in which there are no ancient fragments. From this point there is a fine view of *Assos* on the opposite coast. To the E. of the town are some Byzantine ruins; and here and on the northern slope there is much broken pottery, indicating the site of the ancient town. There is a small port. *Methymna* was noted during the Roman period for the excellent wine produced in its neighbourhood; and it was, in later times, honourably distinguished for its resistance to the *Seljaks* in the 11th and to the *Osmanlis* in the 15th century.

From *Molivo* take a boat to the scale of *Skamnias*, as the road is rough and uninteresting, and ascend to the village which lies on the slope of *Mt. Lepethymnus*. From *Skamnias* it is $2\frac{1}{2}$ hrs. to *Mandemados*, and thence

7 hrs. to *Kastro* by a picturesque road along the coast which passes near the hot sulphur springs of *Sariftja*. If the weather be fine, and the wind favourable, there is no more delightful sail than that from *Molivo* to *Kastro* in one of the native boats.

7. PSYRA (PSARA).

Psara, or *Ipsara*, a kaza of *Chios*, is a small rocky island with a single peak, *Mt. S. Elias*, about 1600 ft. high. It is as a rule bare, but here and there vines, fig, and mulberry trees are grown. In the S.W. part is a small town of the same name, and below it, to the W., is a good roadstead sheltered by the islet of *Antiparos*. To the S. of the town is a small harbour. The island is rarely mentioned by ancient writers, and it contains nothing of interest, but it has acquired imperishable renown

from the indefatigable activity of its seamen, and the illustrious deeds of one of its sons, Constantine Canaris, during the Greek war of independence. It can be reached by *katak* from Chios or Mitylene.

Psara joined the revolution on the 28th April, 1821, and its population then numbered about 6000 souls; but this was afterwards more than doubled by Christian refugees from A. Minor, and auxiliaries from Macedonia and Thessaly. Under the guidance of *Constantine Canaris*, and other gallant leaders, the Psarians inflicted great damage on the Turks, and in 1824 the Sultan determined to crush them. The Capitan-Pasha in person appeared before their isle with nearly 200 ships of various sizes, carrying 14,000 troops: at daybreak on July 3, 1824, the Turkish fleet commenced a violent cannonade against the town while, hidden by clouds of smoke, the transports steered towards a little sandy cove at the N.W. angle of the island, where they disembarked the troops unperceived and unresisted. The Moslem soldiers rushed forward, driving before them some weak parties of the Christians, and at 7 o'clock in the morning planted the Osmanli standard on the summit of the hills overlooking the town. At that sight, the Psarians saw that the fate of their island was decided; men, women, and children rushed on board their ships, or plunged into the waves, where a multitude of them perished. About 2000, however, forced their way through the Turkish fleet and escaped to Aegina, and elsewhere in Greece. Six hundred Macedonians throw themselves into the monastery of S. Nicholas, and when all hope of resistance was lost, and the enemy were scaling the walls on every side, they set fire to the powder magazine, and defenders and conquerors perished in one fearful explosion. The subsequent carnage was awful; 3600 persons were missing out of the indigenous population, and the Moslems themselves lost 4000.

8. CHIOS (KHIO).

Chios (Ital. *Scio*, Turk. *Sakiz Adasi*, "Mastic Island") is the most fertile, the richest, and the most sorely afflicted island in the Aegean sea. It forms, with other islands, a sanjak of the Archipelago Vilâyet. Steamers call regularly at *Kastro*, its chief port, where the Mutessarif resides; and a few days may be profitably spent in exploring the island. Passengers land in boats; horses and mules can be hired; the roads are fair; travelling is safe; the people are hospitable; and the traveller will have no difficulty in finding accommodation either in private houses or monasteries.

The island lies N. and S.; its extreme length is 82 m., and its greatest width 18 m. Its area is nearly 400 sq. m., and it is separated from the shore of A. Minor by a strait about 7 m. across, the ordinary route of steamers running between Constantinople, Syria, and Egypt. Seen from the sea, its rocky and mountainous surface justifies the epithet (*παραλίσσα*) in the Homeric hymn, quoted by Thucydides (iii. 104); but when one approaches the land the aspect changes, and though the summits of the mountains are still barren, their lower slopes are seen to be richly covered with vines, oranges, and almond trees. The wine of Chios was highly esteemed in antiquity, and still enjoys some repute. It is also noted for its figs, its silk, and especially for its mastic, its lemons, and its oranges. The climate is delightful.

The population is almost entirely Greek, but there are about 1800 Roman Catholics, who are descended from the Genoese families of the Maona, whose escutcheons may still be seen on some of the houses. Chian families are at the head of what is called Greek commerce in Constantinople, Smyrna, and Syria, and also in England, France, and India. Many Chians belong to families of world-wide commercial renown. Chios is also the principal home of the pro-

fessional beggars who throng the streets of Constantinople.

Kastro, the capital, is on the E. coast; its harbour is elliptical in form, bounded on the N. by the citadel, on the W. by the town, on the S. by Turkish cemeteries, and on the E. by two dilapidated breakwaters; the northern one commencing at the fort, and the southern one at the cemeteries. It is only where these approach each other that there is any considerable depth of water. There is not much of interest in the town. The Genoese citadel is picturesque in its decay, and contains a great mass of houses within its bastioned walls. The streets are mostly narrow, ill-ventilated, and devoid of all local character. Between the citadel and the town is a large open space called the *Vounaki*, once covered with houses, now used as a parade ground, and a promenade in winter. The favourite summer promenade is at *Bellavista*, to the S. of the port.

It is outside of the town that the charm begins. Before the earthquake, the suburb called *Kampos*, to the S. of the town, was covered with orange-groves and villas to which the more wealthy inhabitants retired when the labours of the day were over. This was a mass of ruins, but it is gradually recovering itself. The roads here are narrow, and the enclosure walls high, which detracts greatly from the beauty of the landscape. Round it were numerous flourishing villages, of from 60 to 300 families, the richest in the island. From two of these, *Karies* and *Daphnena*, the town is supplied with water.

The N. part of the island, if less picturesque than the *Kampos*, is as rich and well-cultivated, an excursion may be made to *Latomí*, once celebrated for its marble, *Frontado*, a small harbour at the foot of Mt. Epós, on the summit of which there is a flat-topped rock with a rudely-cut seat and ledge that has received the name of the *School of Homer*, and according to Chaudler a portion of a seated statue of Cybele; *Langada*,

with its small but deep port; *Kolokythia*, anct. *Delphinium*; *Kardamyli*, anct. *Cardamyle*; and *Volisso*, anct. *Bolissos*, celebrated for its pigs and lepers.

The southern portion is much less fertile, but it is this barren district that produces the largest revenue. The gum mastic, one of its chief sources of wealth, is the product of a species of lentisk (*Pistacia lentiscus*). Incisions are made in the bark of the shrubs about the 1st of August, when, in a day or two, the mastic begins to exude, and in the course of a week it is sufficiently hardened to be removed. It is then refined and exported for the use of the Turkish ladies, who amuse themselves by chewing it, deriving from that practice as much gratification as their male relations enjoy by inhaling the fumes of tobacco.

One of the principal villages in the mastic district, *Kalamassia*, which used to contain a convent of nuns, situated on a small, pudding-shaped hill, was completely overthrown in 1881. Other mastic villages (*Masticchori*) are *S. Georges*, *Nenita*, *Mesta*, and *Kalamoti*.

One or two Genoese towers, the foundations of the temple of Apollo at *Phanae*, traces of a Roman aqueduct, fragments of Byzantine columns, and a few inscriptions, are the only objects of antiquarian interest in the island. There are *antimony mines* at *Keramo*, *Potamia*, and *Levkopoda*; and several *marble quarries*. In the proper season there is good partridge shooting.

The island, before being called Chios, a name of uncertain origin, was known as *Aethalia*, *Maoria* (probably from its fern), and *Pityusa*, "Pine Island," from its pine forests. Its history is that of its chief town Chios, the modern Kastro. The island or the town was one of the places that claimed to be the birthplace of Homer, "the blind old man of Seio's rocky isle." The most distinguished natives of Chios were Ion, the tragic poet; Theopompus, the historian; and, in the present century, the patriotic and accomplished Koray. The oldest in-

habitants were Pelasgians; but, according to Herodotus, Chios was one of the insular states of the Ionian confederation. When Cyrus conquered Ionia (B.C. 546), the Chians were protected by their insular position, as the Persians then had no navy. They joined the Ionians in their revolt, B.C. 499, and had 100 ships in the great sea-fight off Miletus. After the defeat of the allies, the Persians landed in Chios, burnt the cities and temples, and carried off all the most beautiful girls (Herod. vi. 8, 32). Later, after the battle of Mycale (B.C. 479), the island formed an alliance with Athens, which lasted until it was broken by the Chians (B.C. 412). The Athenians landed at Bolissos (*Volisso*), Cardamyle (*Kardamyli*), and Phanae (*Phana*), and took and destroyed those places. They then defeated the Chians at Leuconium (*Levkonion*), occupied Delphinium (*Kolokythia*), and besieged Chios. The capital was not taken, but the whole island was cruelly laid waste. In B.C. 357 Chios was again besieged by the Athenians, and in B.C. 201 it was taken by Philip. The Chians sided with the Romans in the wars with Antiochus the Great, and with Mithridates; and were, after the latter, declared free, and allies and socii of the Roman people. The island was afterwards included in the *Insularum provincia*.

The later history of Chios is a repetition of its earlier calamities. Its shores were frequently ravaged by pirates; in 1089 it was taken by Chakas the Seljuk; in 1092 it was retaken by Alexius Comnenus; in 1172 it was occupied by Vital Michieli, the Doge of Venice, who abandoned it in 1173; in 1204 it passed to the Venetians, but was recaptured by John III. Ducas; in the reign of Andronicus II. it was occupied by the Genoese family of Zacharia, and in 1329 recovered by Andronicus III. In 1346 it was seized by a band of 32 Genoese exiles, who formed a *Maona*, or trading company, and introduced a republican form of government. Amongst the members of the *Maona*, the Justiniani family ap-

pear to have been the most powerful. Under the Genoese the island became rich and powerful, and its coast was harried by Bayezid I. After the capture of Constantinople, 1453, it was tributary to the Turks, but it was not incorporated in the Empire until 1566.

The island was considered the peculiar demesne of the Sultan's mother (*Valideh Sultan*). The Chians were well treated; as long as they annually furnished a certain quantity of mastio for the use of the imperial seraglio, and paid the capitation tax, they were allowed to live much as they liked; and the villagers were permitted to wear white turbans, and to have bells in their churches. The island prospered, and the capital, already a miniature Genoa, was further embellished with a college, libraries, and hospitals. Chians had established the wealthiest and most respected Greek houses in the Levant and in Western Europe. Mild, gay, lively, acute and industrious, the men succeeded alike in commerce and in literature; while the women were celebrated for their charms and grace.

When the Greek revolution broke out the people were prosperous and contented, and neither sought nor wished for a change in their political condition. A party of Samians, however, landed in the spring of 1822, and forced a number of Chians to join them. Hereupon the Turkish governor shut himself up in the castle of Chios, awaiting the arrival of succour. The Capitan Pasha soon appeared with a powerful fleet; and an army of Moslems, exasperated by the massacre of their co-religionists—men, women, and children—by the Greeks, was let loose upon the unfortunate island. The inhabitants, enervated by long peace and prosperity, offered no effectual resistance. The island was given up to indiscriminate pillage and massacre. The Archbishop and the heads of the clergy, with many of the principal inhabitants, were hanged, and their remains cast into the sea. A populous city, 50 flourishing villages, and many splendid convents and churches, all reduced to ashes, attested the fierce-

ness of Moslem revenge; it was calculated that within 2 months 30,000 Chians had fallen by the sword, and 32,000 had been dragged into slavery. About 30,000 Chians, mostly in a state of total destitution, escaped to various parts of Greece; and in the end of August, 1822, only 16,000 were left on the island.

Whilst at Chios the Moslems were laying waste the island, the Greeks were preparing to avenge the massacre and slavery of their brethren. Constantine Canaris, of Psara, and George Papines, of Hydra, with 32 bold companions, volunteered their services; and, having partaken of the holy sacrament, sailed in 2 brigs fitted up as fire-ships, and followed at some distance by an escort of 2 corvettes, a brig, and a schooner. At midnight they bore up with a fresh breeze, and ran in amongst the Turkish fleet. The Psariote *brulot*, commanded by Canaris, grappled the prow of the Admiral's ship, and instantly set her on fire, the Greeks then slipped into a large launch they had in tow, and passed under her poop, shouting "Victory to the Cross"—the ancient war-cry of the imperial armies of Byzantium. The Hydriotes fastened their brig to another line-of-battle ship, and set her on fire, but not so effectually, having applied the match too soon; they were then picked up by their comrades, and all escaped without a wound. The Capitan Pasha's ship, which in a few minutes became one sheet of fire, contained 2286 persons, including most of the captains of the fleet; not above 180 survived.

Numbers of Chian families returned and rebuilt their city and villages, and the island had again become rich and prosperous when it was shaken by the terrible earthquake of the 3rd April, 1881. Houses, mosques, and churches crumbled to pieces in a moment, burying thousands in their ruins. The earth opened in many places and engulfed others, sometimes as many as 50 or 100 at a time. The shocks continued at intervals until the 11th, when there was one almost as violent as the first; this

completed the destruction of the capital, and caused the death of many more victims.

In the country the districts S. of Kastro suffered most. Nearly all the villages in the Kampos were destroyed; the great monastery of *Nea-mona*, founded by Constantine Monomachus, and completed by Theodora, sister of the Empress Zoe, was hurled over the cliff on which it was built, burying 80 monks and a fine library of 12,000 volumes in its ruins: one monk only escaped. 42 out of the 75 villages which the island contained were more or less destroyed; and Col. Trotter, the delegate of the Relief Committee at Constantinople, estimated the number of persons killed at over 5600. Great efforts were made all over Europe to send succour to the unfortunate survivors. Chios is fast recovering from the state of desolation to which it was reduced; but such a loss as that of the church in the monastery of *Nea-mona* is irreparable.

9. ICARIA (NICARIA).

This island and the surrounding sea, known of old as the Icarian, derived their name from the legend of Icarus, son of Daedalus, who, having incurred the displeasure of Minos, made wings of feathers and wax for himself and his son, so as to escape from Crete. But Icarus mounting too high, the sun melted the wax of his wings, and he fell into the sea near this island. Icaria was first colonised by the Milesians, but afterwards belonged to the Samians. Its name rarely occurs in either ancient or modern history. In the 14th centy. it was annexed by the Genoese who held Chios. It contains nothing of sufficient interest to detain the ordinary traveller. High chains of mountains occupy its entire extent, and its inhabitants are considered the rudest and most unpolished of all the modern Greeks. Until they had exhausted their supply of wood they maintained themselves chiefly by the sale of charcoal to the neighbouring

islands and to the towns on the coast of A. Minor, and by the exportation of firewood. They now spend most of the year as charcoal burners on the mainland. Some of them are said to be good sponge divers. The population is about 8000. The island is now a kaza of Chios.

There is no good harbour. The least exposed roadstead is at *Endelos*, on the N.W. coast—probably the ancient *Histi* (Ἰστὶ). The chief village, *Messaria*, is near the centre of the island, and contains 200 houses. There are some remains of antiquity near *Messaria*, and in other localities—traces, doubtless, of the ancient towns of *Oenoe* and *Drakanon*, and of the temple of *Artemis* called *Tauropolium*.

The group of barren and rugged islands between *Icaria* and *Samos* were anciently called *Corassius*; and it was from them that the marble was obtained for building the temple at *Pergamum*. They are now known as *Phurni* (Φούρνοι), from the resemblance to *ovens* of the numerous small caves in their cliffs. They are inhabited by a few shepherds and fishermen from *Samos* and *Patmos*. There is a good harbour in which *Nicarioto* ships usually lie.

Nicaria may be reached by *kaik* from *Samos*, *Scala Nova*, or *Sighajik*.

10. SAMOS (SAMO).

Samos (*Susam Adasi*), one of the principal islands of the Aegean Sea, is separated from the coast of *Ionia* by the "Little Boghaz"—a narrow strait formed by the overlapping of its E. promontory *Poseidium* (*Cape Colonna*) with the W. spur of *Mount Mycale*, *Pr. Trogilium* (*Cape Santa Maria*). This strait, which is less than a mile in width, was the scene of the battle of *Mycale*, B.C. 479, which completed the liberation of the Greeks. The *Great Boghaz*, which separates *Samos* from *Icaria*, varies in width from 8 m. to 3 m., and is the passage generally used by vessels plying between *Egypt*, *Syria*, and

Constantinople. The island is formed by a range of mountains extending from E. to W., whence it derived its name; for *Σάμος* denotes "a height"; and the same root is seen in *Samo-thrace* (i.e. the Thracian *Samos*). The highest point, *Mount Kerki*, anct. *Kerketeus*, so conspicuous an object from all parts of the *Sporades*, occupies the W. end, and is 4725 ft. high. Its valleys are very beautiful, and there are some quaint monastic establishments in its recesses. The ridge at the E. end, which terminates in *Cape Colonna*, was called *Ampelus*. The circumference of the island is about 80 m.; it is nearly 80 m. in length, and 8 m. in mean breadth. It was and is very fertile; and some of its products are indicated by its ancient names, *Dryusa*, *Anthemura*, *Melamphyllus*, and *Cyparissia*.

The early traditions of *Samos* connect it first with the *Carians* and *Leleges*, and then with the *Ionians*; and at an early period it became a powerful member of the *Ionian* confederacy. The *Samians* at this time were highly distinguished in maritime enterprise, and the science of navigation; they were the first to make advances in naval construction; and it was a *Samian* who first penetrated through the pillars of *Hercules* to the ocean. They soon acquired such power at sea that they founded colonies in *Thrace*, *Cilicia*, *Crete*, *Italy*, and *Sicily*. After the usual transition from an heroic monarchy, through an aristocracy, to a democracy, the island became subject to the most distinguished of the so-called tyrants, *Polycrates* (B.C. 532), under whom its power and splendour reached their highest pitch, and *Samos* would probably have become the mistress of the Aegean, but for the treacherous murder of *Polycrates* by a Persian eunuch. (For the details of the romantic life of *Polycrates*, see *Herodotus*, who relates them in his most dramatic manner.) At this period the *Samians* had extensive commercial relations with *Egypt*, and they obtained from *Amasis* the privilege of a separate temple at

Naucratia. The Samians now became subject to the Persian empire, under which they were governed by tyrants, with a brief interval at the time of the Ionian revolt, until the victory of Mycale restored them to freedom. They now joined the Athenian confederacy, of which they continued independent members until B.C. 440, when they revolted and were reduced to complete subjection by an Athenian army after an obstinate resistance of 9 months' duration. In the Peloponnesian war, Samos held firm to Athens till the last. Transferred to Sparta in B.C. 405, after the battle of Aegospotami, it was soon restored to Athens by that of Onidus in 394. Soon after it fell into the hands of the Persians, but it was recovered by Timotheus for Athens. In the Social war the Athenians successfully defended it against all attacks, and placed in it a body of 2000 *cleruchi*, B.C. 352. After the death of Alexander, Samos seems to have owed a nominal allegiance to the Græco-Syrian kingdom. After many vicissitudes of fortune, it was united by the Romans to their province of Asia in B.C. 84. Meantime it had greatly declined, and had been wasted by war and the incursions of pirates. Its prosperity was partially restored by the residence in it of Antony and Cleopatra, B.C. 32, and afterwards of Octavianus, who made it a free state. It was deprived of its freedom by Vespasian and sank into insignificance as early as the second century, although its departed glory is found still recorded under the Emperor Decius, by the inscription on its coins, *Σαμίων ἡ πόλις*.

Samos may be regarded as having of old constituted the centre of Ionian manners, luxury, art, and science. In very early times it had a native school of statuary, at the head of which was Rhœceus, to whom tradition ascribed the invention of casting in metal. In the hands of the same school architecture flourished greatly; the *Heræum*, one of the most magnificent of Greek temples, was erected on the W. side of the city of Samos;

and the city itself, especially under the government of Polycrates, was adorned with many other splendid works. In painting, the island produced Timanthes, and was illustrious as the birthplace of Pythagoras, and of several famous artists, philosophers, poets, and historians.

The modern history of Samos presents few remarkable events. It fell under the power of the Osmanlis in the 16th century. The Samians were among the first to join the Greek insurrection, when they massacred or drove the Turks out of the island, which they put in a state of defence. A Senate and government were formed, and an army disciplined in the European fashion, which defeated all the efforts of the Turks to regain the island. The Greeks of Asia found safety here, while the Samians made several successful expeditions to the continent, defeating and destroying the enemy wherever they met them, and returning home laden with booty and stores. They devastated all the country between Scala Nova and Smyrna, and it has only within the last ten years recovered its former prosperity. The Samians thus preserved their liberty during the whole period of the war, and were grievously disappointed on finding themselves excluded by the allied sovereigns from the new kingdom of Greece.

Since 1832, when the island was made a principality by Sultan Mahmûd, it has to a great extent been self-governed. The Porte nominates a Governor, generally a Phanariote Greek, with the title "Prince of Samos," who rules with the aid of a senate composed of 4 members, nominated by himself out of 8 chosen by a General Assembly, which itself has 36 elected members. The Porte receives a tribute, but otherwise the island is independent; and it has its own flag—red above and blue below, with a cross in the lower part. A small "Stationnaire," with a few men on board, in the harbour of Vathy, represents the Turkish garrison.

In antiquity Samos was celebrated for its extraordinary fertility; it was then cultivated with the utmost care, and traces of terrace culture still exist on the sides of the mountains. It is still one of the most productive islands in the Aegean, and annually exports wine, raisins, olive oil, brandy, locust beans, and dressed skins; and imports cereals, tobacco, and European goods. The sweet Samian wine with a slight Muscat flavour is exported to Genoa, Hamburg, and Bremen for doctoring other wines. Its mountains furnish quarries of marble and forests of timber. Manganese is found near Karlovasi, and coal may possibly be discovered, as there are natural wells of petroleum. The Samian flag is carried by 250 vessels.

Vathy (Βαθύ, Tk. *Badı*), the capital since 1832, is on the N. side of the island, and possesses a safe and deep port, from which it derives its name. It is the residence of the Prince, and the town in which the senators and representatives of the people hold their sittings. It is situated at the extremity of the roadstead, with a mole and convenient quays; and is clean, well paved, and about to be lighted with the electric light. Khora (Χώρα, *the Town*), the former capital, is on the S. side of the island, about 2 m. from the sea, on the lower slopes of a mountain, on which the ancient acropolis (*Astypalaea*) was placed. It is a miserable town with a few good houses, and steep, unpaved streets.

Samos, the ancient capital, stood on the S.E. side of the island, partly on the shore, and partly rising on the hills behind in the form of an amphitheatre. On its site, round the old port, is the village of Tigani, and here visitors to the ruins can obtain good accommodation. Tigani is 2 m. from Khora, and 2½ hrs. from Vathy over a ridge, whence fine views of the strait of Mycale are obtained; it possesses a handsome quay and moles, and kaïks can be hired there for Patmos. In the time of Herodotus, Samos was reckoned one of the finest cities in the

world. Its ruins are considerable; the walls, which have a circuit of about 5 or 6 m., with square towers at intervals, can still be traced; and there are remains of the acropolis (a fair specimen of Greek military architecture), the theatre, the ancient moles, now restored, the temples, and the aqueduct. The feature of greatest interest is the *aqueduct and tunnel* of Eupalinus, which is cut through the mountain behind the town. Its length and dimensions agree very nearly with the statement of Herodotus (iii. 60) that "The length of the cutting is seven stadia—the height and width are each eight feet. Along the whole course there is a second cutting, twenty cubits deep and three feet broad, whereby water is brought, through pipes, from an abundant source into the city." The entrance was accidentally discovered in 1881, by a priest whilst ploughing, and the whole has now been nearly cleared of debris. The *Heraeum*, celebrated as the chief centre of the worship of Hera among the Ionian Greeks, stood on the sea shore about 4 m. W. of Tigani. It was burnt by the Persians, but soon rebuilt, probably in the time of Polycrates. This second temple was of the Ionic order, and was one of the largest of Greek temples. It was gradually filled with works of sculpture and painting, of which it was plundered by the Romans. Only one column remains, but the site has been excavated by the French, and the plan of the temple satisfactorily restored. Behind the Heraeum rises *Mount Ampelus*; and close beside it flows the brook *Imbrasos*, now *Potoki*, on the banks of which, according to Pausanias, Hera was born.

Karlovasi, the most important town after Vathy, is the best point from which to visit Mt. Korki and the more beautiful parts of the island.

11. PATMOS (PATINO).

Patino is 20 m. S. of the W. extremity of Samos and is a nahieh of

Leros. It is irregular in form, and about 10 m. long and 5 m. wide. Its surface is rugged and broken, rising in *Hagios Elias* to 800 ft., and its shores are indented with numerous land-locked creeks. The principal port, on the E. side, is one of the safest in all the Greek islands. At the *scala* there is a small village. The most marked peculiarity is that the island "is almost divided in two in the middle, for in this part, within a distance of little more than $\frac{1}{2}$ m. from one another, are two isthmuses only a few hundred yards wide, and rising but slightly above the sea-level. On the southernmost of these the *scala* is situated, while between the two stands the steep hill on which the acropolis of the Hellenic city was built" (Tozer). A few remains of the ancient town and of the fortifications may still be seen. The soil is everywhere volcanic and very barren; there is no running water, and the people depend on 8 or 4 wells and rain-water collected in cisterns. The inhabitants are entirely Greek, and the males are employed in the sponge fishery, or work as labourers on the mainland. The N. half of the island belongs to the civil community, the S. half to the monks.

Patmos was used by the Romans as a place of banishment, and here, according to universal tradition, St. John wrote the *Apocalypse*, during the exile to which he was condemned, A.D. 94, by the Emperor Domitian, for preaching the Gospel. Nothing is known of its ancient history, but in the Middle Ages it must have been a flourishing place, and many Italian pictures are preserved in the houses.

The celebrated *Monastery of S. John the Divine* is $1\frac{1}{2}$ m. from the *scala*; it crowns the summit of a high hill, and is the most conspicuous building in the island. From its roof there is a striking panoramic view which is supposed to have suggested some of the imagery of the Revelation of St. John. The foundation of the monastery dates from the latter half of the 11th centy., when a monk, named Christodoulos, obtained from the Emperor Alexius Comnenus a

concession of the island, which for some time previously had been uninhabited. There are now about 80 monks. The Church contains some interesting frescoes; the body of the founder, whose face is visible; and other relics. The library, though several of its greatest treasures were carried off by Dr. E. D. Clarke, at the beginning of the centy., still possesses the famous Codex N.,—a quarto MS. of the 6th centy., written on purple vellum in uncial letters in silver; a MS. of the book of Job of the 7th or 8th centy.; and the original bull of Alexius Comnenus, authorising the foundation of the monastery.

The *Monastery of the Apocalypse* is about $\frac{1}{2}$ m. from the *scala* in the direction of the larger monastery. It is entered from the back, and from this point the visitor descends among a variety of buildings by numerous stone staircases. At the lowest point is the cave which forms the *Chapel of the Apocalypse*, and is said to be the place where the Revelation was delivered. The chapel is entered through the *Church of S. Anna*, and is formed by the bare sides and roof of the cave; it is about 22 ft. long, and 15 ft. broad. "In one part of the roof a rent is pointed out, where the rock was broken at the commencement of the Revelation, and from a somewhat deeper cleft in this the Divine voice is said to have proceeded" (Tozer). The pictures in the *iconostasis* of the chapel are worthy of notice. There are several spots in the island, associated with St. John, at which churches have been built, and in the library there is a legendary life of the Apostle upon which the traditions relating to those places are based.

Lipso, *Lepsin*, an island near *Patmos*, has a considerable village upon it, and ancient remains.

12. LEROS (LERO).

This small island, lying off the coast of *Caria*, is a *kaza* of *Chios* and is 6 m. long and 4 m. broad. It is of irregular

form, and consists of rocky hills in which there are good marble quarries. Its inhabitants, who came originally from Miletus, bore a bad character; and it is one of the many instances of the permanence of local usages and feelings in Greece that the people of Leros are looked upon with an evil eye by their neighbours at the present day. Besides a city of the same name, the island contained a temple of Artemis, where the fabled transformation of the sisters of Meleager into guinea-fowls was said to have taken place, in memory of which, guinea-fowls were kept in the court of that temple. Some remains of it are found in the walls and foundations of a church erected near the harbour *Partheni* (τὸ Παρθένιον), a name handed down by tradition from the shrine of the Virgin-goddess. This port is on the N. side of the island, and is sheltered by some barren rocks off its entrance. Under the Knights of Rhodes Leros was a dependency of Lango (Cos).

The modern town stands on a sloping hill on the E. side, and is crowned by a ruined castle of the Middle Ages. The inhabitants of Leros number about 3000. They are engaged in agriculture, the carrying trade, and the sponge fishery; and, since the English occupation of Egypt, many of them have settled as shopkeepers in Alexandria.

13. CALYMNA (KALYMNO).

Calymna lies off the coast of Caria; between Leros and Cos. It appears to have been the principal island of the group which Homer calls *Calymnae* (Il. ii. 677), comprising Leros, Tenedos, and a few barren rocks in the neighbouring sea. Calymna was originally inhabited by Carians, and was afterwards colonised by Thessalian Aeolians or Dorians, under Heracleid leaders. At the time of the Trojan war it was subject to Artemisia of Halicarnassus, together with the neighbouring islands of Cos and Nisyros (Herod. vii. 99). Under

the Knights of Rhodes it was called *Calamo*, and formed part of the fief of *Lango* (Cos). In 1523 it was added to the Osmanli Empire by Suleiman I., and it is now a kaza of Chios sanjak.

The inhabitants, about 7000, all live at the *Scala*, anct. *Notium*, or in the town, *Kalymno*, which stands on an elevated platform a little less than an hour's walk from it. They are principally employed in the carrying trade and sponge fishery. The best harbour is *Pothia*.

The island is bare and mountainous, and can no longer be called "*silvis umbrosa Calymne*" (Ov. *Art. Am.* ii. 81). It produces, however, figs, wine, barley, oil, and excellent honey; for the latter it was also celebrated in antiquity—"Fecundaque melle Calymne" (Ov. *Met.* viii. 222).

Pliny mentions the existence of 8 or 4 ancient towns. The principal remains are in the valley above the harbour *Linarí*, on the W. side of the island. The most important ruins are those of a large church τῷ Χριστῷ τῆς Ἱερουσαλὴμ, built on the site of a temple of Apollo. S. of the modern town there is a plain called *Argos* as in the island of Cosos.

Close to the W. shore of Kalymno is the island of Tenedos, on which there are extensive ruins. It is now only occupied by shepherds.

Kalymno can be reached by steamer from Smyrna or by *kaik* from Budrûm.

14. ASTYPALAEA (ASTROPALIA).

Astypalaea (Ital. *Stampalia*) was originally inhabited by Carians, and afterwards colonised from Megara. It was called *Astypalaea* from the mother of Ancaena, but had previously been known as *Pyrrha*, *Pylaea*, and Θεῶν τραπέζα, "*Table of the Gods*," on account of its verdure. In B.C. 105 the Romans concluded an alliance with the island, probably on account of its excellent harbours and central position in the Aegean, and under the Emperors it was recognised as a free state. The favourite hero of the island was

Oleomenos, an athlete, to whom, or to Achilles, the Astypalaeans rendered divine honours. Hegesander related that a couple of hares having been brought into Astypalaea from Anaphe, the island became so overrun with them that the inhabitants were obliged to consult the Delphic oracle, which advised their hunting them with dogs (Athen. ix). This tale is a counterpart to the one about the brace of partridges introduced from Astypalaea into Anaphe. In the Middle Ages it was in the possession of a Venetian noble, named Quirini. In the 18th centy. it was taken by the Turks, and it is now a nahieh of Kalymno.

Astropalia consists of two large rocky masses, united in the centre by an isthmus, which, in the narrowest part, is only 500 ft. across. On the N. and S. between the two halves of the island are deep bays, of which the southern is sheltered by several desert islets, to which Ovid alludes in the line, "cinetaque piccosis Astypalaea vadis" (*Ar. Am.* ii. 82). One of the harbours, *Maltezana*, is a very good one. The town, which bears the same name as the island, and occupies the site of the ancient capital, is on the W. side of the southern bay. It lies within a fine castle, built, in 1413, by John Quirini, Count of Stampalia, which commands a splendid prospect, extending in clear weather to Crete. The streets are small, narrow, and dark, but the houses are good. Outside the town is an extraordinary number of churches and chapels, sometimes as many as six in a row. They are built to a great extent from the ruins of the ancient temples, and in every part of the town there are seen capitals of columns and other remains.

The town contains about 1500 inhabitants, who still wear the ancient embroidered costumes, and coarse jewelry of their own manufacture. They speak a curious patois, romaio in origin, but which even neighbouring islanders have a difficulty in understanding. Pliny (viii. 59) says that the mussels of Astypalaea were very celebrated, and they are still

taken off the coast. Here the best sponges are found.

The best way to visit Astropalia is by *kaik* from Kalymno.

15. COS (KOS).

Cos (Ital. *Stanchio*, Turk. *Istan-kesi*, from *ἐσ τὰν κῶ*) is one of the most renowned of that beautiful chain of islands which covers the western shore of A. Minor. Noted as containing one of the cities of the Doric Hexapolis—whose sanctuary was situated on the Triopian promontory adjoining the city of Cnidus—it became celebrated as the birthplace of the painter Apelles, and the physician Hippocrates; and still more distinguished as being the only state in A. Minor which refused to obey the edict of Mithridates ordering the massacre of all Roman citizens.

The island was originally peopled by Pelasgi, under the leadership of Merops, whence its early name *Meropis*; subsequently it was successively inhabited by Aeolians, the Heraclidae, the Aeclepidae, a colony from Epidaurus, who introduced into the island the worship of Aesculapius, and by the Dorians, when they founded the Hexapolis. It acknowledged the supremacy of Athens, and was fortified by Alcibiades at the close of the Peloponnesian war. It recognised Alexander the Great, and afterwards falling to the lot of Antigone, was given up to Egypt by Ptolemy, the nephew of Antigone. The Romans showed it great favour. Claudius bestowed upon it the privileges of a free state, and Antoninus Pius rebuilt the chief city after it had been destroyed by an earthquake. An interesting inscription associates Cos with Herod the Tetrarch, whose father, according to Josephus, had conferred many favours on it. As the Byzantine Empire declined, its shores were exposed to piratical attacks from all sides, and the island had little peace until, under the name of *Lango*, it became part of the maritime state

founded by the Knights of Rhodes. It was occupied in 1815 by Foulques de Villaret; and in 1866 it gave asylum to many of the Armenian families that fled from Lesser Armenia during the last years of that kingdom, and were granted lands at *Kephala*. From 1454 to 1460, Cos successfully resisted the attacks made upon it by Muhammad II., but in 1523, after the fall of Rhodes, it was annexed to the Osmanli Empire. During the War of Independence, it suffered less than most of the other islands. It is now a kaza of Chios sanjak.

Kos is long and narrow; it is 23 m. in length, from N.E. to S.W., and about 65 m. in circuit. It is separated from the Triopian promontory (*Cape Krío*) by a narrow strait, and its N.E. extremity faces the bay of Halicarnassus (*Budrüm*). At this end of the island is the chief town, *Kos*, situated on a rich, well cultivated plain, to the S. of which rises a high mountain range, called, from its jagged summit, *Mt. Prion*. This range extends about 10 m. to the S.W., and then gradually sinks into the table-land which occupies the centre of the island. Beyond the plateau a high headland of several miles in extent forms the S.W. termination of the island. In the first of these natural divisions lie the vineyards which produce the *Sultana grape*; the orange and olive groves; and the gardens in which the celebrated *Kos lettuce* is grown. The second division is barren for the most part, being sandy and stony; in places it is covered with a sort of heather. In the third division the mountain sides afford pasturage for sheep and goats, and in the ravines here and there are terraced gardens. The island was known in ancient times for its ointment and purple dye, for its wines, and for the light transparent dresses called *Coas vestes*.

The inhabitants, about 10,000, who are nearly all Greeks, have several interesting marriage and other customs that deserve study. The climate is healthy except near the chief town, where, owing to the proximity of a lagoon, fever is common in summer.

The modern town *Kos* occupies the site of the ancient capital. It is well built, but thinly inhabited. The most interesting building is the large *castle*, erected in the 14th century by the Knights of Rhodes, whose shields are to be seen in various places sculptured on the walls. A few fragments of friezes from a Greek temple are here and there built into the ramparts. These were possibly brought from the temple of Aesculapius, for which *Kos* was renowned, but of which the site is unknown.

In the square in front of the castle there is a magnificent *plane-tree* of very great age. Its trunk measures about 80 ft. in circumference, and its branches are so immense that their weight would bring them to the ground if they were not supported by shafts of marble erected by the inhabitants, who have great reverence for this monarch of trees, and who believe that it flourished in the time of Hippocrates, and that he gave daily consultations under the shade of its branches.

In the walls of the houses and water-tanks in and around the town are fragments of moulding and sculpture. The ancient port is W. of the castle, but it is now half filled with mud, and only available for small vessels.

About 1½ hrs. from the town, on the side of *Mt. Prion*, is the celebrated *Fountain of Buriana*, now called the "Fountain of Hippocrates," from which an ancient aqueduct descends to the town. The spring is approached by a passage some yards long (with walls of Cyclopean masonry, and an angular roof like those of the corridors of the Egyptian Pyramids), which opens into a circular domed chamber. This chamber, in which the spring rises, resembles the Treasury of Atreus at Mycenae, and its mode of construction points to a period of the earliest antiquity. The view from the entrance to the fountain is one of great beauty; it embraces the town and roadstead of *Kos*, the bay of *Budrüm*, and the mountains beyond it. On a clear day

the castle of Budrâm can be plainly seen.

At Kos, boats may be hired for excursions to Budrâm (p. 112), and the ruins of Onidus (p. 117). A good stock of provisions should be taken, as the boat may be detained 2 or 3 days by contrary winds.

A tour of the island may be made in 3 or 4 days. The roads are good and the accommodation in the villages fair. For the first 2 hrs. the road leads through the luxuriant gardens and vineyards which border the town; it then emerges upon a marshy plain fringing the sea-shore. Here are an aqueduct and the ruins of a mill, probably the work of the Knights. In 3 hrs. the village of Pyli (good accommodation) is reached. In the village are the remains of a fine Greek tomb, the Chamykleion; it consists of a vaulted chamber, with *loculi* at the sides. The exterior has been richly ornamented. A portion of the architrave and cornice of the doorway may be seen built into the façade of a neighbouring church. In a ravine about $\frac{1}{2}$ hr. from Pyli is the curious deserted town of Palaeopyli. The entrance to the ravine was guarded by a castle, built on an isolated rock, at the base of which are from 200 to 300 roofless store houses. There are no architectural details to fix their date, but the two churches that remain are Byzantine. One of them which has an apse with seats and an episcopal throne at the E. end, like the Church of Torcello, near Venice, cannot be later than the 12th centy. On the ceilings are remains of frescoes, superior in style to the ordinary Byzantine fresco, and resembling early work of the Western schools. They are possibly the work of the Knights of Rhodes.

From Pyli the road ascends gradually to the plateau upon which Antimaki (3 hrs.), with its large mediæval castle, stands. On the sea-shore to the S.E. are some foundations marking the site of Haliarna.

At Kephalo (4 hrs.) are the ruins

of a castle erected by the Knights, whose escutcheons can still be seen. Here a guide should be taken to visit the ruins of *Asypalaea* on the E. shore. They consist of a few low walls, rude foundations and broken pottery. On the headland beyond Kephalo are the shapeless ruins of a mediæval tower called *Chifut Kalest*, "Jews' Castle."

The return to Kos is by the same road. The island can be easily reached by steamer from Smyrna.

18. NISYROS (NISYRO).

This small round island which lies off Cape Krio, between Cos and Telos, is not quite 10 m. in circumference. It is of volcanic origin, and its highest point is 2271 ft. The central crater is occupied by a lake strongly impregnated with sulphur, and there are hot sulphur springs which are still in repute.

Nisyros, according to the legend, was formed by Poseidon, who tore it away from Cos, and hurled it upon the giant Polybotes. Its first inhabitants are said to have been Carians; but already in the heroic age it had received a Dorian population, like other islands near it, with which it is mentioned by Homer as sending troops to the Greeks. It received other Dorian settlements in the historic age. At the time of the Persian war it was ruled by Queen Artemisia; it next became a tributary ally of Athens; subsequently it joined the Lacedæmonians, but after the victory at Onidus, B.C. 394, it revolted from Sparta. After the defeat of Antiochus the Great by the Romans, it was assigned to Rhodes, and, with the rest of the Rhodian Republic, was united to the Roman Empire about B.C. 70. The island was conquered by the Knights of Rhodes, who gave it in fief to the brothers Assanti of Ischia in 1316. It was obliged to keep a galley at the service of the Order, and in 1493 had five castles, of which the principal were those at Mandraki and Palaeocastro. The island passed with

Rhodes into the hands of the Osmanlis. Nisyros was celebrated of old for its hot springs, its wine, and its mill-stones. Its capital, which possessed a temple of Poseidon, was at the N.W. corner, where there are extensive ruins of the town and its acropolis.

Nisyro has a population of about 2500, living in three villages, of which the largest, Mandraki, is near the ruins of the old capital. There is no good harbour, whence the inhabitants are not so much a sea-faring people as their neighbours. The women still wear picturesque dresses with embroidered sleeves, yellow turbans, and a red skirt. Wine, almonds, and valonea are exported.

Nisyro can be reached by steamer from Smyrna, and a good room can be obtained in the monastery.

17. TELOS (TILO).

Telos (Ital. *Piscopia* or *Piscopi*) is a small island between Rhodes and Nisyros. It was in ancient times called *Agathussa*, and was noted for its mill-stones. It was always a Rhodian island, and followed the fortunes of Rhodes, of which it is now a nahieh. Telos was probably called *Piscopia*, from a watch tower on one of the heights, or, perhaps, because it was once the residence of a bishop. The island has three fair ports. There are only two villages, both near ancient sites. The largest *Tilo*, or *I'iscopi*, is about $\frac{1}{2}$ hr.'s walk from the scala on the N. coast. On the steep hill above it are remains of the old capital and its acropolis. The inhabitants, about 2000, maintain themselves by agriculture. They still wear the old costumes, and they live in a more primitive state than any of the other islanders. There are many lepers living in the houses.

Tilo can be easily reached by kaik from Nisyro.

18. SYME (SYMI).

Syme (*Sumbeki Adasi*) was one of the early Dorian states that existed in the S.W. of Asia Minor before the

time of Homer. Nireus, after Achilles the handsomest among the Greeks at Troy, came from Syme. Its connection both with Onidus and Rhodes, between which it lies, is indicated by the tradition that it was peopled by a colony from Cnidus led by Oithonius, the son of Poseidon and of Syme, the daughter of Ialysus. Some time after the Trojan war, the Carians are said to have obtained possession of the island, but to have deserted it again in consequence of a severe drought. Its final settlement by the Dorians is ascribed to the time of their great migration. The island was reckoned at 85 m. in circuit, and had eight harbours and a town, also called Syme, of which there are some trifling remains still extant. Under the Knights of Rhodes it at first paid a contribution, called *mortuaire*, and afterwards its revenues went to the Grand Master. It had a castle and a signal station in connection with one on Mt. S. Stephen in Rhodes. It is now a kaza of Rhodes.

The island has a broken, rugged outline, and is surrounded by islets and rocks. It formerly produced wine, and its hills were probably wooded, as in the Middle Ages one of its principal industries was boat building. Its Turkish name *Sumbeki* comes from the light swift boats called *sumbek* which were built there. The only industry now is the sponge fishing, which employs 150 boats and a dozen good sized vessels. There is a large trade in sponges, of which nearly one half is with England.

The modern town is situated at the principal port, which forms a narrow but deep and safe harbour, called the *Strand* (*Αλγιάδος*). The inhabitants, about 7000, live together in the town and at the port. They are chiefly employed in the sponge fishery. On the W. side of the island there is an excellent harbour called *Panormos*, with a large monastery by the shore.

19. CHALCE (KHALKI).

Chalce, or *Chalcia*, now *Khalki*, or *Kharki*, which lies off the W. coast of

Rhodes, had in ancient times a small town of the same name, a temple of Apollo, and a harbour. During the Peloponnesian war (B.C. 412) the Athenian fleet was stationed there to watch the movements of the enemy in Rhodes. In 1658 it was laid waste by the Venetians under Morosini. It is now a *nahieh* of Rhodes, with which island it has always been closely connected.

Khalki is rugged and mountainous, and has about 2500 inhabitants, who grow a little corn, but are principally engaged in the sponge fishery. The harbour is good though small; it preserves its ancient name of *Emporeion* (*Εμποριον*). The chief village is an hour's walk from the port, and near it are some Hellenic tombs and other remains.

Greek steamers call regularly at Khalki.

20. RHODOS (RHODES, RODI).

From the most remote period of antiquity Rhodes has occupied a conspicuous place in the page of history. The ancient Rhodians were eminent for their early civilisation, their valour, their knowledge of marine affairs, and their cultivation of art and literature. In more modern times Rhodes was famous as the stronghold during two centuries of the Knights of St. John of Jerusalem, and as the scene of one of the most heroic defences on record. Besides these associations, its beautiful climate and scenery will well repay a visit.

It is the most Eastern island of the Aegean Sea, and lies off the S. coast of Caria, at the distance of about 12 m. Its length from N.E. to S.W. is nearly 43 m.; its greatest breadth 20 m. In early times it was called *Aethraea*, *Ophiussa*, and by other names, which are to be considered, however, rather as epithets than as distinct appellations. The most primitive Greek records make mention of it. Mythological stories ascribe its origin to the power of Apollo, who

raised it from beneath the waves. Ancient tradition and recent excavations clearly indicate the early peopling of the island by the Phoenicians. The Hellenic colonisation was ascribed to Tlepolemus, the son of Hercules, before the Trojan war, and, after that war, to Althæmenes. Homer mentions the three Dorian settlements in Rhodes, namely, Lindus, Ialysus, and Camirus; and these cities, with Cos, Onidus, and Halicarnassus, formed the Dorian Hexapolis, which was established from a period of unknown antiquity, in the S.W. corner of Asia Minor. Rhodes soon became a great maritime state, or rather confederacy, the island being parcelled out among the three cities above mentioned. The Rhodians made distant voyages, and founded numerous colonies, of which the chief was Rhoda, in Iberia; Gela, in Sicily; Parthenope and Sybaris, in Italy; besides various settlements on the coast of Asia. During this early period the government of each of the three cities seems to have been monarchical; but about B.C. 660 the whole island appears to have been united in an oligarchical republic, the chief magistrates of which, called *Prytanes*, were taken from the family of the *Eratidae*, who had been the royal house of Ialysus. At the beginning of the Peloponnesian war Rhodes was one of those Dorian maritime states which were subject to Athens; but in the twentieth year of the war, B.C. 412, it joined the Spartan alliance, and the oligarchical party, which had been depressed, recovered their former power under the leadership of *Dorieus*, so celebrated for his victories in all the great Grecian games. In B.C. 408 the new capital, the famous city of Rhodes, was founded and peopled from the three ancient cities of Lindus, Ialysus, and Camirus. It was built by Hippodamus of Miletus, who had been employed by the Athenians to embellish the Piræus. Rhodes soon became distinguished for the splendour of its public edifices, and of the paintings and statues with which

they were enriched. It was in fact one of the most magnificent cities of the ancient world; Strabo, who had seen Rome, Alexandria, &c., gives the preference to Rhodes (lib. xiv.); and Pindar had long before extolled the island in one of his noblest odes (*Olymp. vii.*). The wealth of the Rhodians was derived partly from their fertile soil and advantageous situation, but still more from their extensive commerce and the wisdom of their laws, especially those having reference to maritime affairs. Such indeed was the estimation in which the latter were held, that many of their regulations were embodied in the Roman Civil Law, and have thence been adopted into all modern codes.

After the Peloponnesian war the history of the island presents a series of conflicts between the democratical and oligarchical parties, and of subjection to Athens and Sparta in turn, till the end of the Social War, B.C. 355, when its independence was acknowledged. Its internal dissensions were at length composed by a mixed form of government, uniting the elements of aristocracy and democracy. The Rhodians submitted to Alexander; but at his death they expelled the Macedonian garrison. In the ensuing wars they formed an alliance with Ptolemy, the son of Lagus, and Rhodes successfully endured a siege by the forces of Demetrius Poliorcetes, who at length, in admiration of the valour of the besieged, presented them with the engines which he had used against their city, from the sale of which they defrayed the cost of the statue of the Sun, long celebrated, under the name of the "*Colossus of Rhodes*," as one of the seven wonders of the world. It was the work of Chares of Lindus, a statuary in bronze, and a favourite pupil of Lysippus. The height of the statue was upwards of 105 English feet, it was twelve years in erecting, and cost 300 talents. It stood at the entrance of the harbour of Rhodes, but there is no authority for the statement that its legs extended

[*Turkey.*]

across the entrance of the port. It was overthrown and broken to pieces by an earthquake 56 years after its erection, B.C. 224. The fragments remained on the spot till they were sold by the general of the Khalif to a Jew of Etnesa, A.D. 672: they amounted to 900 camel-loads. It may be worth while to notice the fact mentioned by Hume, in his "*Populousness of Ancient Nations*," that the siege of Rhodes by Demetrius Poliorcetes affords the only example to be found in antiquity of the establishment of a cartel for the exchange of prisoners.

In the wars with Antiochus and Mithridates, the Rhodians gave the Romans the powerful aid of their fleet, and they were rewarded by the supremacy of Southern Caria, where they had settlements from an early period. In the Civil Wars they took part with Cæsar, and suffered in consequence from Cassius, B.C. 42, but were afterwards compensated for their losses by the favour of Antony. They were at length deprived of their independence by Claudius; and their prosperity received its final blow from an earthquake which laid the city of Rhodes in ruins, A.D. 155. On the division of the empire, the island was allotted to the Emperors of the East. It was seized for a short period by the Arabs, but was afterwards recovered by the Byzantine Emperors.

Early in the 14th centy. the Knights of S. John of Jerusalem, who after their expulsion from Palestine had found a temporary refuge in Cyprus, received Papal sanction to turn their arms against the Greeks. On the 15th August, 1310, they took the city of Rhodes, after defeating an army sent by Andronicus II. to its relief. The little state they founded consisted of Rhodes, and the neighbouring islands of Kos, Kalymno, Lero, Nisyro, Tilos, Symi, and Khalki; and on the mainland they possessed Smyrna, Budrûm, and some strong forts, of which picturesque ruins still remain. Under their new name, the "*Knights of Rhodes*," they held the

island from 1309 to 1522, and were engaged in perpetual warfare with the O-mauli Turks, checking for many years the victorious career of the most famous Sultana. Under Hellou de Villeneuve, who built the bastion still called *Château de Villeneuve*, Smyrna was captured (1345). The next Grand Master, De Gozon, whose slaughter of a monster is depicted in fresco in the house of a Moslem in the *Rue des Chevaliers*, defeated the Turkish fleet at Imbro, and helped the King of Lesser Armenia to resist the Memlûk Sultan of Egypt. After the loss of Smyrna (1404), the Knights built the *Castle of St. Peter* at Budrûm (p. 114). In 1440 and 1441, Rhodes was unsuccessfully besieged by the Egyptians, and in 1480, under Pierre d'Aubusson, it successfully resisted the might of the conqueror of Constantinople. On this occasion the siege lasted three months, during which the Osmanlis lost 9000 dead and 15,000 wounded. It is said that it is the memory of one of these struggles which is perpetuated on every Italian coin of the present day. A Prince of the House of Savoy having performed prodigies of valour, the Grand Master authorised him to inscribe on his banner the following motto: *Fortitudo Ejus Rhodium Tenuit*, the first letters of which words, FERT, are inscribed three times on the edge of Italian coins. In 1522, the Knights, after a glorious resistance, were compelled to surrender to Suleiman the Magnificent. They then retired first to Crete, and next to Sicily, where they continued till 1530, when the Emperor Charles V. ceded to them the island of Malta.

Few historic facts surpass in interest the siege of Rhodes by Suleiman. It lasted 5 months, during which prodigies of valour were displayed by both Turks and Christians. The Knights being at last moved at the fate which must have inevitably attended the Greek population, if the town, which was no longer tenable, should be carried by storm, acceded to the terms held out by Suleiman.

The principal stipulations were: that the churches should not be profaned—that no children should be taken from their parents—that the citizens should be allowed the free exercise of their religion—that every individual, whether knight or citizen, should be at liberty to quit the island—that those Christians who remained should pay no tribute for 5 years—that the Knights should depart in their own galleys, and be supplied with additional transports from the Turkish fleet, if they required them—that they should be allowed twelve days from the ratification of the treaty to embark their property—that that property should include relics, consecrated vessels, records, and writings, and all the artillery employed on board their galleys.

Villiora de l'Isle Adam, the Grand Master, embarked the last of his sorrowing band. On the morning of the 1st of January, 1523, the fleet, consisting of about 50 sail of all descriptions, put to sea. It was an hour of woe, but the mourners looked their last on the shattered towers from which the fate of war had driven them, supported by the consciousness that, though Rhodes had passed from under their sway, their protracted resistance had conferred the fame of victory even on defeat. The Turks, in token of respect for the vanquished, long refrained from defacing their armorial insignia and inscriptions on the public buildings of the city.

The island of Rhodes rises gradually from the sea, and, towards the centre, attains a considerable altitude. It is divided lengthways by a range of mountains which runs in a zigzag line from N E to S W, throwing out spurs in a variety of directions. The 3 highest points are, *Mt S Elias*, 2620 ft., once the sanctuary of Helios, the Phœnician Baal; *Mt Atatro*, and *Atabyros*, on the highest point of which, 4068 ft., stands the *Ch. of St. John*, built on the foundations of the Greek temple of Zeus; and *Mt Acramyti*, 2700 ft. Atabyros commands a magnificent view of the island, of

nearly all the Sporades, and of the Anatolian coast for about 100 miles. From the town of Rhodes at the N.E. corner there is a gradual rise to Mt. Atabyros, where the range forks; one branch, Mt. Acramyti, runs off in the direction of Cape Monolithos, whilst the other terminates at the S.W. end of the island. Between S. Elias and Atabyros the range approaches the N.W. coast, and here the hills rise abruptly from the sea.

The N. half of the island is the most picturesque and the most fertile. The lower hills are rugged, broken, and intersected by numerous ravines, through many of which streams run down to irrigate the rich but narrow plain that borders the N.W. coast from Rhodes to Kala-vara. The plain produces luxuriant crops of corn, figs, olives, lemons, oranges, and other fruit; and round *Villa-nova* and *Trianda* it is a continuous garden. Inland there are some fine valleys, and corn is largely grown on the sides of the hills. The E. side of the island runs in a direction from N.E. to S.W., and with the exception of the plains of Aphanto, Manola, and Massarin, is not so fertile as the W. side.

The S. half of the island is less picturesque and less fertile; there is no coast plain; in the 3 winter months torrents rush down from the mountains to the sea; during the summer months most of their beds are dry, and the only vegetation consists of small plane trees, cypresses, and long lines of laurier roses. Away from the coast, however, there are many spots where the soil would produce good crops if it were properly cultivated.

In ancient times the mountain range was covered with dense forests of pine, whence the Rhodians drew supplies of timber for their fleets; and in modern times it has supplied considerable quantities for the dockyards of Constantinople. The fertility of Rhodes was celebrated by Pindar (*Olymp. vii.*); but, owing to the insecurity and extortion of which the inhabitants have been long the victims, its agriculture is now in a very depressed state, many of its finest fields

being now allowed to lie waste, and the island not producing corn sufficient even for its scanty population. The wine, too, has sadly degenerated from that mentioned by Virgil (*Georg. ii. 102*) as fit for the feasts of the gods. Rhodes produces oil, oranges, citrons, and other fruits; and, if properly cultivated, might produce most necessaries in profusion.

The population of the island is about 27,000, of whom 6000 are Moslems, 3000 Jews, and the remainder Greeks. Of this whole number, 10,000 dwell in the capital and its suburbs. There are 54 villages or hamlets, many of whose names are evidently Hellenic. They are generally thinly inhabited, the largest containing 1600 inhabitants.

The climate is proverbially fine. There is hardly a day throughout the year in which the sun is not visible, but the heat is always tempered by fresh breezes from the sea, and even in summer the nights are cool. The sportsman will find hares and partridges in all parts of the island, woodcock during the season, and deer, first introduced by the Knights, in the pine districts. Various species of excellent fish, with coral and sponges, are found in the surrounding sea.

The city of Rhodes, in which the Vali of the Archipelago Villayet resides, is situated at the N.E. extremity of the island, and has an imposing appearance when viewed from the sea. It is built in the form of an amphitheatre, on ground rising gently from the water's edge, and was strongly fortified, having a moated castle of great size and strength, and being surrounded by walls with flanking towers. These works were constructed by the Knights of St. John; and they bear evidence of the same skill as was afterwards exhibited in the fortifications of Malta. Above the ramparts appear the domes and minarets of the mosques and some tufted palm-trees. The interior is disappointing—narrow winding lanes and mean houses of soft stone having generally replaced the substantial buildings of the Knights. Contrary to what might

have been expected, the best streets are in the quarter inhabited by the Jews. The Greeks occupy distinct suburbs called *Muras* and *Neomuras*, outside the city. On the land side the town is surrounded by a Turkish cemetery, beyond which are some detached and finely situated country-houses and gardens, and then suburbs and more country houses. The Palace of the Grand Master and the Ch. of S. John, which contained some tombstones† of Grand Masters and Knights, and had been converted into a mosque, were almost entirely destroyed by the explosion of the powder-magazine, which was struck by lightning Nov. 6, 1856. About 600 of the inhabitants were killed at the same time. An earthquake a year afterwards completed the destruction. The massive houses in the Street of the Knights withstood the shock, and these with the hospital and the city walls are almost the only remains of the mediæval portion of the town. The Grand Hospital of the Knights is now a barrack. Its finely carved wooden doors were taken to France many years ago. The Street of the Knights, *Rue des Chevaliers*, bears a strong resemblance to parts of Valetta, in Malta, for which it probably was the model. Many of the stone houses in this quarter have the armorial bearings of the Knights sculptured on their walls, where may be distinguished the arms of England, France, the Popes, and the heraldic devices of some of the most illustrious families in Europe. The windows have generally been disfigured by the wooden lattices placed before them by the Moslems to conceal the ladies of their harems. The modern town, though occupying only a fourth part of the site of the ancient city, is still too extensive for its present population.

It has two harbours; the smaller, a fine basin, with a narrow entrance, is sheltered on all sides, but the Turks have allowed it to be so much choked up by sand that it can now be used only for small craft. The other har-

bour is a little larger, with deep water, but is exposed to the N.E. winds. When the wind is strong in this direction, ships cannot enter the harbour, but either bring up under the lee of Windmill Point, or deeper into the Bay of Trianda, during the gale; or else run across and anchor in Mar-marice Bay, or in Port Cavaliere on the opposite coast. A lighthouse is erected on the Mill Point, and another one on the mole between the two harbours, over a fort which protects them. The trade of Rhodes is now inconsiderable. There are hardly any Hellenic remains in the city. The ancient coins bear a pomegranate flower on their reverse. There is a British Consul at Rhodes.

TOUR IN THE ISLAND.

A traveller with 12 or 14 days at his disposal will do well to employ them in excursions into the interior of the island. He should procure through his consul a *Yol Tezkereh*, or travelling passport. Fair riding horses and good mules and donkeys can be hired (Index). In the south there is often difficulty in getting food, but in the north, mutton, kid, fowls, eggs, and milk can be obtained. The traveller should take with him tea, coffee, sugar, rice, macaroni, cheese, some spirits, wine, butter, and candles. He should provide himself with a pair of the famed Rhodian boots, which are made of stout, soft, untanned calf-skin, to come well up over the knees, as without them, when walking, which he will be obliged to do very frequently, his nether garments will soon be torn to pieces by the underwood. There are no inns, except at the capital. The traveller will have to sleep in one of the monasteries or in private houses, which, though clean, are generally full of fleas. Sometimes the room set apart for the women in a church can be obtained.

A complete tour of the island is given below, but travellers pressed for time can see the most picturesque districts, and visit the sites of Ialysus, Camirus, and Lindus in 4 days, sleep-

† Some of these have been removed to the Musée de Cluny at Paris.

ing at Kala-varða, Artamiti, and Manola.

Leaving the capital and proceeding along the E. side of the island, we travel over broken picturesque ground by *Koskinu* and *Kalathies* to *Aphanto* (2½ hrs.), at the N. end of a plain of the same name. After traversing the plain, the ground rises, and at *Arkhangelos* (2 hrs.) we cross a ridge, called *Sambika*, by a pass that leads to the fertile valley of *Manola*, or *Malona* (1 hr.). Leaving this village we pass through *Massarin* to *Kalathos*, beyond which a spur from the central range approaches the sea, and the scenery becomes much wilder.

Lindo, *Lindus* (1½ hrs.), a picturesque town with steep streets, nestling, with its flat houses, in a narrow ravine of broken limestone rock. On one side lies a small bay of deep blue water almost entirely enclosed by rugged cliffs; on the other the modern harbour of *Lindo*; while in front rises a triangular mass of lofty rock, on the summit of which stand the battlemented towers of a mediæval castle. The houses, like those of Rhodes, are ornamented with the arms of the Knights and fragments of mediæval carving, or built among the gateways and arches of the mediæval town. Below the castle is the theatre, hewn out of the rock. Within the castle, near the cistern and the ruined chapel, are fragments of sculptured or inscribed marble. On the N. side of the city are Greek rock-hewn tombs, one of which, now shattered by earthquake, has been carved into the likeness of an Ionic façade. The tombs excavated by Biliotti and Salzmann have been covered up.

Beyond *Lindo* we follow a very bad path through *Pylana* to *Lartos* (2 hrs.). Here travellers pressed for time can turn N. and take the road to the *Monastery of Artamiti*, on the slope of Mt. Artamiti, one of the shoulders of Atabyros; thence they can ride round the base of Mt. S. Elias to Kala-varða and Rhodes. Travelling S.W. from *Lartos*, we enter a district which produces all

sorts of grain, silk, figs, olives, oranges, and lemons, and pass through *Sklipio*, anct. *Asclepium* (2 hrs.), *Vati* (1 hr.), *Gennadi* (1 hr.), and *Lakhanía* (2 hrs.), to

Katavia (3 hrs.), the most southern village in the island. Here we turn N. and either follow the barren coastline, or ride over the hills by *Mesanagro* (1 hr.) to *Apolakkia* (2 hrs.) near the coast. In this district there are no villages, and, except in winter, little water. Leaving *Apolakkia* the country improves as we pass through *Arnitha*, *Prophylia*, and *Istrios* to *Monolithos* (5½ hrs.) and *Siana* (1½ hrs.), beautifully situated on the side of Mt. S. John. We now cross the southern slopes of Mt. Atabyros to *S. Isidoros* (2½ hrs.) at its foot, and thence follow a narrow path through a dense pine forest intersected by several streams to

Laerma (2½ hrs.), the most central village in the island. Proceeding from *Laerma* to *Apollona* (3 hrs.), on the side of Mt. S. Elias, the landscape gradually opens out, the forests disappear, and the hills are covered with grass, which affords excellent pasturage for sheep and goats. From *Apollona* to *Ambona* (3 hrs.), beneath the peak of Atabyros, the general aspect of the country is uninteresting. Leaving *Ambona*, where the best wine in the island is made, we proceed by *Kastello* and *Sakukko* (4 hrs.) to

Kala-varða (2½ hrs.), where the narrow fringe of fertile plain that extends to Rhodes commences. On the coast near Kala-varða, in the deep recess of an amphitheatre of hills, is the site of the old Phœnician city of *Camirus*. The tombs that were opened here have been covered up, and the only remains are fragments of Hellenic pottery. From Kala-varða it is a day's ride over the plain to Rhodes; but the following zigzag course may be followed through an interesting district and fine scenery. *Phanes* (1 hr.); *Soroni*, *Tholos* (1 hr.); *Dimilia* (2½ hrs.); *Plutania*, *Arkipoli* (2½ hrs.); *Paitos* (1½ hrs.); *Scalopetra* (1 hr.); *Dima-*

tria (3 hrs.); *Muritzu*, *Bastida*, *Villanova* (2 hrs.), on the coast in the richest part of the plain; *Kremasto*, *Trianda* ($\frac{1}{2}$ hr), near which is the site of *Iulysus*, now marked by a solitary column, shattered and fallen, and multitudes of potsherds; *Kandili*, *Neomarus*, and *Rhodes* ($1\frac{1}{2}$ hrs).

The Rhodian peasant is nearly always the owner of a plot of ground, sufficient for the maintenance of his family, which he tills himself. Most of the land of Rhodes is thus held and cultivated by peasant proprietors—a system no doubt favourable to the peasants, considered as individuals, but not conducive to the improvement of the soil. The peasants have neither the capital nor the intelligence for the proper cultivation of their land, nor have they a sufficient motive for it. They consider the land as the means of obtaining enough for their own wants, not as capable of yielding a surplus for exportation; consequently their agriculture is of the rudest kind. They are in the habit of clearing ground on the sides of the mountains by burning the forest, and of leaving it waste after raising a single crop. Even supposing the peasant to have the means and inclination to increase his agricultural produce, export on a large scale would be difficult on account of the absence of roads and the sole mode of transport—on the backs of mules. The peasant lives in a well-built house of good freestone, which is abundant in the S.E. part of the island. The interior of the house consists of a single square chamber, the roof of which is usually supported by a stone arch of very wide span; but in the villages near the pine forests, in the centre of the island, large beams are employed instead of the stone arch. The only furniture is a bedstead, and a row of large wooden chests, to keep the household articles, which are always provided by the wife on her marriage, and handed down from mother to daughter. It is only occasionally that such luxuries as a table or chair are seen. In the house of a thriving peasant there

is always a large stock of pillows, *maxilaria*, which are used both as pillows and seats. There is also a good supply of cotton quiltings, called *paplamata*, which serve the double purpose of blanket and mattress. These bedding materials may be regarded as a permanent investment of a portion of the peasant's savings. One wall of the chamber is always decorated by a collection of earthenware plates. These were formerly in great part of the kind known as *Lindus* (or Rhodian) plates; but owing to the great demand which has arisen for this ware in Europe, they are now seldom seen; and the prices asked in the island are as high as elsewhere. The manufacture of *Lindus* plates was introduced at an unknown period during the Middle Ages by Persian exiles. The industry was partly contemporary with the rule of the Knights, as is proved by some rare specimens on which are depicted coats-of-arms. A plate of inferior make, which bears a Greek inscription with the date 1667, is supposed to be amongst the latest produced. The peasant's food consists principally of bread of a good quality, cheese, eggs, and salt fish. In most of the villages the soil is sufficiently fertile, and produces fruit and wine, the sale of the surplus of which enables the peasant to supply himself with such imported articles as coffee, rice, and sugar. In the districts where the produce is of a less valuable kind, these last-mentioned articles are almost altogether wanting (from the poverty of the inhabitants), and oil is substituted for butter.

Marriages in Rhodes are unnaturally early, it being rare to find a peasant girl who has reached her 16th year unmarried. Notwithstanding this, the Rhodians, both male and female, are a fine, strong, healthy, handsome race.

There are schools in the principal villages, and in the town of Rhodes; but as a rule the peasant can neither read nor write. He is not deficient in intelligence; his disposition is quiet and obliging, combined with

great simplicity of manner; and his hospitality is so great that he always refuses payment for any refreshment the traveller may take in his house. The craft and duplicity which distinguish the Greek race are less prominent features among the Rhodians than in the other islands of the Archipelago.

The peasants are exceedingly attached to their religion, and devote the surplus wealth of each village to the erection of a church. These churches are all creditable specimens of a style of architecture indigenous in the island, which has retained the pointed arches, groined vaultings and piers of the mediæval Gothic. It would appear that the style of architecture employed by the Knights of St. John in the 15th century has been preserved by tradition, and transmitted as a craft from generation to generation of Rhodians through the rude hands of the native builders. The interiors are decorated with paintings of the rudest kind. The style of the 12th century has been constantly repeated without the slightest improvement, and with Chinese accuracy. The screens of the altars are richly carved in wood, and the pulpits and other parts of the church are often similarly ornamented.

21. CARPATHOS (SCARPANTO).

Scarpanto, a kaza of Rhodes, is situated between Rhodes and Crete, in what was formerly called from the island the "Carpathian Sea." The coast is generally steep, but there are several good though small harbours which were once much used by Italian sailors, who gave them their present names—Porto di Tristamo, P. Grato, P. Malo, &c. The island is bare, rocky, and mountainous, and its highest point, *Lastos*, is about 4000 ft.

Carpathos is written *Karpathos* by Homer, who mentions it along with Nisyros, Casos, and Cos (Il. ii. 676). It was always a Doric country, dependent on Rhodes, for no autonomous coins of Carpathos have been disco-

vered, while Rhodian coins are commonly found in the island. It appears to have been well peopled in antiquity, and, according to Strabo, contained four towns. The site of *Arissos* has been identified by Ross with *Arhissos*, situated on a promontory on the W. coast; while *Posidion* was situated upon a corresponding cape upon the E. side of the island, and is now called *Posia* (*Ποσία* for *Ποσειδών*). The most extensive ruins—sites of temples, tombs, and many inscriptions—are at *Burguntí*, anot. *Bryous*, at the N.W. end of the island. There are ruins of an ancient town upon a rock, *Sekastron*, off the western coast, and of another town upon the islet *Saria*, which is 10 m. in circumference, and is separated by a narrow strait from the northern extremity of Carpathos. The ruins in *Saria*, which are now called *Palatia*, may possibly be those of *Nisyros*, a town mentioned by Strabo (compare the names *Σάρια* and *Νίσυρος*).

The inhabitants, about 8000, live in 9 villages. Many of the men, who are expert carpenters and joiners, seek employment in A. Minor in the summer months; others are employed in the sponge and coral fisheries. Agriculture, which is much neglected, is entirely in the hands of the women. The island is rich in ancient customs, especially the mountain village of *Klymbot*, where they speak a patois retaining many classical words unknown elsewhere. Specimens of the old costume of Carpathos, which is Byzantine in character, may still be found. The hares of Carpathos are noted at the present day, and partridges are plentiful. There are numbers of wild goats on *Saria*. The Carpathian Sea in which the fish *Scarus Oretensis*, so highly esteemed by the Romans, was caught, furnishes some of the best coral in the Levant.

Carpathos can be reached by mail from Rhodes.

22. CASOS (KASO).

Casos is situated between Carpathos and Crete, and is mentioned by

Homer (Il. ii. 676). It consists of a single ridge of mountains of considerable height. Off the N. and W. sides there are several rocks and islets. Some remains of the ancient town, which was also called *Casos*, are found in the interior of the island, at the village of *Polia* (a diminutive instead of *Πόλιον* or *Πολίδιον*). The ancient port-town was at *Emporeion*, where there are some tombs and other traces of antiquity. No autonomous coins have been discovered in *Casos*, which was probably always dependent on either *Cos* or *Rhodes*. In the southern part of the island there is a small, fertile plain, surrounded by mountains, called *Argos*, a name which it has retained from the earliest times. We find also an *Argos* in *Calymnos* and *Nisyros*. Before the Greek revolution *Kaso* contained a population of 12,000, of whom 3000 were able to carry arms. During the first 3 years of the war, the ships of this little island blockaded the Muhammadan towns of *Crete*, and inflicted considerable damage on the Turks. The Pasha of *Egypt* at length determined to crush the Kasians; and on June 18, 1824, a squadron of 45 vessels, with troops on board, surrounded the island. The Moslems effected a landing during the following night, and the island was speedily reduced. About 500 Kasians fell in action, and 2000 women and children were dragged into slavery. After this catastrophe, the island was nearly deserted for some years, the remaining inhabitants having taken refuge in *Greece*; but a large portion of them returned. When *Ross* visited the island in 1843, he found a population of 5000, possessing 75 large merchant vessels, and extensively engaged in the general commerce of the *Mediterranean*. Since that period the islanders have continued to increase in numbers and in prosperity. Most of the captains of the Greek steamers in the *Levant* come from *Kaso*.

The island, which is now a *kaza* of *Rhodes*, has no harbour, but ships lie off some islets to the N. No steamer

touches, and *Kaso* must be reached by *kaik* from *Crete* or *Rhodes*.

23. MEGISTE (CASTELORIZO).

Castelorizo, sometimes called *Castel Rosso* from the ruddy colour of the rocks, is about 60 m. E. of *Rhodes*, of which it is a *kaza*, and about 1 m. from *Andifilo* (*Antiphellus*) on the coast of *Lycia*.

Megiste appears to have been colonised by *Rhodians*, and to have contained a town called *Osthenic*. It was noted for its excellent harbour, which is still much frequented. In the Middle Ages a strong castle was built which was alternately occupied by the kings of *Cyprus*, the Knights of *Rhodes*, the *Mamluks* of *Egypt*, and the *Turks*. After the capture of *Rhodes*, *Castelorizo* was spared by the conquerors, and became a place of refuge for Greeks from other islands. The people engaged in commerce, and the island had attained a high degree of prosperity when it was taken, 1659, by the *Venetians*, who sacked the town and carried away most of the inhabitants prisoners. The remaining Greeks were reduced to a state of great misery. The island became the favourite haunt of pirates, and it is only since the *Crimean War* that it has shown signs of reviving prosperity.

Castelorizo produces nothing. Its importance is due to its situation off *Antiphellus*, and to its small landlocked harbour in which ships can moor close to the shore. The town is well built, but the streets are narrow and dirty. On the spit are the ruins of the castle. The population, about 7000, includes many ship-carpenters and sponge-fishers. Several of the wealthier men own ships, which are engaged in the timber trade with *Egypt*. Ships proceeding N from *Alexandria* often stop to be cleaned in the harbour, and a small fleet of boats is employed in the sponge fishery on the *African coast*.

Steamers touch weekly on their way from *Smyrna* to *Adalia*.

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INDEX TO ASIA MINOR.

ABBREVIATIONS.

v. = Chief town of a Vilâyet and residence of a Vall.

s. = Chief town of a Sanjak and residence of a Mutessarif.

k. = Chief town of a Kaza and residence of a Kaimakam.

n. = Chief town of a Nahieh and residence of a Mudir.

p. = A first-class post station to which money may be sent, and at which post horses may be obtained.

N.B.—There is a letter post to all chief towns of Vilâyets, Sanjaks, and Kazas.

* Telegraph stations from which European messages can be sent.

† Telegraph stations from which European and Turkish messages can be sent.

‡ Telegraph stations from which only Turkish messages can be sent.

T. = Turk; K. = Kurd; P. = Persian; Ar. = Armenian; G. = Greek; N. = Nestorian;
S. = Syrian; Ch. = Chaldaean; J. = Jews; Y. = Yezidis.

The first number after the name indicates the page on which the place is described.

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Population: T. 10,000;

Ar. 5000; G. &c., 800.

Total, 15,800.

Railway: Station, Anatolian Rly., 5½ m. distant.

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Population: T. 18,000;

Arab, 5000; G. 5000. Total, 29,425.

Consulate: Vice-Consul: G. A. Keun, Esq.

Hotel: *H. Paranasas*, fair, P. 20-30 per diem.

Steamers: (i.) *Pantaleon Co.* Once a week to Smyrna, and once a week to Mersina, calling at all intermediate ports. (ii.) *Joly Victoria & Co.* Fortn. to and from Smyrna. (iii.) *Nahsdee*. Fortn., but irregular.

Conveyances: *Arabas*. To Isbarta, P. 24-30 per diem; to Konia, P. 48 per diem. *Horses*, l' 24. *Boats*, P. 60.

Post: *Imperial Ottoman*. Bank: *Imperial Ottoman*.

Cafés: *Attalos*; *Keja-buyuk*; *Magnalis*.

Doctors: *Polytimos*; *Madenis*.

Khans: *Kishla*; *Zanall-ophla*.

ADANA† (V. P.), 106, 54, 104, 107, 120, 121, 262, 274, 275, 276.

Consulate: Vice-Consul, A. Dillon, Esq.

Hotels: *H. de la Cilicie*; *Indifferent*.

Bank: *Imperial Ottoman*.
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 Population T 22,000, G
 5360, J 2000, Ar. 700.
 Total 30,000.
 Consulate, Consular-
 Agent, A. Z. Eumorfopulo,
 Esq.
 Railway. Station on the
 Smyrna-Mishli Rly, 4 trains
 daily each way.
 Bank. *Imperial Otto-*
man.
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 Population: G 25,000,
 T. 200. Total, 35,239.
 Consulate: Vice-Consul,
 A. Eupoulis, Esq.
 Hotels. H. Smyrna; H.
 Cydonia Fair. Room only,
 P. 5 per diem, food P. 20.
 Steamers: (i.) *Ourisi et*
Cie. Every Tues. (from Mity-
lene) to Kemer, Edremid,
 Dardanelles and Constantinople.
 (ii.) *Mahsuse Weekly*,
 but irregular, (A) to Mity-
 lene, Dikou, Smyrna, Chios,
 and Crete, (B) to Kemer,
 Edremid, Dardanelles, Gallipoli,
 and Constantinople.
 (iii.) *Hamidieh* Fortin.
 Tues. and Fri. (from Smyrna),
 sailing next day to Edremid,
 Kemer, Mitylene, Dikou,
 Phakia, and Smyrna. (iv.)
Cometo et Cie. Every Fri.
 (from Constantinople) to
 Mitylene and Porto Iero.
 (v.) *Joly Victoria*. Every
 Wed. and Sat. (from
 Smyrna) to Lemnos, Deke-
 agach, and Salonika. (vi.)
Pantaleon Co. (A) Every
 Wed. (from Smyrna) to
 Dardanelles, and Constanti-
 nople, (B) every Sund
 (from Smyrna) to Lemnos,
 Deke-agach, and Salonika.
 Conveyances. Arabi, P.
 60 per diem, Horses, P. 20.
 Boats, P. 20.
 Post. *Imperial Ottoman*
 Bank. *Banque Agricole*.
 "Correspondence" of *Im-*
perial Ottoman Bank, and
Credit Lyonnais.
 Cafes. *Thyphos*, *Olympia*.
New World.
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 Railway: *Terminus, Smyrna - Ala-shehr Rly.*
 One train daily each way.
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ALAYA † (N.), 174, 175, 164.
 Steamers: *Pontoleon Co.*
 Weekly to and from Smyrna and Mersina.
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ALEPPO † (N. P.), 205, 171, 102, 203, 207, 208, 209, 207, 211.
 Consulate: *British Consul, H. D. Barnham, Esq.; U. S. Consul, F. Poche.*
 Hotels: *H. Asiatik; H. Ismahun.* 8 francs per diem.
 Conveyances: *Mules and Camels.* About 14 mfid per mule from Aleppo to Bagdad.
 Bankers: *Sollinger & Co.; Poche & Co.*

ALEXANDRETTA † (N. P.), 193, 171, 207, 202.
 Population: T. and An. 5500; Christians, 2000. Total 3500.
 Consulate: *Vice-Consul, A. Caioni, Esq.*
 Hotel: *H. Alexandretta.* indifferent.
 Steamers: (i.) *Messageries Maritimes.* (A.) Fortin. Fri. (from Egypt and Syrian Coast) to Mersina, Smyrna, Salonika, and Piræus; (B.) Fortin. Fri. (from Smyrna) to Syrian Coast and Egypt. (N.) *Aut. Hung. Lloyd.* (A.)

Fort. Tues. (from Egypt and Syrian Coast) to Mersina, Rhodes, Chios, and Smyrna; (A.) Fort. Wed. (from Smyrna) to Syrian Coast, Egypt, and Trieste. (B.) *Egyptian (Khedive's).* Every Mon. from and to Syrian Coast and Egypt. (iv.) *Makdas.* Irregular to Constantinople and Egypt, touching at intermediate ports. (v.) *Bell's A. Minor* 28. Co. Weekly from and to Egypt and Syrian Coast. (vi.) *Pontoleon Co.* Fortin. to and from Smyrna and Alexandria. (vii.) *Amel's Prince Line.* (A.) Fortin. from and to Liverpool and Manchester; (B.) Every 20 days from and to London and Antwerp; (C.) Every 20 days from and to Antwerp and Hamburg.

Conveyances: *Carriages, P. 72-86 per diem; to Aleppo, P. 242-260; Horses, P. 16-21 per diem; to Aleppo, P. 48-72.*
 Post: *Imperial Ottoman; French.*
 Cables: *Spire; Beirut.*
 Doctor: *Gilles.*
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 Hotel: *H. Ardakir, Etr.*
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Station: *Smyrna - Ala-shehr Rly.*
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 13, 14, 15, 17, 19, 22, 24,
 26.

Population: T. 13,000;
 At 10,000; G. 1500; Jews,
 etc., 500; Total, 30,000.

Consulate: Consul, H. A.
 Cumberbatch, Esq.; Vice-
 Consul, Tom Newton, Esq.

Hotels: H. Angora
 (Greek). H. Hotel (Ger-
 man), both fair; P. 20-30
 per diem.

Railway: To Eski-shehr
 and Halilar Pass. The
 journey to Constantinople
 takes 2 days, and is broken
 at Eski-shehr.

Conveyances: Carriages,
 P. 50 per diem, Arabas
 P. 30; Pack animals, P.
 10-15.

Post: Imperial Ottoman.
 Bank: Imperial Ottoman.
 Doctors: Stavraki; Nico-
 laki.

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BAGHDAD † (V.P.), 301-304, 319, 221, 297, 300, 306, 307, 311, 312, 313, 314, 324, 325.
 Population: About 65,000.
 Consulate: *Consul-General*, Col. E. Mockler.

Hotel: H. d'Europe.
Steamers: *Oman Co.*; *E. and T. S. N. Co.*; each runs a steamer once a week to Basra, Rup. 30.
Tramway: To Kazimin.
Conveyances: *Cherriages* can be hired to visit Babylon.
Bank: *Baghdad and London Banking Association*.
 BAGHDADIEH, 314.
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 Population: T. 8500; Ar. 1500. Total 10,000.
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Railway: One train daily to and from Smyrna and to and from Odemish.

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 BALIA (K.), 61.
 BALIAN-BOLI (K.), 91, 92.

BALIKISRI † (V. P.), 59, 61, 62.
 Population: T. 17,000; Ar. 2000; G. 1250. Total, 20,000.

BALIKLAVA, 109.
 BALI-SHEHR, 250.
 BALISHIK, 20.
 BALJIK-HISSAR, 17, 146.
Balkh Dagk Mt., 275.
 BALKIS KALEH, 250.
 BAL-KIZ KRUI, 172, 173, 174.
Baltasli Chat R., 23.
Balak Dere, 216.
 BALUK KOYUNJI, 17, 18.
Balukli Chat R., 223, 224, 226.
Balukli Goul Lake, 226.
 BAMBIZ, 342.
 BANAT HUSSEIN, 304.
Banas Chat R., 120, 131.
Banas Ova Plain, 120.
Bandamir R., 325.

BANDAR ABBAS, 341.
Steamers: *British India S. N. Co.* Weekly to Karachi and Bombay. Weekly to Persian Gulf Ports and Basra. Fares to London: 1st class, £47 10s.; 2nd, £35.
Landing: Boat hire, 1s. each person.

BAND-I-KIR, 329.
 BANDOLAR, 206, 253.
 BAP, 239.
 BAR, 219.
 BARABAN, 245.
Baradost Valley, 222.
Barandus Plain, 222.
 BARDABASH, 200.
 BARDAKCHI, 144.
 BARDAKLI, 46.
 BARDUZ, 215, 216.
 BARIKLI, 78.
 BARKONAK, 277.
 BARLA (K.), 151.
 BARODAR, 323.
 BARSAK YAILASI, 120.
 BARBANA, 50.
 BARBAN, 222.
Barak Dere, 22.

BARTAN † (K.), 1.
Steamers: *Mahades*. Every Friday to Ereğli and Constantinople.
Bartan Su R., 1.
 BASAR, 248.
 BASHABRINA, 292.
 BASH-ANARAX, 217.
 BASH-CHIFTLIK, 46, 247.
 BASH-DREVISH, 276.
 BASH-EUREN, 146.
 BASH-GARNI, 222.
 BASH-KALA † (K.), 237, 238.
 BASH-KELEMER, 61.

BASHKARD, 211.
BASH KILI, 253, 60, 150, 217, 222, 247.
Bash-Kems Chai R., 122.
BASH-KHÂN, 236, 244.
BASH-KUNDU, 271.
BASHILAK, 49.
Bash Goul Lake, 270.
BASHIMAKJI, 166.
BASHUKA, 296.
BASHMA-KHÂN, 79.

BASRA † (v.), 214, 215, 218, 225, 229.

Population: 40,000.

Consulate: Consul, Capt. G. F. Chenevix-Trench.

Steamers: (i) Local. To and from Baghdad, the A. and T. S. N. Co., and Oman Co. Once a week each way. Pers. Rtp. 30. (ii) Ocean. British India S. N. Co. Weekly to Persian Gulf Ports, Karsoi, and Bombay. Four weekly to Mombasa and Zanzibar. Fares to London, 1st, £63, 2nd, £38 13s. 4d.

BASRI, 18.

BASRI, 241.

BASUDA, 274.

Bashman Su R., 244, 248, 301.

BATUM, 214, 1, 4, 212, 213.

Population: 20,000.

Consulate: Consul, P. W. J. Stevens Esq.

Passports: Russian and Turkish passports should be obtained through the British Consulate.

Hotel: *H. de France*.

Steamers: (i) Aust.-Hung. Lloyd. Every Wed. to Constantinople and intermediate ports. (ii) *Harmon*. Every Wed. to Constantinople and intermediate ports. Every week to Odessa. (iii) *Parhellenic*. Every Wed. to Constantinople and intermediate ports. (iv) *Paynet* et cetera. Ports to Batoum and Constantinople.

Railway: To Tiflis and Baku.

BATUL, 245.

BATUL (K.), 155.

BATUL, 25, 44.

BATUL, 145.

BATULAN, 296.

Batun Su R., 217.

BATULI † (S.), 224, 216, 217, 226, 230, 243.

BATULI-AGHA, 220.

BAZARGIAN YAILA, 126.

BAZARJIK (K.), 276, 287.

BAZARJIK (N.), 16, 174, 57.

BAZARJI KALESI, 175, 176.

BAZAR KILI, 155.

Bazargan Pass, 205, 222.

BAZINGA, 235.

BAZMI HAN, 225.

BAKLET, 220.

BEDEH BEY, 119, 121.

Bedra Pass, 119.

BEGLI, 240.

BEHDADHAN, 221.

BEHNISTUK, 227, sculpture at, 227.

Behistun Range, 227.

BEILAN (K. P.), 266.

Beilan Pass, 192, 272.

BEINAM, 22.

BEI-OVA, 24.

Beit-olje Bel Pass, 262.

Beit-oljagh Mt., 222, 271.

BEJAZ, 17.

BEKIRAN, 64, 65, 66.

BEKIRIK, 202.

BEKIRIK, 161.

BEKIRI, 206.

BEKIRI HAN, 278.

BEKIRI, 151, 152.

Beik R., 291, 297.

BEI-KHAYKH, 79, 89.

BEKULI, 289, 290.

BEKULI, 179.

Bende Maki R., 220, 222.

Ben Hindawin Mt., 221.

BEKIKAZA, 254.

BEKIMILLA KHÂN, 227, 229.

BEKIRI, 242, 244.

BEKIRI MAUK, 167.

BEKGAMA, 25-28, 61.

Bergama Chai R., 25.

BEKGAS, 24.

BEKID, 240.

BEKIKI, 91.

Bertar Valley, 229.

BEKH AKOKI, 214.

BEKH-KARISH BEYUK, 125.

BEKH-KHESSE, 203.

Besh-parmak Dag Mt., 105,

110, 115, 177.

BEKKA BAY, 69.

BEKKA † (K.), 277.

Belek Chai R., 262.

BELEK ADAGAS, 276, 287.

BELEYEK HAN, 166.

BELEYEK BENABAH, 67.

BELEYEK-BEYIK, 260.

BELEYEK KAHAJA, 147.

BELEYEK KAHKI, 21.

Beylek Kayanin Deresi R.,

21.

BEYUK MAGHARA, 62.

BEYUK YAPALAK, 261.

BEYUK YOGHUL, 20, 22.

BEYAT (K.), 145.

Beys Su R., 162.

BEY-BAZAR † (K. P.), 14, 6.

BEYJIK, 58.

BEY KROI, 125, 57, 124, 126,

140.

BEYLI-ADHED, 210.

BEYLI-SAGH, 10.

BEYLIK ADHUK, 60.

BEYLIK KEUPRI, 17, 66.

Station: Anatolian Rly.

BEY-OVASI, † 22, 20.

BEY-SHEKH (K.), 154, 149, 155.

Beysheh Lake, 154, 149, 149,

151.

Beysheh Su R., 155.

BEZADUK, 240.

BEZED KROI, 220.

BICHER, 56.

BISIKI, 47.

BILEJIK † (K. P.), 15.

Hotel: *H. de l'Europe*.

Station: Anatolian Rly.

BENAN, 224.

Benan Dag Mt., 262, 270,

272, 273.

BEN KROPI (K.), 240, 220.

BENJIK † (K. P.), 220, 222,

227, 228, 229.

BEN HIL KILIK, 156.

BINGUL, 254.

Bin-gul Dag Mt., 241, 242,

247.

BIRI, 23.

BIRGAMI, 252.

BIRGE (K.), 91.

BIRI NIMULU, 205, 206, 210.

BIRI, 242, 243.

BIRIKI, 227.

BIVIL † (V.), 244, 226, 240,

243.

Bille Chai R., 226.

Bilis Su R., 242, 244, 245,

246, 247.

BIRADUK, 62.

BIRADUKA, 221.

BIRAZ-HISSAR KALEH, 45.

BOGHAZ KAHVER, 65.

Station: Manisa-Soma

Line.

BOGHAZ KILI, 24, 20, 21, 22,

23, 23, 24, 140, 164.

BOGHAZLAYAN † (K.), 26, 27.

Boyas Muden, 167.

Boghas, the Great, Strait, 260.

Boghas Su R., 151, 155.

BOGHLAN, 242, 242.

Boklan Su R., 200, 241, 245, 301.
BOIAVAD† (K.), 7, 11, 12.
BOIDEMNR, 92.
BOLATIL, 105.
Bolam Su R., 258.
BOLI† (S. P.), 5, 6, 9, 14, 15.
 Population : T. 7200 ;
 Ar. 600.
Boli Dagħ Mt., 5.
Boli Su R., 5, 6.
BOLIVADIN (K.), 132.
 Population : T. 6500.
BOR† (K.), 164, 162, 165.
BORAZJUN, 333.
BORCHKA, 214.
BORJOM, 221, 222.
Borlu Dagħ Mt., 147, 150.
BOSHAT, 248.
BOESOLA, 157.
BOSTAN KEUI, 9.
BOSTAN-SU KEUI, 176.
Bostanjik Su R., 176.
Boya Kara-gedik Pass, 247.
BOYALAR, 177.
BOYALI, 170.
BOZANTI KHÂN†, 160, 167.
Boz Burun, 173.
BOZ-BURUN KAHVIL, 152.
Boz Dagħ Mt., 17, 69, 91, 119, 129, 161.
BOZ EYUK, 276.
Bozkieff Dagħ Mt., 217.
BOZ TEPE, 2.
BOZYUK, 16.
Brahmi, 291.
BRASLIK, 251.
BRÛSA† (V. P.), 16, 57, 58, 60.
 Consulate : Vice-Consul, H. Scholer, Esq.
 Hotels : H. Bellevue ; H. d'Anatolie, good and clean ; 10-11 francs per diem.
 Railway : Trains twice a day to and from Mudania.
 Conveyances : Carriages and Horses for hire.
 Bank : Imperial Ottoman.
Buda Dagħ Mt., 128.
Budak Uva Plain, 162, 163, 169.
BUDEÛM† (S.), 112, 115, 117, 150, 171, 266 ; Mausoleum, 113 ; Castle of St. Peter, 114.
 Steamers : Pantaleon Co. Weekly on passage from Smyrna to Mersina and vice versa.
Budrûm Bay, 265.

BUJA, 92.
 Railway : 9 trains daily to and from Smyrna.
BUGHRA, 314.
BUJAK (N.), 152, 176.
Bujak Plain, 152.
BUJALI, 104, 105.
 Station : Aidin - Dineir Rly.—for Colossae.
BULADAN† (K.), 106, 91, 102.
BULANIK KAZA, 231.
Bulanik Plain, 248.
BULDUR† (S. P.), 150, 152.
Buldur Goul Lake, 150, 120, 149.
Bulgar Dagħ Mt., 157, 152, 165, 166.
BULGAR MADEN, 160.
Buluhan Hill, 232.
BULUMIA, 153.
BULGURLUK, 185.
Bunar-bashi Stream, 267.
BUNAR-BASHI, 147, 68, 67, 79, 126.
Bunar-basir Spring, 151.
BUNDUK, 271.
BURAN, 247.
Burinna or Hippocrates, Fountain of, 265.
BÛRNABAT (N.), 78, 79.
 Railway : 11 trains daily to and from Smyrna.
Burna Su R., 215.
BURNUS KHÂN, 242, 265.
BURTALA, 202.
BUBUJIRD, 232.
BURUN-KRESHLA, 26.
BURUNJIK, 23, 28.
BUSHIRE,* 333.
 Consulate : Consul-General, Lt.-Col. Talbot, C.I.E. ; Vice-Consul, J. C. Gaskin, Esq.
 Steamers : British India S. N. Co. Weekly to Persian Gulf Ports, Karachi, and Bombay. Weekly to Ba-ra. Four weekly to Aden, Mombasa, and Zanzibar. Fare to London : 1st class, £61 5s. ; 2nd, £37 10s.
 Landing : Boat hire, Rup. 1 each person ; if only one person, Rup. 5 for the boat.
 Mules and Horses always procurable.
BZA'A, 289.

C.

Capo Cavaliere, 171, 177.
CANAVAN BRIDGE STATION, 92.
Cavaliere Port, 272.
CASTELORÍZO ISLAND (K.), 276, 126, 171.
 Population : 3,7000.
 Steamers : (1) Pantaleon Co. Weekly from and to Smyrna and Mersina, calling at intermediate ports.
Chabakchur Plain, 247.
CHABANZ, 211.
CHADILAR, 2.
Chagdaris Su R., 204.
Chagwen Valley, 252.
CHANGADAK FORT, 323.
CHAL, 132, 146.
CHAIRBAGH, 153.
CHAI KEUI, 10.
CHAIR KHÂN, 14.
CHAKAL KEUI, 22, 290.
CHAKAL KHÂN, 28.
CHAKMAK, 26.
CHAKNITZ, 210.
Chalam Bel Pass, 156.
Chal Dagħ Mt., 26, 67, 120.
Chal Dere, 42.
Chaldir Lake, 217, 221.
CHALGAN, 252.
CHAL KEUI, 125.
Chalta Chai R., 254.
Cham Bel Mt., 119.
Cham Burnar Spring, 203.
CHAM KEUI, 121.
Chamli Dagħ Mt., 41, 42.
CHAMSHIN, 50.
CHANAK KALESI, 63.
Chanderli, Gulf of, 60.
CHANDIR, 151, 155.
Chandir Chai R., 124.
CHANDIR KALESI, 122.
CHANGRA† (S.), 10, 9, 12, 31.
 Population : T. 12,000 ;
 Christian, 200.
CHANLI, 111.
CHAPARLI, 147.
Char Su R., 15.
CHARBUKHUR, 242.
Charbukchur Plain, 242.
CHARDAK, 106, 46.
 Station : Aidin - Dineir Rly.

Chardak Pass, 105.
 Chardaklu Bel Pass, 254, 255.
 Chardaklu Su R., 254.
 CHARDUKAN, 228.
 CHARIK-SERAI, 145.
 Chark R., 5.
 CHARKAPAN MONASTERY, 227.
 CHARLEYIK, 177.
 CHARMALU, 217.
 CHARMELIK, 290.
 CHARSANDA † (K.), 45.
 Charkhends Sm R., 155.
 CHARSIN MAHORI, 209.
 CHAT, 169, 222.

CHATAL, 90.

Station: Tish and Ode-
 miah branch line, S. and A.
 Rly

Chatul Tapa Mt., 8.
 CHATKAN, 227.
 CHATLS, 271.
 CHAYIR HISSAK, 59.
 CHAYAN KEUI, 20.
 Chechopan R., 204.
 CHECHIK MIRALE, 227.
 Chekerck Irmak R., 27, 21, 24,
 25.
 CHAKIRGEN, 52.
 CHECHIKI KEUI, 62.
 CHELUK OF JAREN, 245.
 CHANDHIMAL, † 205.
 CHENGEL, 40.
 Chengel Bel Pass, 227.
 CHEKOTIK, 174.
 CHEKUTLI, 22, 23.
 CHEKUKSH † (K. P.), 12.
 CHEKUKS KEUI, 107, 141.
 CHEKUKS, 255.

CHESHME † (K.), 109, 170

Steamers: (1) Pentaloon
 to Fort. to and from
 Smyrna and Rhodes. (2)
 Mahine Fort. to and
 from Smyrna.

CHESHME KAPUT, 22, 64.
 CHEYIKME OF CHAUKMA, 221.
 CHIKLIK (K.), 242, 247.
 CHIKANA, 222.
 CHISUK-ADAD (K.), 10.
 Chibuk Boghaz Pass, 152.
 Chibuk Ova Plain, 10.
 Chibuk Su R., 10.
 CHICHUKLIK, 154.

CHIFTE KHAN, 100, 109.

Station: Aidin - Black
 Rly

CHIFLIK, 42, 56, 112, 257.
 CHIFET KASABA, 146.
 CHIGIL, 122.

CHIGLI, 79.
 Station: Smyrna - Ala-
 Shehr Rly.
 CHIGLI KALESI, 62.
 Chikin Ova Plain, 152.
 CHIL AGHA, 223.
 CHIEKANI, 230.
 CHIMSHUZEEK † (K.), 252.
 China Chai R., 116.
 CHIOS, ISLAND OF, 252-256,
 170, 251: see KIMO.

CHIPLAK, 62, 90.

Station: Tish and Ode-
 miah branch line, S. and A.
 Rly.

CHIMIKI, 250.
 CHIT, 254.

CHIVRIL, 106, 121, 126.

Terminus of branch line,
 Aidin-Dinet Rly

CHOBAN-ISA, 62, 122.

Station: Smyrna - Ala-
 shehr Rly

CHOBAN KAYA, 20.
 CHOBAN KEUI, 9.
 CHOBAN KUPRI, 222.
 Chobanlar Chai R., 11.
 CHOBANLU TEKKE, 255.
 CHONAN, 271.
 Chobak Su R., 274.
 CHON-GRUZ KAPUT, Balpak,
 27.
 CHOK-SER, 211.
 CHOPRACHIK, 21.
 CHORA, 249.
 CHORAK † (K.) 176.
 CHORDA, 214.
 CHOR-MESSAP, 145.
 CHORJA, 121.
 CHOLIK, 247.
 CHOROSKA, 209.
 CHORUK KALKU, 270.
 Choruk Su R., 4, 202, 204, 205,
 209, 210, 211, 212, 214, 215.
 CHORUM † (K.), 21, 10, 12, 26.
 CHRISTIAN KEUI, 92, 109.
 CHURIA, 222.
 CHUKU, 227.
 CHUKURCHET, 149.
 CHUKUR-HISSAK, 16.
 Chukur Ova Plain, 167, 191,
 274.
 Chukur Su R., 111.
 Chul Ova Plain, 146, 147.
 CHELANCHURAN, 222.
 CHUMBA, 167.
 CHURCHIN, 214.
 CHURKILI, 216.
 Churuk Su R., 102, 104.
 CILICIAN GATES, THZ, 191.

Cilician Plain, 127, 122, 172,
 186, 274, 275.
 CNIDI & REINS OF, 117, 171.
 COLONNA CAPE, 259.

CORDELIO, 79.

Station: Smyrna - Ala-
 Shehr Rly.

Cos 171.
 Cragus Mt., 171.
 CROO CAPE, 171.
 CRESIPRON, 204, 212.
 CTRUS, TOMB OF, 222.

D.

DA BAZIR, 161, 182.
 Dadai Chai R., 7, 9.
 DAAK, 222.
 DAIH, 240.
 DALA, 221.
 DALAMAN, 116.
 Dalaman Chai R., 112, 121.
 DALIAN, 62.
 DALIKI, 222.
 Daliki R., 222.
 DAWAIZA, 222.
 DAMALAN, 175.
 DAMASCUS, 220, 211, 212.
 DAMATIGA, 272.
 DANA, 122, 222.
 DANISHMANLI, 46.
 DAPHNONA, 256.
 DARA, 222.
 DARABALI, 122.
 DARA YEKI, 247.

DARDANELLES † (K.), 59.

67, 69, 246.
 Consulate: Vice-Consul,
 J. F. Russell, Esq. (British);
 F. Calvert, Esq. (United
 States)

Steamers: All steamers
 passing to and from Con-
 stantinople call here land-
 ing 1/2, extra for luggage.
 Post: Imperial Ottoman,
 Austrian, French, Russian.

DARI, 240.
 DARI KEUI, 62.
 DARI KEUI DEVRAND, 147.
 DABULI-GRICH, 26.
 DABULI-GRICH, 224.

Dash-i-barm Valley, 224.
DASHI-KAYIR, 241.
DASHI-KUCH, 241.
DATHA, 112.
DACHIKH, 240.
DAVALA, 129.
DAYAR † (K.), 119.
Dayar Ghar Plain, 119.
DAVID'S FORT, 226.
Dayras Dagh Mt., 160, 161.
DAYA KHAN, 41.
DEBE-AGACH, 242.
Debe Bel, 272.
DEDELE, 230.
DEDESEN KILI, 271.
DEFTMA, 245.
DEGARA, 222.
DEODENT-CANK, 244.
DERI, 245.
DERI BAKRI, 241.
Deri Bakri Pass, 241.
DERI-BID, 236.
DERI DIZ, 230.
DERI NAVI, 238.
DERI-LUH, 240.
DERI, 228, 227, 222, 229, 212.
DERI EL-ZOR (K.), 228.
 Population: Arab. 6385
 R. 111; Ch. 100, Total 6496.
DERI HAFR, 227.
DERI HIRI, 246.
Deri Hiran Dere, 270.
Deri Hiran Su R., 202, 207, 208.
DERIMENJIK, 101.
 Station Smyrna - Aidin
 Rly.
DERIMENI, 190.
DERIM, 222.
DERI ZAFERAN MONASTERY,
 222.
DERI CANAL, 201.
DERIOLIK, 227.
Deri Pass, 222.
DELLAHAN, 204.
DELI-BABA, 66, 217, 222, 224.
Dele Chai R., 16, 191.
Dele Kabele Dagh Mt., 270.
DELIHAN, 217, 222.
Dele Irnak R., 20, 27, 22,
 35, 34, 36, 34.
DELI KUTI, 129.
DELI TASH, 124.
DELIK JARDI, 204.
DELIK TASH † (K.), 222.
DELHER, 229.
DEMAYEND, 240.
Demayend Mt., 217, 218.
DEMRE, 125.
Demre Chai R., 125, 126.
DEMIRJI, 66.

Demirji Dagh Mt., 66.
Demirji Deresi, 117.
DEMIR KAPU, 191.
Demir Kapu Pass, 152.
DEMIR KAPU DERENDI, 61.
DEMIRLI, 126, 146, 141.
Demirli Bel Mt., 47.
DEREK MADENI † (K.), 22,
 20.
 Population: T. 760;
 Christians, 200.
DERGICH, 2, 231.
DERI-BASLI, 212.
DERIZELI † (S.P.), 102, 107,
 119.
 Railway: Terminus of
 branch line, Goujell-Doulali,
 Oltunian Rly.
DERA, 221.
DERA 'AT, 222, 212.
DERA-HUMBO, 245.
DERI-KAIN, 222.
DEREND, 224, 21, 102, 225.
DERI-AONAG, 122.
DERI KILI, 22.
 Station: Deri and Ode-
 mli branch line S. and A.
 Rly.
DERE KEVI, 22, 21, 120.
 Station: Smyrna - Ala-
 elchit Rly.
DERENDEN † (K.), 221, 220.
Derenderes Chai R., 176.
DERGALA, 221.
DERGELIK, 222.
DERIK, 220.
DERINOS KILI, 22.
DERIK-TASH, 46.
Deris Mt., 220, 225.
DERVINT KILI, 122.
DERI-KILDERI, 212, 211, 219.
DERI-MOTLU PASS, 222, 206,
 221, 241.
DERI (K.), 164.
DERI KARA-HUMAR (K.),
 102, 24, 122, 274.
DERI KEVI, 66, 119.
 Station: Smyrna - Aidin
 Rly.
Deri Kout Chai R., 102.
Deris Su R., 2, 12.
Deri Turan, The, 222.
Deris Dagh Mt., 22, 46.
Deris Pass, 227.
DERI KILI, 2.
Deri Khan Chai R., 2, 2.
Deri Dagh Pass, 220.
DERI † (K.), 222, 224, 226.
Deri R., 204, 212, 214, 222.

DEREKE † (V. R.), 226,
 227, 228, 221, 222, 242, 224,
 247, 248, 242, 200, 204.
 Population: 22,200 (T.,
 K., Ar., R., Ch.).
 Consulate: Vice-Consul,
 Rev. T. Boyejian.
DEREKE, 242.
Deris Su R., 247.
DERI, 219.
DERI GULAN, 222.
DERI † 67, 68, 22, 107.
 Steamers: (I.) *Pantaleon*
 Co. Forts. to and from
 Smyrna and Edirne (II.)
Mahmud. Forts. to and from
 Smyrna and Constantinople.
 (III.) *Bell's A. Minor Co.*
 Weekly.
DERI, 149.
DERI, 220.
DERI, 221.
Deri Chai R., 176.
DERI, 272.
Deris R., 227.
DERI (K.), 102, 107, 120,
 121, 122, 124, 142, 149.
 Population: T. 1200.
 Hotel, at the station.
 Railway: Terminus of
 Smyrna-Aidin Rly.
DERI (K.), 221.
DERI, 22.
Deri Dagh Mt., 212.
DERI (K.), 224, 27, 222, 202.
DERI † (K.), 222, 222.
DERI-DERAN, 220.
DERI (Pasha), 214, 222,
 221, 222.
Deris Su R., 177.
DERI, 227.
DERI, 217.
DERI, 120, 122.
DERI-HUMAR, 122, 149.
Deris One Plain, 21.
DERI, 222.
Deris Dagh Mt., 270, 271.
Deris Dagh Mt., 212.
Deris Ghar, 122, 122, 122,
 127.
Deris Su R., 210.
DERI BEL PASS, 119.
DERI, 122.
Deris Su R., 122, 122, 122,
 171, 174.
Deris Canal, 204.
DERI, 222.
DERI KEVI, 242, 242.
Deris Dagh Mt., 272.
DERI, 227.
Deris Dere, The, 222.
Deris Dagh Mt., 224.

DUMYACH, 221.
DUMKESA, 47.
DUNKALAT, 275.
Dunuk Tash, The, 125.
DUPULAN, 330.
DURAK, 7.
Durdu Dagh Mt., 6.
DURDURKAN, 57.
DUSAR, 297.
DUSHNIK BOGHAZ PASS, 153, 152.
DUYARA, 169.
DUYRU, 125, 57.
DUZAGACH, 121.
DUZEN \dagger (K. F.), 5.

E.

EEER OUL, 123.
EENIADZIK, 227, 217, 220.
EENILIA, 227.
EENILI, 179.

EEREMID \dagger (K.), 55, 61, 69.
Steamers: (i.) Pantaleon Co. Fortu to and from Smyrna. (ii.) *Mahadeo*. Fortu to and from Constantinople and Smyrna.
Airnos (Chat R.), 55, 59.
EEL (K.), 242.
EEN \dagger (K.) 251, 252, 255.
EENID \dagger (K. F.), 151, 152, 155.
Eyurdu Lake, 151, 149.
Eyru Dagh Mt., 224.
Eyru-Bus Valley, 24, 26.
EENI-KRUZ, 122.
EENI-KRUZ Butte, 250, 254.
EELYANSKATA, 229.
EENET, 55.
EENI, 24, 25.
Eeyuk R., 24.
EENI, 215.
EENI, 220.
EENI, 251, 252, 255.
Akre R., 259.
Elaea, Gulf of, 57.
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EENIRAN, 145.
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EENIRAN, 12: see *Angora*.
Enguri Su R., 12, 19.

EPHESUS \dagger (K.), 93, 107, 109.
A temple, 93; Gymnasium, 93; History, 94; Mosque, 97; Odeum, 99; Stadium, 100; Theatre, 99.
Hotel: *Ayazusa's*, near the City Stat. Fair board and lodging.
Railway: *Ayazusa Station*, Aidin Railway 5 trains daily from, and 4 to Smyrna.
Horses: with English or Turkish saddles; can be ordered by telegram from Smyrna to meet the train.
Guide: A local guide is necessary for the ruins, those from Smyrna are of little use.
Eyru Mt., 220.
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EENI \dagger (K.), 206, 221, 222.
EENI, 122.

EENI \dagger (K. F.), 152, 151, 155, 156, 154.
Population: 10,000 (T., G., Ar.).

EENI \dagger (K.), 1, 9.
Population: T. 500; G. 1500. Total, 2000.
Steamers: *Mahadeo*. Every Thurs. and Sat. to Constantinople. Every Wed. to Iceland, Dinope, Samos, &c. Every Fri. to Iceland.
EENI, 262.
EENI KRUZ \dagger (K.), 62.
EENI, 254.
Eleni Su R., 225.

ERIVAN, 222, 217, 229.
Population. 15,000, chiefly Ar.
Hotels: *H. de France*, best. *H. de Londres*. A bed may also be had at the *Club House*, where the meals and wines are good.
Conveyances: A phaeton Rs. 4-5 for the day.

ERIZ, 120.
ERIZAT, 27.
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ERZURUM \dagger (K. F.), 204, 205, 202, 206, 207, 209, 211, 214, 215, 216, 222, 230, 231, 232, 247, 248, 252, 253, 254.
Population T. 30,000; Ar. 10,000; J. 2000; other, 500. Total, 42,500.
Consulate. (Consul, H. W. Graves, Esq. (for *Aur-dutan*)).

ERZURUM \dagger (K.), 242, 204, 206, 247, 248, 250, 252, 254.
Population: 15,100, T. and Ar.
Erzurum Plain, 205.
ERZURUM, 26.
ERZURUM, 222, 222.
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ESKI-SHEHR † (A. P.), 252,
15, 18, 48, 51, 52, 57, 122,
144, 252, 271.

Population: 20 000.

Hotel: *International*.

Railway: One train daily
to Haidar Pasha, and one to
Angora.

Conveyances: Arabas,
and hor es can be hired.

ESKI-SHIRAZI, 84.

ESKI STAMBUL, 63.

ESKIBOZ, 212.

ESKILU, 242.

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Station: *Aidin - Dineir
Rly.*

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Steamers: *Pantaleon Co.*

Weekly to and from Smyrna
and Mersina.

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FIRUZ, 240.

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 Hotel: At the Station,
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 *Station: Tireh and Ode-
 nibish Branch line. S. and A.
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 NOM.

Batûm. Every Sund. to Constantinople. (iii) *Yeniye et Cie.* Every Sat. to Sinope, Samsun, Ordu, Kerasund, and Trebizond. Every Fri. to Constantinople. (iv) *Maksâse.* Every Wed. to Sinope, Samsun, Ordu, Kerasund, Trebizond, and Rize. Every Thur. to Ereğli and Constantinople. (v) *Messageries Maritimes* call occasionally.

Conveyances: *Horses*, P. 10-18 per diem.

Post: *Imperial Ottoman*; Austrian, French, Russian.

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KATNARIYEH † (S. F.), 50,
12, 20, 27, 52, 54, 160, 163,
166, 168, 169, 170, 260, 267,
268, 269, 272, 273, 274.
Population: T. 26,000;
At 17,000; G. 4000; Prot.
1100. Total, 42,800.
Conveyances: Arabas.
Maj. 1 per diem; to Samsun,
M. 12-20, to Angora, M. 9-
15; to Konia, M. 12-18; to
Mersina, M. 10-20. Horses.
P. 5-8 per diem.
Doctors: Dr. Dodd (Amer-
ican Mission); F. Beya-
riades; D. Pillsbury; Mustafâ Kp.
Khans: Telfeyan (new);
Fani, Soma (Aphim).
Locandas: Thren fair;
and 6 "meat-shops," where
cooked meat can be bought.

KATSHLAR, 24.
Station: Manisa - Soma
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Population: 9,000.
Steamers: Pontolon Co.
Steamers of Syrian line
weekly; of Islands' line
fortnightly.
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Population: T. 20,000;
At 2000 Total 22,000.
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KARA MACHANA (M), 34.
KARAMAN † (K.), 157, 156, 158, 176, 177, 181, 182, 184.
 Population: T. 4500; G. 500. Total, 5000.
Karaman Mts., 123.
Karaman Plain, 157.
KARAMAN-OYULU, 271.
KARAMIR, 296, 208.
KARANKIK, 191, 192.
KARA-OGHULAN KENDI, 22, 55.
KARA-OGHULU, 267.
Kara-oguz Su R., 11.
KARA-OVA, 112.
KARA-SANDUKLI, 146.
KARABAKIR, 157.
KARA-SHEIKH, 247.
KARA SU (K), 241, 254.
Kara Su R., 244, 8, 9, 15, 16, 53, 58, 57, 59, 113, 163, 204, 205, 211, 212, 243, 249, 250, 251, 252, 253, 264, 276, 286, 289, 327.
KARA-TASH, 190, 66, 79, 105.
Kara-tash Cape, 171.
KARA-TEPE, 204.
KARA-TUKU, 250.
KARA-UDHAN, 218, 215.
KARAVANK, 217.
KARAVANSEMAI, 218.
KARDAMYLI, 258.
KARGHA BABAK, 247.
KARGIN (N), 42, 12.
KARINS, 256.
KARIM-ABAD, 241.
KARIND, 226.
KARINJA, 42.
KAR KIADAN, 219.
KARLOVASI † 261.
 Steamers: *Pantaleon Co.*
 Weekly to and from Smyrna and Rhodes.
KARMAN, 242.
 Consul: Lieut. P. M. Sykes.
KARMAN-SHAN, 222, 204, 225, 227, 228.

KARMAN SHAN, 242.
KARMAK, 200.
KARMIKES, 249.
Karpuz Su R., 174.
KARPUZU, 117.
KARS † (K.), 219, 215, 217, 219, 221, 222.
 Hotel: *H. St. Petersburg*, fair.
 Conveyances: Phaetons, two horse, to Alexandropol. Rs. 15.
KARS-BAZIR (K.), 274, 271.
Kars Chai R., 216, 217.
Karsulu R., 271, 275.
Kartal Aya Rock, 21.
KARUN R., 228, 229.
KARAKABI, 194.
KARAKILU, 154.
KARLAN, 240, 241, 242.
Kashyan R., 222.
KASHIMIK, 154.
KASO (K.), 275, 276.
 Population: G. 7500; T. 100.
 Steamers: *Pantaleon Co.*
 Forts to and from Smyrna, calling at islands.
KASK DULAN, 246.
KASH-KH-KARABUK, 222, 210.
KASH-I-SHIRIN, 204, 226.
KASSARA GHIFOT † (K.), 146.
KASSABA † (K.), 22, 20, 21.
 Railway: Station on Smyrna-Alexandropol Rly. One train daily each way.
KASSABA, 126, 157.
KASSIM-OGHULU, 222.
KASTAL, 226, 212.
KASTAMUNI † (K.), 7, 2, 6, 2, 9, 11, 12.
 Population: T. 10,000; G. 1800; At. 480. Total, 12,700.
KASTAPEK, 14.
Kastapek Su R., 14.
KASTELLO, 273.
KASTRO † (s. *Mitylene*), 253, 69, 170, 247, 248, 254, 256.
 Population: G. 105,000; T. 15,000. Total, 120,200.
 Consulate: Vice-consul, F. Haskinson, Esq.
 Hotels: *H. Constantinople*, good; *H. Malakou*, fair; *H. Outouki*, fair.
 Steamers: (i.) *Aust-Hung Lloyd* Forts Sat. to Constantinople, Fri. to Smyrna. (ii.) *Courji et Cie.* Every Wed., (a.) to

Constantinople; (b.) to Smyrna. (iii.) *Mahedse*, Weekly, irregular. (iv.) *Egyptian Mail steamers* (*Khedivich*). Every Sat. to Constantinople, Thurs. to Smyrna. (v.) *Panellenic Co.* Every Fri. to Constantinople, Tues. to Smyrna. (vi.) *Pantaleon Co.* Every Tues. to Constantinople; Thurs. and Sat. to Smyrna; Sat. to Salonika. (vii.) *Joly Victoria and Hamidieh* irregularly to ports on the island, Aivali, Edremit, and Smyrna.
 Conveyances: Carriage, P. 140 per diem; Horses, P. 20-30.
 Post: *Imperial Ottoman*; *Austrian*.
 Bank: *Bank of Mitylene*.
 Cafes: *Cink*, *Malakou*, *Outouki*.
 Doctors: *Sifneo*; *Cara*; *Salta*.
KASVIN, 215.
KATAVIA, 273.
KAVAK † (K.), 157, 25, 26.
KAVAK-AGAZI, 262.
KAVAK TEPE, 156.
Kavakli Derz, 29.
KAVAKLU, 123.
KAVAKK, 217.
KAVIR HUKI, 291.
KAVO-KHO, 117.
KAVENJI KILPDI, 17.
KAVENIL, 17.
KAWAN-ABAD, 225.
KAYARA, 61.
KAYAS, 22.
 Station: Smyrna - Aidin Rly.
KAYA-DHAN, 50.
KAYA-DHI, 42, 120.
KAYA KHAN, 9.
KAZAKLI, 62.
KAZAMIR, 22.
 Station: Smyrna - Aidin Rly.
KAZAN ALI, 275, 276, 227, 229.
Kazan Aya Rock, 21.
Kaz Dagk Mt., 69.
KAZI, 223.
Kazik Bel Pass, 120.
Kazikli Dagk Mt., 115, 204, 206, 209.
KAZIMIN (K), 203, 200, 201, 204, 206.
Kazimova Plain, 145.
KAZ KES, 22.
Kazik Uelik Bel Pass, 221.

KARLI (GRUL) HAMMAN, 38.
Kar-ova Plain, 41.
 KARUN, 334.
 KASVIN, 316, 317.
 KEBAN-MADEN † (K. P.), 244, 252.
 KECERK KROI, 189.
 KECIH-DORLU (K.), 149, 150, 150, 147.
Kechi-Kalesi, 93, 94.
 KECHILT (K.), 47, 49.
 KEFIL, 309.
 KEFKEN, 8.
Kefken Bay, 6.
 KEFR HOWAR, 293.
 KEFR JOSE, 245.
 KEGANI, 254.
 KEHANT MONASTERY, 228.
 KEKLIJH KAHYKH, 120, 121, 122.
 KEKLIK-ODULU, 270.
 KENOVA, 125, 126, 171.
Kekut Springs, 168.
 KEKURKH, 110.
 KELEN (K.), 91.
 KELKIT CHIVILIK (K.), 253, 204, 208, 209.
Kelkit Irmağ R., 45, 46, 47, 48, 49.
Kelkit Su R., 208, 209, 245.
 KELLER, 36.
 KEMAKU † (K.), 251, 254.
 KEMER † (K.), 270, 27, 66, 124, 266, 272, 273.
Steamers: Pantaleon Co.
Fortn. to and from Smyrna.
 KEMER, 110.
Station, Baki's Branch Line,
S. and A. Jly
 KEMERLO, 217.
 KEMIS, 47.
Kepertis (ova) Plain, 272.
 KEPHALO, 266.
 KESANO, 356.
 KENAPERT, 26.
 KERAMAR, 260.

KERASUND † (K.), 4, 48, 49.
Population: T 5000; G. 5000, Ar. 500, Total 10,000.
Steamers: (I) Aust.-Hung Lloyd. Every Mond. to Trebizond and Batum; every Sund. to Samain, Incilli, and Constantinople. (II) Austrian. Every Sund. to Trebizond and Batum; every Fri. to Constantinople and interm. ports. (III) Dardanelle. Every Sund. to Trebizond; every Wed. to Constantinople and interm. [Turkey.—vil. 98.]

mediate ports. (iv.) Mah-sas once a week to Elm and to Constantinople. (v.) *Messageries Maritimes*. Fortn. Tues. to Trebizond and Batum; Thurs. Sund. to Samain and Constantinople. (vi.) *Panellenic*. Fortn. Sund. to Trebizond and Batum; Fortn. Fri. to Samain and Constantinople.
Post: Imperial Ottoman; Austrian; French; Russian.
 KERASUND ADAM, 4.

KERVELA † (K.), 210, 207, 211, 212, 225.
Consulate: Consular Agent, Nawab M. Ibrahim Khan.
 KERKLI, 149, 152.
Azerbaidjan R., 2.
 KERKERN (K.), 61.
Kerkha R., 214, 220.
Kerkli M., 249, 261.
 KESKID OF KESKID (K.), 62, 61.
 KESKURKH, 61.
 KESRAH, 40.
 KESSEK, 216.
 KESSEK, 164, 254.
Kessen Anglas, 104.
 KESSEK KUTUM, 54.
Kessik Su R., 274.
 KESTEL, 175, 16, 160, 161, 162.
Kestel Çat R., 54.
Kestel Dagh Mt., 174, 175.
 KESTELK CANTER, 58.
Kestel Göl Lake, 166.
 KETIVAR, 250.
 KEUI SANJAK (K.), 222, 224, 221, 223, 225.
 KEUI YENI, 272.
 KEUJES † (K.), 116.
Kesjes Göl Lake, 116.
 KEUPRI-BASHI, 202.
 KEUPRI DEZI, 212.
 KEUPRI-HIMAR, 15.
 KEUPRI KEUI, 222, 22, 22, 215.
 KEUTULU, 121.
Keupri Su R., 172.
 KEUCHELI, 22.
Kesre Kaya, Tla, 22.
 KEUKELAK, 61.
 KEUKELIK, 221.
Keser Dagh Mt., 222.
 KEUTU KROI, 120.
 KEZANLIK, 267.
 KEKIZAN, 222.
Keser R., 221, 224, 221, 225, 226, 227.

Kachapat Pad, 216.
 KHACHER, 254.
 KHADADIA ISLANDS, 201.
 KHADALANNA, 220.
 KHADRAH, 208, 207.
 KHAKHO, 212, 214.
 KHAKHARAVORN, 222.
 KHALFAT, 229, 230.
 KHALKI (K.), 267, 268.
Population: G. 5000; T. 150.
Steamers: Pantaleon Co.
Weekly from and to Rhodes and Smyrna.
 KHAN, 227.
 KHANA, 245.
 KHANAKA, 241.
 KHANASUR, 222.
 KHAN BIRUNYA, 207.
 KHAN BUKAR, 277.
 KHANDAR, 5.
 KHAN-DERE, 216.
 KHAN DEMEN, 16.
 KHANER KUDAN, 222.
 KHAN KZ-ZAD, 207.
 KHAN HASWAR, 207.
 KHAN-SABAD, 222.
 KHANIKHAN, 225.
 KHANIKH † (K.), 225.
 KHANIK, 222.
 KHAN-I-KONEN, 224.
 KHAN-I-MININ, 222, 222.
 KHAN ISKANDERHAN, 211.
 KHANOV, 216.
 KHAN-I-ZHAN, 225.
Khanjira Su R., 226.
 KHANJUR, 220.
 KHAN KARAKUT, 220.
 KHAN KROI, 6, 21, 272.
 KHAN MANAWIL, 207, 210.
 KHAN MANHEDEN, 207.
 KHANLI, 24.
 KHANLI-KAYAR, 271.
 KHAN NUBRIAN, 207.
 KHAN SUEDIAR, 206.
 KHANZIR, 220.
 KHANAKA, 242.
 KHANAB-SHEVA, 220.
 KHANADHAN, 176.
Khadron Çat R., 172.
 KHANAKIN, 240.
 KHANOT, 240.
 KHANOT † (K.), 225, 242, 242, 240, 222, 220, 221, 224, 272, 272, 204.
Khasad Su R., 220, 220, 207, 220.
Khashish Dagh Mt., 240.
 KHANER, 240.
 KHAN KROI, 100.
 KHANSA KHAN, 240.

KARA-KAYA BRIDGE, 211.
Kara-Kaya Dagh Mt., 180.
Kara Kaya Rock, 18.
KARA KECILI, 22.
KARA KENDI, 16, 91.
KARA KINIK, 288.
KARA KILIMCI † (K.), 223, 217, 222, 230, 249, 270, 272.
KARA-KOYLU, 227.
KARA-KULAK, 252.
KARA-KUNDUZ, 230.
KARA-KURT, 56, 215.
KARA-KURU, 226.
Kara-Kush Monument, 268.
KARA-MAGHANA (M), 34.

KARAMAN † (K.), 167, 166, 166, 179, 177, 181, 182, 184.
 Population: T 4600; G 600. Total, 5000.

Karaman Mts., 183.
Karaman Plain, 167.
KARAMAN-ÖĞÜLLÜ, 271.
KARAMIRIS, 298, 306.
KARANLIK, 191, 192.
KARA-ÖĞÜLLAN KENDI, 32, 56.
KARA-ÖĞÜLLÜ, 267.
Kara-önü Su R., 11.
KARA-OYA, 119.
KARA-SANDUKLI, 146.
KARABENIR, 167.
KARA-SHIMIN, 247.
KARA-SU (K.), 241, 254.
Kara Su R., 244, 8, 9, 15, 16, 53, 56, 57, 59, 118, 163, 204, 206, 211, 212, 243, 249, 250, 251, 252, 253, 264, 276, 288, 289, 297.

KARA-TASHI, 180, 66, 79, 108.
Kara-tash Cape, 171.
KARA-TEPE, 304.
KARA-TEUZ, 260.
KARA-URGAN, 216, 215.
KARAVANK, 217.
KARAVANBAGI, 216.
KARDAMYLI, 368.
KARQHA BARI, 267.
KARQIN (N), 42, 12.
KARIKS, 358.
KARIM-ABAD, 241.
KARIND, 226.
KARINJA, 49.
KAR KIADAN, 219.

KARLOVASI † 261.
 Steamers: *Pantaleon Co.*
 Weekly to and from Smyrna and Rhodes.

KARNAK, 242.
 Consul Lieut. P. M. Sykes.

KARNAN SHAH, 226, 204, 226, 227, 228.

KARNAN SHAHAN, 242.
KARNAK, 206.
KARNIKEN, 242.
Karpuz Su R., 174.
KARPOZU, 117.

KARS † (r.), 216, 215, 217, 219, 221, 229.

Hotel: *H. St. Petersburg*, fair.
 Conveyances: Phaetons, two horse, to Alexandropol. Rs 15.

KARU-BAZAR (K.), 274, 271.
Kars Çayı R., 216, 217.
Karsulu R., 271, 275.
Kartal Kaya Rock, 21.
Karun R., 222, 229.
KABAKASI, 124.
KABIRAKLI, 154.
KABIRAN, 240, 241, 242.
Kashgan R., 222.
KASIMLER, 154.

KASO (K), 276, 276.
 Population: G 7500; T 100.

Steamers: *Pantaleon Co.*
 Ports to and from Smyrna, calling at islands.

KASH ORLAN, 246.
KASH-EM-RAHABUKU, 299, 310.
KASH-I-SHIMIN, 204, 226.
KASSABA CHIFOT † (K.), 146.

KASSABA † (K.), 22, 20, 21.
 Railway: Station on Smyrna-Ala shehr Rly. One train daily each way.

KASHABA, 126, 167.
KASSIM-ÖĞÜLLÜ, 228.
KASTAL, 298, 312.

KASTAMUNI † (v), 7, 2, 6, 3, 9, 11, 12.

Population: T 10,600, G 1800, Ar. 480. Total, 12,700.

KASTAPUK, 14.
Kastapek Su R., 14.
KASTRILLO, 273.

KASTRO † (s. Mitylene), 269, 170, 247, 248, 254, 255.

Population: G 106,600, T 15,000. Total, 120,200.

Consulate Vice-Consul, F. Hadkinson, Esq.

Hotels: *H. Constantinople*, good; *H. Malakou*, fair; *H. Ouzouki*, fair.

Steamers: (1.) *Aust-Hung Lloyd* Fortin. Sat. to Constantinople; Fri. to Smyrna. (2.) *Courty et Cie.* Every Wed., (a.) to

Constantinople; (b.) to Smyrna. (3.) *Makedon.* Weekly, irregular (iv.) *Egyptian Mail steamers* (Khediveh). Every Sat. to Constantinople, Thurs. to Smyrna (v.) *Panhellene* Co. Every Fri. to Constantinople, Tues. to Smyrna. (vi.) *Pantaleon Co.* Every Tues. to Constantinople; Thurs. and Sat. to Smyrna; Sat. to Sulonika. (vii.) *Joly Victoria and Hemidick* irregularly to ports on the island, Alvali, Edremid, and Smyrna.

Conveyances: Carriage, P 140 per diem, Horses, P. 20-30.

Post: *Imperial Ottoman*, Austrian.

Bank: *Bank of Mitylene* Oafia. Club, Malakou; Ouzouki.

Doctors: *Sifneo*; *Chra*, *Saltu*.

KASVIN, 216.
KATAVIA, 273.

KAVAK † (N.), 167, 35, 29.

KAVAK-AGACH, 268.

KAVAK TEPE, 166.

Kavaklı Dere, 89.

KAVARLU, 133.

KAVARUK, 217.

KAVLE HUMI, 291.

KAVO-KRID, 117.

KAVUNCI KILPRI, 17.

KAVUNLI, 17.

KAWAM-ABAD, 232.

KATAPA, 61.

KAYAG, 69.

Station: Smyrna - Aidin Rly.

KAYA-ÖRÜK, 50.

KAYA DÜZ, 42, 120.

KAYA KUDAN, 9.

KAYAKLI, 62.

KAZAMIR, 22.

Station: Smyrna - Aidin Rly.

KAZAN ALI, 275, 276, 287, 289.

Kazan Kaya Rock, 21.

Kaz Dagh Mt., 69.

KAZI, 223.

Kazik Bel Pass, 120.

Kazikli Dagh Mt., 115, 204, 206, 209.

KAZIMIN (K), 203, 200, 201, 202, 206.

Kazir-özü Plain, 146.

KAZ KILI, 55.

Kazik Gelik Bel Pass, 223.

KAZI GRUL HANMAN, 38.
Kas-og Plain, 41.
KATRUM, 334.
KAYIN, 316, 317.
KERAN-MADEN † (K. F.), 304, 353.
KCHURK KCHUT, 199.
KCHU-BOKLU (K.), 148, 150, 150, 147.
Kchi-Kalet, 33, 34.
KCHUT (K.), 47, 49.
KCHIL, 309.
KCHEN, 8.
Kchlen Bay, 8.
KCHER HOWAR, 235.
KCHER JOSE, 245.
KCHARI, 254.
KCHHART MONASTERY, 228.
KCHLJE KAPVIM, 120, 121, 122.
KCHLIK-GCHIL, 270.
KCHROVA, 125, 126, 171.
Kchut Springs, 145.
KCHKCHEN, 110.
KCHLA (K.), 31.
KCHIKET CHITLIK (K.), 253, 204, 206, 209.
Kchik Jrmak R., 45, 46, 47, 48, 49.
Kchik Su R., 206, 208, 253.
KCHLEK, 36.
KCHMAKH † (K.), 261, 264.
KCHMER † (K.), 270, 27, 28, 124, 268, 273, 273.
Steamers: Pantalon Co. Fortn. to and from Smyrna.
KCHMER, 110.
Station: Sokla Branch line, S and A. Rly.
KCHMLU, 217.
KCHMIS, 47.
Asperda Gnd Plain, 272.
KCHHAIO, 266.
KCHHAM, 256.
KCHAMKCH, 26.
KCHAMAR, 260.
KCHASUND † (K.), 4, 49, 49.
Population: T. 6000; G. 5000, At 200. Total 10,000.
Steamers: (I.) Aust. - Lung Lloyd Every Mond. to Trebizond and Batum; every Sund. to Samson, Jurell, and Constantinople. (II.) Aust. an. Every Sund. to Trebizond and Batum; every Fri. to Constantinople and intermediate ports. (III.) Greek. (iv.) Every Sund. to Trebizond and Batum; every Wed. to Constantinople and inter-
[Turkey.—vii. 02.]

mediate ports. (iv.) Aust. once a week to Riza and to Constantinople. (v.) Messageries Maritimes. Fortn. Tues. to Trebizond and Batum; fortn. Sund. to Samson and Constantinople. (vi.) Panhellenic. Fortn. Sund. to Trebizond and Batum; fortn. Fri. to Samson and Constantinople.
Post: Imperial Ottoman; Austrian; French; Russian.
KCHASUND ADAM, 4.
KCHNELA † (K.), 310, 307, 311, 313, 325.
Consulate: Consular Agent, Nawab M. Ibrahim Khan.
KCHRELI, 149, 152.
Asperda Bay, 2.
KCHRESEN (K.), 31.
Kerkha R., 314, 326.
KCHRELI, 329, 331.
KCHROD OF KCHUT (K.), 42, 41.
KCHREVEN, 31.
KCHHAN, 40.
KCHIK, 310.
KCHIK, 154, 253.
Kchik Dugh, 104.
KCHOR KCHUR, 15.
Kchik Su R., 273.
KCHTEL, 175, 16, 160, 121, 102.
Kestel Chai R., 85.
Kestel Dagh M., 174, 175.
KCHTELKANTLA, 53.
Kestel Gnd Lake, 144.
KCHIVAN, 220.
KCHU SANJAK (K.), 222, 224, 231, 223, 224.
KCHU YKCH, 273.
KCHUR † (K.), 112.
Asperda Gnd Lake, 110.
KCHUR-BACH, 202.
KCHUR DUCH, 213.
KCHUR-IMMAR, 15.
KCHUR KCHU, 222, 22, 23, 215.
KCHURLU, 121.
Kchur Su R., 172.
KCHURCH, 29.
Kchur Kaya, 74a, 22.
KCHURK, 31.
KCHURLU, 221.
Kchur Dagh M., 222.
KCHUR KCHU, 100.
KCHANLIK, 267.
KCHKCH, 222.
KCHER R., 241, 244, 241, 220, 220, 241.

Kchchapel Fort, 216.
KCHACH, 254.
KCHADADIA ISLANDS, 261.
KCHADALAN, 230.
KCHADAR, 203, 207.
KCHAKO, 212, 214.
KCHAK KACHYOK, 222.
KCHALFAT, 260, 220.
KCHALKI (K.), 267, 268.
Population: G. 5000; T. 150.
Steamers: Pantalon Co. Weekly from and to Rhodes and Smyrna.
KCHAN, 227.
KCHANA, 245.
KCHARAKA, 241.
KCHANAK, 222.
KCHIN BICHNU, 207.
KCHIN BICHAN, 277.
KCHANDAK, 5.
KCHIN-BICH, 210.
KCHIN DCHER, 10.
KCHIN KUSGAR, 222.
KCHIN KCHZAD, 207.
KCHIN HACHAR, 207.
KCHIN-BACH, 222.
KCHANKHAN, 225.
KCHANKIN † (K.), 225.
KCHAK, 224.
KCHAK-KCHOR, 220.
KCHIN-KCHIN, 222, 222.
KCHIN KCHANDER, 211.
KCHAKOV, 210.
KCHIN-KCHIN, 222.
Kchik Su R., 222.
KCHAKUR, 220.
KCHIN KACHUT, 220.
KCHIN KCHU, 2, 21, 272.
KCHIN MACHIL, 207, 210.
KCHIN MACHUR, 207.
KCHAK, 22.
KCHALI-KACH, 271.
KCHIN KCHUR, 207.
KCHIN SURDAP, 202.
KCHAK, 220.
KCHAKA, 242.
KCHAK-SCHUR, 220.
KCHAKHAN, 174.
Kchakhan Chai R., 174.
KCHAKIN, 240.
KCHAKOV, 246.
KCHAK † (K.), 202, 242, 242, 220, 242, 241, 204, 272, 272, 204.
Kchak Su R., 202, 202, 207, 200.
Kchak Dagh M., 220.
KCHAKUR, 220.
KCHAK KCHU, 102.
KCHAK KCHUR, 220.

KHATIN SERAI (K.), 156, 157.

KHAVSA (K.), 30, 31, 32, 33.

Population: T. 640, Christians, 369. Total, 1009.

Khana: Several—good.

KHAYSON, 202.

KHAZIR, 244.

Khas Su R., 246, 247.

Kheludonia Cape, 185.

KHELISAN, 331, 332.

KHETVIL, 331.

KHIEH, 316.

KHIN, 223.

Khinu Chat R., 231, 242.

KHINIS KALEH † (K.), 231, 241.

KHIO † (K.), 235-236.

Population: G. 18,000; T. 2000.

Consulate: Vice-Consul, D. Aumalesaki.

Steamers: (I.) Aust.-Hung Lloyd, calls weekly passengers to and from Smyrna. (II.) Russian Co. Weekly to and from Smyrna. (III.) Puntaloon Co. Weekly (iv) Nav Genl. Ital Fortn (v) Mahdusa Fortn. (vi) Bell's A. Minor Line Weekly.

Post: Imperial Ottoman, Austrian; French; Russian.

Khisht, Plain of, 234.

KHILM, 259, 265.

KHIZAN, 241.

KHOL, 220, 232, 235.

Khol Chat R., 236.

KHOJA ASSAR, 161.

KHOJA BASH, 105.

Station. Aidin - Dinsir Rly

Khaja Chat R., 123.

KHONAS, 106.

Khonas Dagh Mt., 119, 120.

Khonas Su R., 104.

Khushalm Lake, 221.

KHON, 241.

KHONABAN, 227, 230.

KHONAM-ABAD, 222.

KHONNI, 242.

KHONOS KILISSE, 241.

KHONZABAD, 296, 240, 297.

KHONUT, 148.

KHONUT, 217.

KHONVILAS MONASTERY, 223.

KHONZUM, 131, 119.

KHOSHAN (K.), 237.

KHOSHAN PUKAR PASS, 204.

Khoshap Su R., 232, 237, 241.

Khoshab Valley, 229.

KHOSHE-VANK MONASTERY, 220.

KHOSHEV PASHA KHAN, 145.

KHOSHOVERAN, 223.

Khosti Bel Pass, 241.

KHOWAN, 245.

KHOZAT † (K.), 250.

KHOZATPUR, 215.

Khozi R., 246.

KHUB-ABAD, 242.

KHUKREY, 236.

KHUMANA, 241.

KHUXDOK, 245.

KHURMAN KALEH, 273.

KHURMAN Su R., 262, 271.

KHUSHAN, 235.

KHUSHAK, 220.

KHUSH, 224.

Kiadet Dagh Mt., 213.

KIAENTA † (K.), 257.

Kiakhta Su R., 257, 258.

KIAN, 211, 214, 215.

KIRI, 204, 224.

KIKHA KAPOH, 212.

KILAGUN, 229.

KILBUNJA, 62.

KILIZ, 160, 120.

KILJA-IMLUK, 119.

Kily Bel Pass, 230.

KILISLAR, 20.

Kily Su R., 1, 33.

KILIK, 259.

KILIMTANDI KHAN, 49.

KILINDRIA † (K.), 170, 171, 177.

Steamers: Pantaleon Co. Weekly to and from Smyrna and Mersina.

KILISLAK, 266.

KILISMAN, 108.

KILISKA, 150.

KILISSE, 222, 241.

KILISSE KANDI, 226.

KILISSE KEOL, 62.

KILIS † (K.), 227, 229, 230.

KINARKING, 241.

KINIK, 25, 108.

KINSHK, 236.

KIOSK (K.), 99, 102.

Station: Aidin - Dinsir Rly

Kiras Bel, 203.

KIRCHU, 222.

KIRIJ KHAN, 101.

KIRK-AGHA, 57.

KIRK-AGACH † (K.), 65.

Railway: Station on the Manisa-Soma line; one train daily each way.

KIR-KAPU, 175.

Kirk-delim Dagh Mt., 12.

Kirk-gochid Chat R., 11.

Kirk-gochid Pass, 155, 229.

KIRK-GEUZ KHAN, 163.

Kirk-geuz Spring, 263.

KIM KHAN, 263.

KIRK-IN, 149.

KIRKINJEN, 23.

KIRKISYEN, 299.

KIRK KHAN, 235, 236.

KIRK-KENDI, 225.

KIRK-KILISSE, 219.

KIRKUK † (S. P.), 205, 206.

Kirmos Dagh Mt., 62.

KIRMAHLI KANBADA (K.), 69.

KIRPE ISLAND, 2.

KIRPE LEMIN, 2.

KIR-SHEKE † (S. P.), 54, 20, 55.

KIRYEN, 216.

KISHLAK, 217.

KISKEN, 274.

KISNIKOS, 250.

Kissa Chat R., 205.

Kissir Dagh Mt., 219.

Kitova Dagh Mt., 204.

KIUSSE-DEKKEI, 64.

KIVA OLMAN, 277.

KIZ ADASI, 20.

KIZIK, 42, 54.

Kiz Chat R., 243.

Kizil Dagh Mt., 60, 254.

KIZIL-DIZA, 224, 226, 229.

KIZIL-DOGHAN, 45.

KIZIL-KUREN, 64, 149, 270, 272.

Kizil gelik Bel Pass, 220.

KIZIL-HISSAN, 119, 120.

Kizil Irmak R., 20, 2, 7, 10, 11, 12, 22, 25, 42, 49, 60, 63, 54, 56, 254, 260, 267.

KIZILJA, 119, 148.

KIZIL JALI, 20.

Kizil Plain, 223.

KIZIL-KAYA (K.), 120.

KIZIL KEUL, 47.

KIZIL-KILISSE (K.), 250, 211.

KIZIL ROHAT, † 223.

KIZ-KARAJA, 21.

KIZ KEUL, 15.

Kizlar Kaya Desert Ravine,

KIZLI-HISSAN, 165, 164.

Kishman Burtu, 171.

KOSHANNES, 229, 230.

KOSH-ALI OYASI, 62.

Koshannes Valley, 229.

KOSHANA, 224.

Kosh Bel, 20.

KOSH-BUSAK † (S. P.), 67, 2.

12, 145, 146, 163.

KOCHUO, 246.
 KOCHU, 229.
 KOGAR-YALI, 79.
Koghade Gazi Lake, 151.
 KOILU-SHIMAR † (K.), 44, 44, 45.
Koja Su R., 143.
 KOJA KALESI, 181.
 KOJUKI, 235.
 KOMUKTUN, 214.
 KOLORITHIA, 256.
Kolat Dagh Mt., 202, 202, 207, 209, 210.
 KOLLU, 244.
 KOMAKOOR, 232.
 KOM, 243.
 KOME, 219.
Kom Su R., 240.
 KOMOGHAN, 208.
 KOMOR, 249.
 KONAK GHUJA, 279.
Konak Su R., 26.
 KONAK YAKHTIN, 224.
Kondicka Hill, 244.
 KONIA † (V. P.), 122, 12, 122, 124, 124, 129, 129, 122, 122, 127, 128, 121.
 Population: T. 17,100; G. 280; Ar. 542. Total 18,000.
 Conveyances: Arabas, horses, and mules can be hired; rates by agreement.
 Bank: Imperial Ottoman.
 Doctor: *Idiamantidis*.
 Khan: *Mejidich*, good.
Kop Dagh Mt., 204, 205.
 KOR KHAN, 204.
 KORDEOT, 226.
 KORGOZ, 178.
 KORUKHAN, 247.
 KORUKHAY, 271.
 KOS (K.), 202, 202, 112, 117.
 Population: G. 9000; T. 500.
 Steamers: *Pontaloon Co.*
 Steamers of Syrian line, weekly.
 KOS-BUNAR, 94.
 Station: Smyrna - Aidin Rly.
Kostjan Dagh Mt., 240.
 KOSHMET, 16.
 KOSHUN, 243.
 KOSHINU, 273.
 KOSUR, 219.
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 KOTAL-I-PHIZAN, 224.
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Kris Cape, 262, 262.
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Kucuk Mender, 20, 22.
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Kuh-i-garan Mt., 202.
 KUH-I-NITUN, 241.
Kuh-i-Rahmat Mt., 227.
 KUH-I-SAFID, 220.
Kuh-i-Selgan Mt., 229.
 KUNNA KHAN, 201.
 KUNFA, 229.
 KUNHOD, 240.
 KUNNE-I-KAN, 240.
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 KULAKLI, 94.
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 KULLI, 221.
 KULP, 217.
Kulp Su R., 242.
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 KOM-APHAN, 129, 121.
 KUMAST, 141, 29, 27, 129, 124.
Kumbet Plain, 27, 21.
Kum Chai R., 24, 24.
 KUM-DUKHET, 217.
Kumer Dara Valley, 221.
Kumer Su R., 241.
 KUMINJI, 221.
 KUMINIK, 222.
 KUMJAN, 11.
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 KUNDERAL, 122.
 KUNDU, 24.
 KUNJURLU, 2.

Kur R., 219, 221, 222, 226.
Kur Valley, 219.
 KURBA, 222.
 KURANLI, 24.
 KURD ALI, 222.
 KURDISTAN, 197.
 KURDS (K.), 2, 21, 129.
Kurda Dagh Mt., 22.
 KURULI, 229.
Kuruli Hurun, 2.
 KURISTIN, 212.
 KURUKHAN, 229.
 KURUKHAN, 229.
 KURNA † (K.), 214, 129.
 Steamers: River steamers
 each going up and down
 the river.
 KURNAR, 241.
Kurra R., 221.
 KURSHIK, 222.
 KURSHUKU, 19.
Kurshuk Tye, 22.
Kurshuk Su R., 279.
Kurt Dal Mt., 272, 24, 279,
 279, 202.
Kurt Dagh Mt., 21, 22.
 KURT KURT, 2.
 KURT KULAK, 121, 129.
 KURUBASH, 227, 229.
 KURU-ONAI, 19.
Kuru Chai R., 222, 222, 222,
 279, 202.
Kuru Chai Dal, 272, 279.
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Kurun Dagh Mt., 224.
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 KURUJUK, 212, 222.
 KURUK, 222.
 KURUKUN, 242.
 KURUK, 24.
 KURUK, 222.
 KURUK, 122.
 KUTAI, 221.
 Hotels: *H. de France*,
 best; *H. Calchide*.
 KUTAYA † (K. P.), 27, 12, 22,
 22, 129.
 Population: 1000 (T., G.,
 Ar.).
 Khans: *Fahr*.
Kut el-Anbari, 214.
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 Station: Aidin - Diar-
 Rly.

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LAKMA, 273.
LAGHARAH, 242.
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LAHAKIA, 273.
LALE BKE, 60.
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LAPPA, 49.
LARMADA, 177.
LANTOS, 273.
Lartur Hill, 275.
LATKA, 240.
LATONI, 256.
LAZINTAN, 210.
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LEFKKEH † (N. P.), 15, 69.
Station. Anatolian Rly.
LEHUK, 240.
Lepethymnus Mts., 252, 254.

LEKO (N.), 262, 171, 263.
Population: G 5000.
Steamers: (I) Aust-Hung. Lloyd Fortia, Sund. (from Smyrna) to Rhodes, Syrian Coast, &c; (II) Fri Fri (from Rhodes) to Smyrna (II) Pantaleon Co. Steamers of Syrian and Islands lines each touch once a fortnight.

LEKUK, 222.
LEYKOTODA, 256.
LERSTAFF, 211.
LESA (N.), 242, 247.
LESEST, 49.
LEHINA, 250.

LIMNI (s.), 246, 247, 248.
Population: G. 24,000.
T 2500.
Consulate: Consular Agent, Lambiria.

Steamers: (I.) Mahsac. Fortia (from Constantinople) to Salonika; and (from Salonika) to Dardanelles and Constantinople. (II.) Bell's A. Minor line. (III.) Pantaleon Co. Weekly to and from Smyrna.

LIXHO, 273.
LIPO, 262, 170.
LITEN, 140, 57, 141.
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MACHAN, 170, 162.
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MADAN, 298.
Madatapa Lake, 221.
MADEN, 241.
MADEN BELISI, 167.
MADEN KHAN, 204, 207.
MADEN SIKHE, 159.
Maden Su R., 265.
MADER-I-SHAN, 240.
MADNA-YANK, 231.
MADRAH, 231, 247.
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Macedon, Plain of the, 160, 170.

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MAHMUD-ULLAH, 225.
MAHER, 241.
MAIDUT, 242.
MAIDAN TOWER, 182.

MAIMUL, 59.
MAKANA, 254.
MAKHIN, 225.
MAKIR-DINKE, 142.

MAKRI † (K.), 116, 121, 122, 123, 171.

Steamers: Pantaleon Co. Weekly to and from Smyrna and Merana.

MAKUD-BEGLI, 222.

MAKU, 222.

MAL-AMIR, 250.

Mal-amir Plain, 220.

MALATIA † (s.), 226, 227, 231, 234, 271, 272, 275, 277.
Population: T. 24,000; A. 6000.

Malak-el-Munt Dara, 241.

MALEK KALEH, 151.

MALIAN, 252.

MALI KEUL, 64.

Station. Anatolian Rly.

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MALKHAN, 224.

MALOTA, 240.

Malpul Dagb Mt., 252.

MALTEZANA, 264.

MALTHITEN, 227.

MAMAKHATUN † (K.), 242.

Mamak Ova Plain, 162.

MAMAR, 216, 219.

MAMADIKLI, 277.

MAMMAN N, 169.

MAMURAKKA, 227.

MAMURJI KALEH, 175.

MANDALUK, 230.

MANDANA, 104.

MANDAMADOR, 222, 244.

MANISA † (s. P.), 90, 61, 79, 84, 106. Niobe Monument, 61.

Hotel: H. de la Patrie —fair, a Greek café and eating-house.

Houses: Quarters can be obtained in private houses.

Railway: Station on Smyrna Ala-shehr Rly. 3 trains daily each way. Branch line to Sema, one train daily.

Bank: Imperial Ottoman.

MANIYAN (N.), 62.

Maniyas Gerd Lake, 62.

MANJENAN, 238.

MANJILIK, 260.

MANJILUN, 50.

MANOLA, 273.

Manola Plain, 271.

MANSHUKIYEN, 245.

MANZARTEN, 241.

MANZIKENT (K.), 221.

MANA, 291.

MAKABUR, 275.

MARAGHA, 316.
MARAND, 226.
MARAS, 372.
MARASH † (R.), 262, 261, 270,
271, 275, 276, 277, 297, 299.
MARO, 236.

MARDIN † (R.), 222, 244,
245, 267, 291.
Population: 12,000 (T.;
Ar; Ch; R.).

MANGIL, 315.
Mank Dagh Mt., 261.
MARIANCHIL KALEH, 271.
Marjan Dagh Mt., 204.
MARRARA, 227.
MARUTTA, 274.

MARSHALL † (R.), 117, 172.
Marmarice Day, 272.
MAR MATRI, 296.
MARNIK, 244.
MARRIVAN † (R. F.), 12, 21,
22.

Masallah Dagh Mt., 167.
MASHKITA, 245.
Mashik Hill Marsh, 222.
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Masdn Dagh Mt., 45.
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MASTARA, 217.
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Masal Derz, 204.
MASSORA, 180.
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Matrica, Phuntain of, 12.

MATAR, 222.
MATEDIN (R.), 229.
MAZGERD (R.), 250.
MEGALA KIMITHORIA, 109.
MEGAN, 233.
MEHMET BEY KUL, 279.
Mehmetlik Su R., 222.
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MELAN-GERD (R.), 221, 222,
220, 242.

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MELKOB, 169, 162.
MEKEJ, 172.
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Melik Irmak R., 42, 43.
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MELLI KUL, 217, 219.
MELIK TEPK, 172, 177.
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Menargal Chai R., 174.
MENDRELLA, 112.

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Menders Chai R., 27, 161.

MENEMEN † (R.), 72, 67, 66,
69, 109.

Railway: Station on
Smyrna-Ala-chchr line.
Cars: Hamba Row.

MENEMEN DOGHAK, 70.
MERAKLI KAYA, 22.
MEKDOKHONA, 21.
Mendus Dagh Mt., 120.
MENTHAK, 27.
MERAN, 162.
Merumana R., 202, 202.
Merd Irmak R., 22.
MERDEN-ALI, 22.
MERRE, 222.

Merjan Su R., 220.
MERJUNEK, 250.
Mermere Dagh Mt., 21.
Mermere Goul Lake, 22, 22.
Mermid Su R., 220, 222.
MERRE, 2.

MESEKIA † (R.), 104, 161,
166, 167, 171, 172, 190.
Population: T. 7120; G.
4000. Total, 11,200.
Consulates: British Vice-
Consul, A. Dillon, Esq. (also
for Adana and Taurus);
U. S. Acting Vice-Consul,
N. S. Dana.

Hotels: H. Chumari,
good; H. Zio Fasha, fair;
H. de Ayra, fair.

Steamers: (i.) Aust.-
Hung. Lloyd. Fortn. Tues.
(from Smyrna) to Alexan-
dria; Fortn. Wed. (from
Alexandria) to Smyrna.
(ii.) Messageries Maritimes.
Fortn. Wed. (from Smyrna)
to Alexandria; Fortn. Sat.
(from Alexandria) for
Smyrna. (iii.) Pandaloon
Co. Every Thurs. to
Smyrna, calling at inter-
mediate ports. (iv.) Mah-
sde, irregular from and to
Smyrna and Egypt. (v.)
Holl's A. Minor Co., irregu-
lar to and from Egypt.
(vi.) Knott's Prince Line.
Fortn. to and from Man-
chester, fare 1st class, £11.
(vii.) Egyptian (Khaliviah).
Every Sund. from and to
Egypt and Syrian coast.

Railway: To Taurus and
Adana. Two trains daily
each way.

Conveyances: Arabas,
about P. 42. Horses, about
P. 24 per diem.

Post: Imperial Ottoman;
Austrian; French.

Banks: Imperial Otto-
man; Christian & Co.
Cafes: Athanasios; Nader.
Doctors: Bas; Georgiad-
his.

Khans: Tash; Sursock.
MERT, 10.

MERYANEN, 226.
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224, 272.

MIANDAN, 224.

MIAYEN, 216.

MIAN KOPAL, 226.

MIANLIK, 226.

MIKICH, 226.

MICHA KIMITHORIA, 109.

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MIDAT † (R.), 222, 242.

MICHAILI, 24.

Station: Manha - Roma
line.

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MILAGRED, 222.

Milan Su R., 2, 2.

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MILIKI, 212.

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MINARA, 120.

MINERA, 207.

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MINAMUR, 227.

MIRAN Chai R., 222.

MIHMEHIN, 220, 221.

MIRI (R.), 102, 104.

MIRIS † (R.), 191, 272.

MIRYAN, 222, 60, 60, 261.

(See KALIN.)

MOGALA, 226.

MOHAMMERAB (Persia), 315, 322.Consulate: *Vice-Consul*,
W. McDouall, Esq.*Moham Goul Lake*, 32.

MOKH, 244.

Mokri Dagh Mts., 221.

MOLLAK SULKIMAN, 222.

MOLIVO (K.), 354, 66, 69.Steamers: (1.) *Churjit of Cie.* Weekly (from Constantinople) to Smyrna, and (from Smyrna) to Constantinople. (2.) *Mahsusa*. Fortn. to and from Smyrna and Constantinople.

MONASTIR, 149.

MONAVAK KAHVEH, 23.Station: Smyrna-Ala-
shehr Rly.

MONOLITHOS, 273.

MONOLITHOS CAPS, 271.

MORALI, 101, 110.Station. Bokla branch
line, S. and A. Rly., for
Magnesia ad Macandrium.

MORRO, 252.

MOSSUN, 223.

MOSTI, 212.

MOSUL † (V. P.), 222, 222,
240, 246, 292, 294, 296, 297,
298, 299, 300, 301, 304, 305,
307, 321, 322.

Population, 40,000.

Consulate: *Vice-Consul*,
Nimrod Rahman.

MUSKETA, 218.

MUZAM, 204.

MUDANIA † (K.), 80.Steamers. Twice a week
to and from Constantinople.Railway: Trains twice a
day to Brusa.

MUDABU, 48.

MUDAMIR, 211.

Mudros Bay, 247.

MUDRILL † (K. P.), 2, 11.

MUQHALLUK, 25.

MUGHLA † (S.), 116, 117.

MUGSI, 240.

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222

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242, 243, 247, 264.

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MUSOI, 250.

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Population: T. 1000.

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NAKHICHewan, 229.

NAKHICHKH, 211.

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NALLI KHAN (K. P.), 6, 14.

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NARINAN, 219, 212.

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NARLI ISKELESI, 68.

NARHATI, 259, 226.

NASAKIEN † (S.), 214, 212.

NAZARAVA, 225.

Nazik Goul Lake, 221.**NAZLI † (K. P.),** 102, 91, 92,
107, 116.Railway: Station, Adin-
Doric Rly.Bank: *Imperial Otto-*
man.

NAZLU, 222.

Nebi Chai R., 222.

NEBI YUNUS, 226, 201.

NEHUNAR YAILA, 222.

NEKIZ KRU, 22, 21.

NEKSI GISKIN, 214.

NEKUN, 226.

NEHISTANAK, 242.

NEJEF (K.), 200, 210, 212.Consulate: *Consul* -
Agent, Nawab M. Ibrahim
Khan

NEHRID KALKSI, 24.

NEKITA, 256.

NEKZI, 169, 162.

NEOMAKAS, 272, 274.

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NEHID, 242.

NEVSEHER † (K. P.), 122, 64,
55, 56, 162.**NIGARIA (K.), 256.**Population: G. 2400; T.
160.Communication: *Kalk*
from Scala Nova or Samos.

Niz (N.), 69, 19, 79, 90.

Niz Chai R., 22, 22, 90.*Niffer, Mounds of*, 212.**NIGDEH † (S.),** 104, 64, 162,
165, 166, 167.Population: 25,000 (T. ;
G. ; Ar.)

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Nikhakh Su R., 211, 212.

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Steamers: *Pontalson Co.*

Fortn. to and from Smyrna.

NIT, 174.

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NORCHUR, 227.

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NURDUX (K.), 229.

NURDUXIN, 221.

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Railway: One train daily to and from Smyrna.

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OMARJIK, 12.

OMAR KEUL, 222.

OMUULLU, 122.

Station: *Aidin - Dink* Rly.

ONIK, 222.

ONAR ADA, 112.

ORDU † (K.), 2, 22, 22.

Population: T., G., and A. 222.

Steamers: (I.) *Russian*. Every Sund. to Batoum, and every Fri. to Constantinople, calling at intermediate ports. (II.) *Courji* of Co., and *Makras*, call once a week on their way to and from Constantinople. (III.) *Aust-Hung. Lloyd* and *Messageries Maritimes* call occasionally. Post: *Imperial Ottoman*; *Russian*.

ORDUK, 222.

ORENOCUR FOUNTAIN, 122.

ORFA, 222, 221.

ORHET, 21.

ORLOFF, 227.

Orontes R., 272.

OROHAN, 222.

ORTAR, 222.

ORTA-KURAN, 22.

ORTAKUR, 122.

Station: *Aidin - Dink* Rly.

ORTA KEUL, 22, 222.

ORTA KURAN, 222.

ORTAKUTU, 122.

ORTALO, 227.

ORTOLU, 272.

ORT-TUL, 211.

OSMANIYEH † (K.), 122, 121, 272.

OSMANJIK (K. P.), 12, 122. Population: T. 222; A. 122.

OSMAN KEUL, 7, 11, 22.

Oslik Sol Pass, 222.

OTAJIK (K.), 12, 22, 211, 222.

OTAJIK SCALA, 177.

OTEG, 222.

Osman Sn R., 22.

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Pagrus Mt., 72.

PAJ, 222, 222.

PAKPOON, 227.

PAKOVAN, 222.

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PALANOPYL, 222.

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PALANNA OSMANJIK, 222.

PALANNA, 222.

Palmashan Dagh Mt., 222, 221, 241.

PALAS (K.), 22, 22.

PALATTA, 111.

PALINGAN, 222.

PALK (K.), 222.

PALMUNA, 222, 211, 212.

PALU † (K.), 242, 242, 242.

PANORU KALAN, 122.

Panobek Oca Plain, 121, 122.

PANDERNA † (K.), 22.

Hotel: *Adjemica*.

Steamers: *Makras* Co.

Daily in summer; thrice a week in winter to and from Constantinople.

PANJURST, 212.

PANJWIK, 222.

Panormos, Harbour, 227.

PANUS, 221.

PAPAKI LICHANIS, 22, 22.

PARADIA, 172, 122.

PARADISE, 22.

Station: *Smyrna - Aidin* Rly.

PARAKILA, 222.

PARAKON, 122.

PARANT, 217.

PARAKUR, 222.

PARGA, 22.

PARAKUR, 241.

PARGA KEUL, 22, 122.

PARGA-VAN, 227, 222.

Pargia Plain, 212, 222, 222.

PATARA, ROUTE OF, 122, 172.

PATINO (K.), 241, 222.

Population: G. 222.

Steamers: *Pontalson Co.*

Fortn. to and from Smyrna.

Kalk from Lero; or from

Tigani in Batoum.

PAT-TAT, 222.

PATMA, or *PATMA*, 172.

PATNOTA, 222, 222.

PAVLAKA, 122.

PAVRELO OF PAVRELO, 277.

PAUL, 227, 241.

PEKARIEN, 242, 222.

Pelmashan Valley, 222.

PELVURAN, 277.

PENAVAN, 221.

PEKKE, 212.

Peuket Sn R., 222.

PEKURIN YAKA, 122.

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 Pir-i-Khalak, 240.
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 Pir Omar Gulistan Mt., 225.

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 POCHENZ, 212.
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 PODHANIE, 232.
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POLATLI, 15, 17, 56.
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 POLIKHISTON, 252, 252.
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 Population: G. 2500.
 PSITON, 272.
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 PUL-I-WARGUN, 221.
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 Punsuluk Dagh Mt., 212.
 PUKKH, 42.
 Purvia Bay, 247, 249.
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 58, 125.
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 PUSKED, 206.
 PUZHU, 225, 226, 222.
 PYEANA, 272.
 PYLI, 206.

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 RABIAN HORMEZD MONAS-
 TERY 297.
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 Rabat Dagh Mt., 120, 121.
 RABOVA KALEH, 209.
 Rak-i-Sultani, 72a, 220.
 Rakou Plateau, 226, 242.
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 RAKKA (K.), 297, 299, 212.
 RAKADISH (K.), 200.
 RANIA (K.), 224.
 Rania Plain, 224, 225.
 RAN EL' AIN (K.), 201, 209.

RANU-OGHLE 251.
 RAYLI, 10.
 RATAN, 231.
 RAYAT, 221.
 RAZI, 225.
 REDNAR (K.), 245, 245.
 RERANA, 209.

RESHT, 217.
 Consul: H. L. Churchill,
 Esq.
 REZAN, 226.

RHODES † (v.), 173, 242-
 275
 Population (of island):
 G. 21,000; T. 6,000; Jews,
 2300. Total, 21,000.
 Consulate: Vice-Consul,
 J. F. Jones, Esq.
 Hotels: *H. des Etrangers*,
 fair; *H. de Rhodes*, *H. de*
Constantinople.
 Steamers: (i.) Aust.-
 Hung. Lloyd. Weekly, al-
 ternately Wed and Thurs.
 from Alexandria to Smyrna;
 every Sund. to Alexandria,
 alternately by Mersina and
 Syrian coast, and Cyprus
 and Syrian coast. (ii.)
 Mithras, irregular. (iii.)
 Pantaleon Co. Weekly to
 and from Smyrna and Mer-
 sina, touching at interme-
 diate ports. (iv.) *Soly Vic-*
toris Co. Weekly, same
 route as Pantaleon Co. (v.)
Hamidieh. Weekly to and
 from Smyrna touching at
 most to the islands.

Convoys: *Horses*,
 about P 18 per diem; *mules*,
 P 12, *donkey*, P 8.

Post: *Imperial Ottoman*;
Austrian.

Telegraph: *Imperial Otto-*
man, *Eastern Telegraph*
Co.

Doctors: *Diyans*; *Vita-*
lis; *Pigmators*; *Caravaty-*
ros.

RHEX, 212.
 RISHMIL, 245.
 RITRI, 109.
 RIVA, 1.

RIZA † (s.), 209, 4, 216, 211,
 215.

Steamers: *Mithras*. Once
 a week to and from Con-
 stantinople, and intermediate
 ports.

RIENK, 252.
 ROSAFA, 222, 212.
 ROWANBUZ (K.), 221, 240.
 Rowanduz Chai R., 221, 222.

RUBANI, 246.
RUBAT, 242.
RUBAT-KARIM, 228, 235.
RUDBAN, 230.
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SAGHER, 212.
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SAGOZI, 242.
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Sahand Mt., 216.
SAHNA, 223.
SAID-AHAD, 228, 216.
SAIDAR, 238.
SAIDILAR, 9.
SAI GECHET, 187.
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St. Alias Mt., 254, 262, 270, 271, 273.
St. GEORGE, 256.
St. ISIDORE, 273.
St. John Mt., 273.
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Sijur R., 290.
SAKILINA FORTRESS, 161.
Sakaria R., 2, 5, 10, 14, 15, 16, 17, 20, 56.
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SALAH, 292.
SALAKKO, 272.
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SALANIYA, 298.
Salamurt Boghas, 128.
SALAR KEUI, 146.
SALABI KALEH, 290, 291.
Salda Goul Lake, 120.
SALIKLI † (K.), 22, 123.
Railway: Station on Smyrna-Ala-Sb. hr Rly.; one t ain daily each way.
SALMAS, 226, 228.
Salmas Plain, 220.
SAL-OGHLU, 218.
SAM, 276.
SAMARA (K.), 206, 201.
SAMAZNIA, 229.
Sambika Ridge, 272.
SAMMANDKE, 164.
SAMOKA, 296.

SAMOS † (Principality), 259-261, 170.

Population (of Island): G. 47,000.

Consulate: Consul, D. L. Marc, Esq., at Vathy.

Hotels: Two, indifferent.

Steamers to Vathy. (i.)

Aust.-Hung. Lloyd. Every

Sund. from and to Smyrna,

Piræna, and Trieste. (ii.)

Fortn. (from Egypt) to

Smyrna, and (from Smyrna)

to Syrian Coast and Egypt.

(iii.) *Makæde*, irregular, to

and from Constantinople and

Crete. (iv.) *Hamidiæ*.

Every Fri. to and from

Smyrna and the Islands.

(v.) *Pantaleon Co.* Every

Tues. to and from Smyrna

and the Islands. (vi.) *Joly*

Victoria Co. Twice a week

to and from Smyrna and the

Islands.

Kaik from Scala Nova

(34 hr.).

Conveyances: Mules, by

agreement.

Post: Imperial Ottoman;

Samos local; Austrian;

French.

Telephone: Throughout

the island.

Cafés: *Athanas Dimitri*,

Maniati, *Pandeli*, *Safouli*

Doctors: *Nagri*; *Petro-*

paules; *Mandafount*.

SAMOTHRAKI (N.), 242, 249.

Population: 5000.

Kaik: from Dede-agach

(5 hrs.); from Thaso or

Imbro.

SAMSAT (N.), 252, 259, 277, 288.

SAMSUN † (C.), 2, 9, 11, 12, 21, 22, 24, 25, 204.

Population: G. 6000; T. 3000; Ar. 2000. Total, 11,000.

Arrival: Boat from ship to shore, P. 7½ per person.

Consulate: British Con-

sular-Agent, H. de Curtanes;

U. S. Consular-Agent, le

Chevalier H. de Caravel.

Hotels: *H. Concordia*;

H. Oriental; both indif-

ferent.

Steamers: (i.) *Aust.-*

Hung. Lloyd. Every Mon.

to Kerasund, Trebizond, and

Batûni; and to Imboli and

Constantinople. (ii.) Rus-

sian. Every Sund. to

Batûni, and every Sat. to

Constantinople, calling at

intermediate ports. (iii.)

Messageries Maritimes.

Fortn. Mon. to Kerasund,

Trebizond, and Batûni; and

to Constantinople. (iv.)

Panellenic. Fortn. Sat.

to Kerasund, Trebizond, and

Batûni; fortn. Fri. to Con-

stantinople. (v.) *Curtji et*

Cie. Every Sund. to Trebi-

zond, and every Thurs. to

Constantinople, calling at

intermediate ports. (vi.)

Makæde. Every Thurs. to

Riza, and every Tues. to Con-

stantinople, calling at inter-

mediate ports. (vii.) Eng-

lish and Italian Steamers

call occasionally.

Conveyances: Arabas,

Mej. 1-2 per diem. Horses,

P. 10-18.

Post: Imperial Ottoman;

Austrian; French; Rus-

sian.

Doctor: *Conatides*.

SAMSUN KALEH, 110.

SANDAL, 120.

SANDUKLI † (K.), 145, 146.

SANJAK KALEH, 70, 100.

SANTA, 209.

Santa Maria Cape, 259.

Saonia-ova Plain, 222.

Sas or Sades Mt., 242.

SAR, 225.

SARANDRY, 21.

SAR ANA, 259.

SARANANAD, 217, 297.

SARDASHT, 224.

Sari Burd Mts., 206.

Sari Chai R., 12, 112, 117.

Sarichichek Dagh Mt., 252.

Sarichichek Su R., 252.

Sari Dagh Mt., 10.

SARI-NANZA, 20.

- SARI KALEH**, 21.
SARKHAMISH (F.), 216, 218, 222.
SARI-KEMER, 118.
SARI KILI, 66.
SARILAM, 173, 276.
SARINSAK KULFMI, 27.
SARBOGHLAN, 50.
SAR-I-PUL-I-ZOHAR, 226.
SARIS, 269, 241.
SARISEKI, 193.
Saris Valley, 273.
SARU SU H., 171, 266, 269, 273, 274.
Sarlaja Springs, 354.
SARNA, 236, 228.

SART, 22, 25, 20.
Station: Smyrna - Ala-shehr Rly. for Sardis.
Accommodation can be obtained at the Station.
SART, NECHROPOLIS OF, 22, 22, 26.
SART-IDRIS, 151.
SARTI KUDI, 244.

SARU-KHANLI, 24.
Station: Maiden - Scama line.
SARUNBAKLU (K.), 50.
Sarunbakh Su R., 27, 50, 59.
SARVISTAN, 241.
SAR-OVA, 24.
SARUN, 243.
Sarun R., 224.
Sarunia Chai R., 59.
SAVEN, 232.
SAVAIN, 146.
Savran R., 129, 274.
SAZAR, 176.

SAZILAR, 17, 26.
Station: Anatolian Rly. for Sivri-hisar.
SAZLI, 26.

SCALA NOVA † (K.), 23, 110, 111, 170.
Consulate: Vice-Consul, J. Alexarchi.
Steamers: Pantaleon Co. Weekly to and from Smyrna and Mersina.
SCALOPETRA, 273.

SCARPANTO † (K.), 275.
Population: 11,000.
Steamers: Pantaleon Co. Fortin to and from Smyrna calling at islands.
SCIO: see KIO.
Scopus R., 14.
SEUKLOS, 262.
SEKKA, 227.

SEKIDI GHANI (K.), 144, 134.
SEKIDI KEUI (K.), 23.
Roadway: Four trains daily to and from Smyrna.
SEKIDIAN, 145.
SEKIDIAN YAKA, 122.
SEKIDI-SIRHR (K.), 155.
SEKLEN, 271.
SEJERLU, 2.
SEKELI, 23.
SEKENEK, 226.
SEKIZ HUSNU, 115.
SEKUNIA, 229.

SELEPKHE † (K.), 177, 152, 171, 180, 182, 183.
Steamers: Pantaleon Co. Weekly to and from Smyrna and Mersina.
SELKAN, 221.
SELINTI, 175, 174, 176.
SELKI-SERAI, 169.
Sella Hel Pass, 176.
SELMAN PAK, † 212.
SELINK, 163, 169.
SEMAKIK, 214, 215.
SEMIKASHA, 272.
SEMI, 249.
Sempas Su R., 129, 274.
SEMTONOKA, 222.
SENE KEUI, 24.
SENINGENT (K.), 127.
Sepeth Su H., 29.
SERAI † (K.), 225, 221.
SERAIJIK (K.), 222.

SERAI KEUI † (K.), 102, 22.
Station: Aidin - Dincir Rly.
SERCHEN, 216.
SERDASHIT, 229.
Serdervia Pass, 221.
SERUN-K, 273.
SERT † (K.), 245, 240, 241, 243, 242.
SERTASH, 225.
Sertash Valley, 225.
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SERUJ (K.), 221.
SERONK, 229.
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SHAKAR-AD, 220.
SHAKRAK KEUPMI, 50.
SHALAMEAN, 220.
SHALDISHIM, 214.
SHALIL, 220.
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SHAMAB-KHINKH, 225.
Sharvan Su R., 222.
SHATRA EL-AMANA, 214.
SHATRA EL-MONTAFIK † (K.), 214.
SHATTAR (K.), 241.
Shatt H., 214.
Shatt el-Arab R., 214, 222.
Shatt el-Hai Canal, 214.
Shahr R., 221.
SHAUTA, 222.
SHEDADI (K.), 222.
SHEFIK, 222.
Shehrizor Plain, 204.
SHEIKH ADI, 240, 227.
SHEIKH AHMED, 222.
SHEIKH ALI TEKKE, 26.
SHEIKH AMIK, 222.
Sheikh Arab Chai R., 107.
SHEIKH ATTAR, 222.
SHEIKH CHODAN, 24.
SHEIKH GHAMA, 227.
SHEIKHA, 222.
SHEIKHAN, 242.
Sheikh Iba Mt., 222.
SHEIK JA'AMER, 222.
SHEIKH KHAN, 227, 222.
Shetan Bayhaz Pass, 21.
Shetan Dero Gorge, 176.
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Sheldun Burun, 171.
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SHERLAT EL-BEIDA, 205.
SHEPIL KHAN, 226, 201.

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 SHISH-TEPH, 221.
 SHOR R., 241.
 SHORISBAK, 245.
 SHAN-dagh M., 222.
 SHUUMBOL, 222.
 SHULDISTAN, 222.
 Shushara Su R., 242.
 SHURHANZ, 224.
 SHUSTAR, 222, 220, 221.
 SHAN-DEHRA, 216.
 SHANA, 272.
 Shikant Ova Plain, 146.
 SIDAKA, 222.
 Sidi-vakas Dagh M., 212.
 Sidsa Chai R., 175.
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 Sigri Cape, 244.
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 SINAWICH, 120.
 SINAMIK, 212.
 SINAN, 244, 245.
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 SINJAN, 244.
 SINJAN KHUI, 22.
 Station: Anatolian Rty.,
 for Istanbul.
 SINJAN (K.), 222.
 SINJELLI, 62.
 SINJIV, 241.
 SINOE, Sinope (a.), 2, 11.
 Population: T. 4000; G.
 3000. Total, 7000.
 Hotels: One, indifferent.
 Steamers: (i.) Russian.
 Every Sat. to Batum and
 intermediate ports; every
 Sat. to Ineboli and Constantinople.
 (ii.) Turkish of Ck.
 Every Sat. to Trebizond and
 intermediate ports; every
 Thur. to Constantinople.
 (iii.) Makedon. Every Wed.
 to Riza; and every Tues. to
 Constantinople, calling at
 intermediate ports. (iv.)
 Aust.-Hung. Lloyd and

Manageries Maritimes call
 occasionally.
 Post: Imperial Ottoman;
 Russian.
 Sipan Dagh M., 222, 221, 222,
 226.
 SIFIKOR, 202.
 SIK BASAK, 216.
 SIKBAZ, 222.
 Sirkhar R., 222.
 SIKHAT (K.), 122.
 SIKHILIR, 122.
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 227, 222, 272, 274.
 SIKH, 271.
 SITAGHAN, 211.
 SIVAS (t. r.), 22, 6, 22, 22,
 22, 22, 22, 22, 22, 22,
 222, 224, 222, 227, 224.
 Population: T. 22,000;
 A. 2200; G. 1220. Total,
 43,100.
 Consulate: U. S. Consul,
 M. A. Jewett, M.D.
 Conveyances: Arabs, P.
 20-40 per diem. Pack-
 animals, P. 2-12.
 Doctors: Dr. Jewett;
 Karakin H. Shony.
 Khans: Apin Agha's
 Casino; Hagk' Mevki's
 Cafe.
 SIVASLI, 121, 122.
 SIVEND, 222.
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 Vilayet), 70-72, 67, 62, 62,
 62, 62, 127, 122, 112, 112,
 112, 112, 122, 122, 122, 122,
 172, 222, 227.
 Population (1222): Mos-
 lems 22,000, Greeks, 22,000,
 Jews, 22,000, Armenians,
 12,000, Protestants, 2200,
 Persians, 622, Hellenes,
 42,000, Italians, 6222, Other
 Europeans, 2222. Total:
 212,222.
 Consulates: British; in
 Frank Street. Consul-
 General F. Holmwood, Esq.,
 C.B. United States; in
 Parallel Street. There are
 Consulates of all the Euro-
 pean Powers.
 Arrival: Steamers anchor
 in the inner port, and are
 boarded on arrival by hotel
 and other dragomans. A

dragoman should be selected
 to land the baggage and pass
 it through the Custom House,
 where a bakshish of 1 to 2
 francs will smooth the way.
 Landing is effected in a boat
 (P. 2-12), and passports
 must be given up at the
 landing-place; they can be
 obtained again from the
 office on the landing pier
 through the Consulate or
 the hotel dragoman. Car-
 riages stand on the quay,
 but the hotels are so near that
 it is better to walk and have
 the baggage carried by
 porters.

Departure: The formal-
 tions are the same in reverse
 order.

Custom House: on the
 landing pier.

Hotels: All the hotels are
 on the quay. Grand Hotel,
 near the landing place, kept
 by M. Huck. Good; 12-12
 francs a day, or 212-12 a
 month. In the season,
 March to May, the prices
 are a little higher. H. de la
 Ville, on the quay, over
 Luca's cafe, kept by M.
 Fragiacomo. Good. French
 and Italian cooking; 12
 francs a day; 242 francs a
 month. H. d'Alexandria,
 on the quay. H. Leonidas,
 Greek, near the old English
 scale.

Dragomans, or valets de
 place, should be obtained
 through the landlords of the
 hotels, or through some
 European resident. They
 are only required for landing
 baggage, and for visiting the
 Turkish Quarter and the
 bazaar. Firms, 2 francs a
 day in the town, and 12
 francs a day for an excursion
 into the country.

Conveyances:—N.B. In
 paying tram and railway
 fares, the maffidieh is worth
 P. 22 (silver); in paying
 carriage and horse hire and
 boat fares, P. 22.

Carriages stand for hire
 on the quay, near the hotels,
 and at Fardis. No tariff;
 charge by agreement,
 usually 2-4 francs an hour.

Horses; no tariff; usual
 charge P. 42 for half a day.

Donkeys stand for hire
 near Basma-khaneh Station,
 and can be ordered through
 the hotel porter. They are
 much used for excursions,
 and for the ascent of Mount

Pagrus. Charge by agreement, usually 2-4 francs for half a day.

Boats and Kaïks can be hired at nearly any point on the shore. No tariff, charge by agreement.

Tramways: There are two lines; one along the quay from the Konak to Point Railway Station (4 metalliks), the other from the Konak to *Ağur-yalı* (8 metalliks). It is proposed to extend the latter to *Vörü* Scale. (N.B. 4 metalliks = P. 1 silver).

Railways. (1.) *Ottoman Railway from Smyrna to Aydın and Dincir.* Stations: *Terminus* and General Office at the Point. *Caravan Bridge.* The main line which runs to *Ayasoluk*, *Ephesus*, and then, up the valley of the *Mæander*, to *Dincir*, *Apamea* - *Chikene*, will eventually be pushed forward to the central plateau of *A. Minor*. It is 234 m. long, and has four branch lines: (1) *Torbali* to *Baindır*, *Tireh*, and *Olucali* in the *Cayster* valley; (2) *Balıçlık* to *Sokla*; (3) *Gonjeli* to *Dentizli*; (4) *Butle* to *Chivril* near *Isbekli*. There are also suburban lines to *Buğa* and *Seldi Keul*.

Trains. *Main line* (1st and 3rd class). Two daily to and from *Ephesus*; one daily to and from *Aydın* and *Nazli*; one daily to and from *Tireh*, *Sokla*, and *Dincir*. *Suburban* Six daily to and nine from *Buğa*, and three to and four from *Seldi Keul*. An extra train both ways every Wed. afternoon. *Fares* (1st class), *Dincir*, P. 180, *Nazli*, P. 82, *Aydın*, P. 80, *Sokla*, P. 51, *Tireh*, P. 45, *Ephesus*, P. 35, *Buğa*, P. 4, *Seldi Keul*, P. 4. *Return tickets* at 1½ single fare. *The Meyditch* at P. 20. *Luggage* 1st class, 40 oke (100 lb.), 3rd, 25 oke (62½ lb.). *Special trains* at moderate prices. *Refreshments* European at *Ayasoluk Hotel*, *Gonjeli*, and *Dincir*. *Turkish*, by telegraphing to station-master at *Torbali*, *Aydın*, *Nazli*, and *Seldi Keul*. *Horses* can be hired at *Ayasoluk* to visit *Ephesus* or to proceed to *Scala Nova*.

(2.) *Smyrna, Kasaba,*

Ala-shahr Railway. Station. *Basma-kâineh* (*Terminus* and General Office). The main line, which runs up the valley of the *Hermus* to *Manisa*, *Sardis*, and *Ala-shahr* (*Philadelphia*), is 103 m. long. It has one branch line to *Ak-hissar* (*Thyatira*) and *Soma*. There is also a suburban line to *Börnabat* (14 m.).

Trains. *Main line* (1st and 3rd class). Two daily to and from *Manisa* (*Niobe monument*); one daily to and from *Ala-shahr*, and to *Ak-hissar* and *Soma*. *Suburban.* Eleven daily to and from *Börnabat*, twelve to and from *Cordelio*, five to and from *Tomazo*. *Fares* (1st class), *Manisa*, P. 34, *Sardis*, P. 54, *Ala-shahr*, P. 55, *Ak-hissar*, P. 65, *Soma*, P. 83, *Börnabat*, P. 3. *Return tickets* at 1½ single fare. *Majdich* at P. 20. *Luggage*, 1st class, 50 oke (125 lb.), 2d, 40 oke (100 lb.). *Refreshments.* *Turkish* at *Manisa*, *Kasaba*, *Ala-shahr*, *Ak-hissar*, and *Soma*.

Steamers: Local; *Compagnie Hellenique*. (1.) To *Kura-tash*, *Gonzo-lope*, *Sanjak Castle*, *S. George*, and *Vörü*. (ii.) To *Cordelio* and *Bari-akli*.

Mediterranean and Coast-
ing.—A. *Messageries Mar-*
itimes. Office on the quay. *Local* *Honischer* (1.) *Fortn.* Thurs. To *Dardanelles*, *Constantinople*, and *Odessa*. (ii.) *Fortn.* Sat. To *Piræus* and *Marseilles*. (iii.) *Fortn.* Sat. To *Mersina*, *Syrian Coast*, *Port Said*, and *Alexandria*. (iv.) *Fortn.* Thurs. To *Salonika*, *Piræus*, and *Marseilles*. B. *Austro-Hungarian Lloyd.* Office on quay. *Local* *Photiades*. (1.) Every Tues. to *Chios*, *Piræus*, *Crete*, *Zante*, *Corfu*, and *Trieste*. (ii.) *Fortn.* Sat. to *Chios*, *Rhodes*, *Cyprus*, *Syrian Coast* and *Alexandria*. (iii.) Every Sat. to *Mitylene*, *Tenedos*, *Dardanelles*, *Gallipoli*, and *Constantinople*. C. *Navigazione Venerale Italiana* Office, *Parallel Street*, behind the landing-place. (1.) *Fortn.* Wed. to *Chio*, *Piræus*, *Sicily*, and *Marseilles*. (ii.) *Fortn.* Mon. To *Constantinople*. D. *Russian Company.* Quay,

Local Honischer. (1.) *Fortn.* Mond. to *Dardanelles* and *Constantinople*. (ii.) *Fortn.* Thurs. to *Chio*, *Syrian Coast*, *Port Said*, and *Alexandria*. E. *Fransinet et Cie.* *Parallel Street*, *Local Honischer*. (1.) *Fortn.* Thurs. to *Piræus* and *Marseilles*. (ii.) Every Sun. to *Constantinople* and the *Danube*. F. *Cunyat et Cie.* Quay, near inner port. (1.) Every Thurs. to *Chio*, *Syria*, *Crete*, and *Mersina*. (ii.) Every Wed. to *Mitylene*, *Dardanelles*, *Gallipoli*, *Constantinople*, and *Trebi-*
zond. G. *Egyptian Mail Steamers* (*Khalvich*). (1.) Every Sat. to *Mitylene* and *Constantinople*. (ii.) Every Thurs. to *Piræus* and *Alexandria*. H. *Panhalienic Co.* (1.) Every Wed. to *Piræus*. (ii.) Every Fri. to *Constantinople*. I. *Pantaleon Co.* (1.) Every Fri. to *Chio*, *Samos*, *Syria*, *Koluk*, *Kaly-*
mon, *Kos*, *Bodrüm*, *Sym*, *Rhodes*, *Makri*, *Kalamaki*, *Kastellorizo*, *Firika*, *Adalla*, *Alaya*, *Anatoli*, *Kidudria*, *Selike*, and *Mersina*. (ii.) Every Sat. to *Mitylene*, *Atvali*, *Lemnos*, *Salonika*, *Kavalla*, *Porto Lago*, and *Dede-agach*. (iii.) Every Mon. to *Chio*, *Cuesme*, *Samos*, *Scala-nova*, *Patmos*, *Leros*, *Kalymon*, *Kos*, *Bodrüm*, *Nagyro*, *Sym*, *Rhodes*, and *Khaliki*. (iv.) Every Tues. to *Mitylene*, *Atvali*, *Tenedos*, *Dardanelles*, *Gallipoli*, and *Constantinople*. J. *Hakla Daoud Markouh* Same lines as preceding.

Forwarding Agents: The Steamship Co.'s Agencies.

Gasworks, at the Point.

Hairdresser: S. *Garon-*
salides, *Parallel Street*.

Ice Manufactory. On road to *Börnabat*, near the Point.

Outfit. Provisions: F. B. *Rigo*, L. *Nalpas*. *Camp* *Necessaries:* Bon *Marché*, *Comptoirs parisiens*.

Coal Merchants: C. *Whittall & Co.*, *Parallel Street*.

Banks: *Imperial Ottoman Bank*, *Local Baitazi*, R. des *Verreries*, near the *Bazâr*. *Credit Lyonnais*, *Frank Street*.

Bourse: On the quay, near the inner port.

Coak's Tourist Office at Grand Hotel.

Baths: There are several Turkish Baths, but they are not much used by Europeans. Salt-water Baths at the Point, at Goun-tepa, and Cordello.

Essentials: **Cruiser,** Local Photolides on the quay; local and German newspapers. **Cerina, B. de Strasbourg,** opposite Moore's Pharmacy. **Procope** at the Point.

British Institutions: Hospital for Sailors, Rue des Hôpitaux. **English Commercial School,** Mr. W. Barkshire. **Boys' School,** Mr. F. Turrell, and **Girls' School,** Miss Wilkie, at Bérnabat.

Booksellers: **Librairie Polyglotte,** near Moore's Pharmacy. **Librairie Abou-Jed, Frank Street;** Greek book-shops near S. Photini.

Café: Louca's, music in the gardens on summer evenings, local newspapers, and a theatre. **Alhambra,** near the garden of the French Consulate; theatre. **Café Commercial, Café,** opposite Moore's Pharmacy, a rendezvous of the merchants at noon. **Smyrna Rest, Sailors' Welcome,** on the quay. **Turkish Café,** coffee, raki, and marghariche in the native Quarter of the town.

Casinos: **European Casino,** founded 1436, near the British Consulate. **Greek Casino,** supported by the Greeks, in Photolides' house on the quay. **New Club, International,** much frequented by the English, has a restaurant, in Parallel Street. **Armenian Casino,** on the quay. The Casinos have reading, card, billiard and ball-rooms; visitors are made honorary members for 3 months if introduced by a member.

Clubs: **Club des Chasseurs,** on the quay. **Sporting Club,** with Theatre at Alhambra.

Chemists: **Mora & Co., London Pharmacy,** local Honiacher. **Carpiquant, British Pharmacy,** English Pharmacy, **Jourd, fruct.** All in Frank Street.

Churches: Church of England, service, Sun. 11 A.M., at the Dutch Chapel, Rue Wilson. At Bérnabat,

service every Sun. **Ros. Lefouwer.** At Bérnabat, service every Sun. 10 A.M., **Ros. Ballet. Scotch Chapel,** at the Scotch Mission School in Armenian Quarter. Service every Sun. 4 P.M., **Ros. Murray.** **Evangelical Church, American Mission,** near Bérnabat. Service in Turkish and English, **Ros. Bartlett.**

Dentist: A. Ben, Frank Street, near S. Polycarp's Church.

Derwishes: **Dancing Derwishes,** every Friday after midday prayer, at the Tekkeh in the upper Turkish town. Free. **Howling Derwishes,** every Friday at the Tekkeh in the Armenian Quarter. Free. In each case a few plaques should be given to the door-keeper on leaving.

Physicians: **Dr. Casson** (surgeon to British hospital), **Dr. Chassaud, Dr. von Plak** etc.

Porters: **Hammals** can be hired on the quay, or at the docks.

Post Office: **Imperial Ottoman,** behind the Grand Hotel. **British,** at the British Consulate. **Austrian,** on the quay. **Local Honiacher.** **Austrian Legation Post,** Parallel Street. **Local Photolides.** **French,** Parallel Street. **Local Honiacher.** **Russian,** on the quay. **Local Honiacher.** Letters are not delivered at home; travellers must go or send to the Post Office for them, or show their cards.

Restaurants: **Change Hotel,** Parallel Street, near Local Photolides. **La Grande Bretagne,** near Moore's Pharmacy. **British Restaurant.** **Local Spartaki.** Prices moderate. Lunches hour 12-1 P.M.

Rheumatisms: A. Corral, **Marsupini,** Frank Street.

Shops: **Compagnie Parisienne,** and **B. Digné,** near S. Photini. **Ionopoulis, Pulchery frères, Ben Marché, W. Grifflé, A. Scharf, An Loure, Goldsmiths,** and **Maison Stern,** in Frank Street.

Libraries: The **Evangelical School Library,** near S. Photini. Open daily, except Sundays and holy days, from 9 to 12 A.M. and

3 to 5 P.M.; from 15th July to 15th Sept. in morning only. Free.

Money Changers: The rates of exchange are constantly fluctuating. The following are the rates of coins used in common transactions at Smyrna in 1894. At the Banks Eng. Sov., P. 128; 30-franc piece, P. 110; Turk. Lira, P. 128; Mejid, P. 234. In the Fount: Eng. Sov., P. 194; 30-franc piece, P. 186; Turk. Lira, P. 178; Mejid, P. 33.

Museums: **Museum of the Evangelical School,** Free. For hours, see Librarian. **Armenian School,** Free. **Lycée Imperial,** sculptures in the garden. Free. **Konak,** sculptures in garden Free.

Newspapers: **Turkish:** **Diemet, Asdin, French:** **L'Impartial, Le Reforme, Le Courrier de Smyrne, Journal de Smyrne,** twice a week, **Les Affiches Smyrniennes,** every Saturday. **Greek:** **Amalthea, Harmonia, Ag Smyrne,** five times a week. **Armenian:** **Asdin,** monthly. **Jewish:** **Armenian** (in Spanish) and **Pink** (in Turkish). **Armenian newspapers** at the Hotel, Consulate, and the Librairie polyglotte.

Oriental Carpets: W. Grifflé, Frank Street, **Partridge, D'Arden.**

Photographers: **Kabalin, Père et Fils, Naro Khan,** Frank Street. **Craque, Frank Street,** corner of Rose Street.

Tailors: C. Warming, Local Tentidies, Frank Street. **Vand, R. des Verreries.**

Theatres: Theatre of the Sporting Club, the Alhambra, French and Italian plays and operas, and P. de Quail, Greek comedies at Louca's. Prices very moderate.

Tobacco is a Government monopoly. The bureaux of the Régie are on the quay in Photolides' house; the Manufacture de tabac at the Point.

Telegraph Office: **Imperial Ottoman, Russian, Telegraph Company,** both on the north jetty of the port, near the landing place. The clerks speak English and French. **Monopole** has

delivered. The railways have their own lines.

Watchmakers: *P. Robert*, Frank Street; *P. M. Blumberg*, Frank Street.

Wine, Spirits: *O. Homay*, *L. Halpas*, *Café Oesté*.
Smyrna, Gulf of, 89, 92, 100, 170.

SOFTAN, 233.

Soghani Dagh Mt., 216.

Son, 240.

Soghani Dera, 165, 169.

Soguthi Su R., 271.

Sofular Ovari, Plain, 54.

Soghia Gent Lake, 155.

SOKIA † (K.), 110, 100, 115.

Railway: Terminus, So-
kia Branch Ottoman Rly.
One train daily to and from
Smyrna.

SOKHTA KALESI, 176.

Sok Su R., 176.

SOLAT DERVISH, 244.

SOMA † (K.), 85, 51, 79, 107,
109.

Railway: Terminus, Ma-
nisa-Soma line; one train
daily each way.

SONDURLU, 105.

Station: Adin - Dineir
Rly.

SORADZ, 228.

Sorkunji Dagh Mt., 161, 152.

SOMONI, 273.

SOMSAMA, 163.

SOWUK CHURMUK, 219.

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Population: T. 7000.

Sugut Gent Lake, 121, 120.

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SULKIMANNAH, 215.

SULKIMANLI † (S.), 322, 304,
306, 322, 324.

SULKIMAN KOMBET, 220.

SULEIMANLI, 120, 25.

Station: Manisa - Soma
line.

SULPHUR, 252.

SULTANABAD, 322.

Sultan Chai R., 271.

Sultan Dagh Mt., 135, 142,
149.

SULTAN KMIN, 227.

SULTAN-HISHAR (K.), 22,
102.

Station: Adin - Dineir
Rly.

SULTANIKH, 216.

SULTAN KMIN, 145, 50.

SULTAN OCHLU, 276.

Sultan Su R., 176, 277.

Sulu Ova Plain, 39.

SULL-BERAI, 35, 44.

SUMEKCHER, 206.

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32, 23.

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SURP GABARDED MONASTERY
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Susacham Su R., 12.

SUSAK, 230.

SUSUKLU, 61, 62.

SÜDÖZ, 152.

SUTLEJ, 105, 106.

Station: Adin - Dineir
Rly. Branch line to Chivril.

SUYERK † (K. F.), 221, 222.

SUYERKIZ, 169.

Suola Cape, 116.

SÖYÖN BASHI, 107.

SÖYÖN GRUZU, 155.

SYNE (K.), 267, 171.

Population: G. 2000. T.
200.

Steamers: *Pantaleon Co.*
Boats of Syrian line call
once a week, going from
and returning to Smyrna;
boats of Islands' line loatin.

SYRIAN GATKA, THR, 192, 222.

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TABAKLAN, 64.

TABAKLI, 64.

Tubank Dera Valley, 22.

TABAN TEPK, 224.

Tubin Chai R., 225.

Tubushkuri Lake, 221.

TABRIZ (F.), 215, 220, 222,
220, 223, 224, 225.

Population: 165,000.

Consulate, Consul-Gene-
ral, C. G. Wood, Esq.
Hotels. None, but no
difficulty in obtaining shel-
ter and food.

TADVAN, 226, 224, 225.

TAIYIKKH, 222.

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TUNKS AT, 227.

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TAKIN, 219.

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Tapar Dere, 200.
TAPURELU, 170.
TARAKLI, 14.
TARS-CHAI, 210.
TARSUS † (N.), 124-126, 121, 171, 187.
Consulate: Vice-Consul, A. Dillon, Esq.
Railway: Station on Mer-sine-Adana line.
TASIAN, 274.
TASHA-SIEKHE, 174.
TASHBUNAR, 44.
TASH-BURUN, 227.
Tash Kapu Gorge, 22.
TASH-KULCHI † (N.), 7, 11.
TASH-KURBAN, 221.
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TASH OGHU, 247.
TASH-OGHU, 217.
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Tash Ouz Plain, 22, 22, 22, 44, 46.
TASH SCALA, 177.
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TASLUJI TEPE, 222.
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Tat Su R., 206.
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TAY KINI, 106.
TEPENI (N.), 120, 121.
TEONAN, 220.
TEOUT, 201.
TEHRAN † (N.), 217, 218, 218, 222, 222, 221, 242.
Legation: Minister, Sir M. Durand, K.C.S.I. Vice-Consul, F. K. Crow, Esq.
Hotels: H. Proust; H. Camcor.
TERRUT, 241.
TERKUN, 242.
TEKARAKHA, 272.
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TEKIRHAMMAR, 112, 112.
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TELL EN-NADIA, 202.
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TEMEKO † (N.), 20, 242.
Population: G. 2000. T. 1200.
Steamers: (1.) Anat-Hung. Lloyd. (2.) Midean Co. Irregular.
TENEVI, 46.
Teng-i-Allah-Akbar, 222.
Teng-i-Chaban Gorge, 224.
Teng-i-Turhan Gorge, 224.
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TEON KROI, 122, 121, 247.
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TERKILI, 20.
TERKILI HANMAN, 27, 22.
Tevet Su R., 24.
TEV, 212.
THABO (Egyptian), 242, 242.
Population: G. 2000.
Steamers: Red Sea S. S. Co. Occasionally.
Kalk from Cavalla (N.).
THAVLOR, 272.
THOLOZ, 272.
THORON, 201.
THORON, 240.
Thori Mt., 204.
TIFLIS, 216, 216, 217, 212, 221, 222, 222.
Population: 20,000.
Hotels: H. Lendrin (best); H. du Caucase; H. de l'Europe; Grand H.
Lodgings: Good furnished apartments. "Beverly's Noms."
Railways: To Baku, Poti, and Batumi.
Conveyances: Phansons or drighis, Rs. 2 per diem, Cop. 20 per hour.
Theatre: The Opera House.
TIFIN, 211.
TIGANI, 201.
Tigris R., 222, 244, 242, 222, 242, 207, 202, 202, 202, 202, 222, 202, 201, 242, 202, 212, 212, 222.
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TILIN, 242.
TILO (N.), 207.
Population: G. 2000.
TINCH AGHA, 247.
TIRKIBOLI † (N.), 2.
Population: 2000.
Steamers: Midean. Once a week to Hind, and to Constantinople, calling at intermediate ports.
TIRKE † (N. P.), 20, 22, 121.
Railway: One train daily to and from Smyrna, and to and from Odessa.
Tishai Mt., 217.
TOBAN, 219.
TOOVERAN, 221.
TOSAN, 224.
TUKAT † (N. P.), 41, 22, 24, 22.
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 Population: T. 4000; G. 250.

TOTA BEL YAILA, 154.
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TRERIZOND† (V. P.), 200,
 4, 201, 202, 204, 209.
 Population: T. 20,000,
 G. 10,000; Ar. 5000. Total,
 45,000.
 Consulate: British Com-
 m. H. Longworth, Esq.,
 who is also U. S. Consular
 Agent.

Hotel: H. Bellevue,
 fairly good.

Steamers: (i.) Aust-
 Hung. Lloyd. Every Wed
 to Batûm, and every Sat. to
 Constantinople. (ii.) Rus-
 sian Co. Every Sat. to Riza
 and Batûm, and every Tues.
 to Constantinople. (iii.)
 Messageries Maritimes.
 Fortin Wed to Batûm, and
 forth Fri. to Constantinople.
 (iv.) Courty et Cie. Every
 Thurs. to and from Constani-
 tinople. (v.) Mihanze.
 Every Sun. to Riza, and
 every Wed. to Constanti-
 nople. (vi.) Paquet et Cie.
 Fortin Sund. to Batûm, and
 forth Fri. to Constantinople.
 (vii.) Pankellene. Fortin.
 Fri. to Batûm and forth.
 Thurs. to Constantinople.
 (viii.) Westcott and Law-
 rence. Monthly to and from

Batûm and Constantinople.
 (ix.) Danish. Monthly to
 and from Batûm and Con-
 stantinople. N. B. - All
 steamers call at Samsûn and
 Kerasund, and when neces-
 sary at intermediate ports.

Conveyances: *Amurgen*
 (springle-s), P. 120 per
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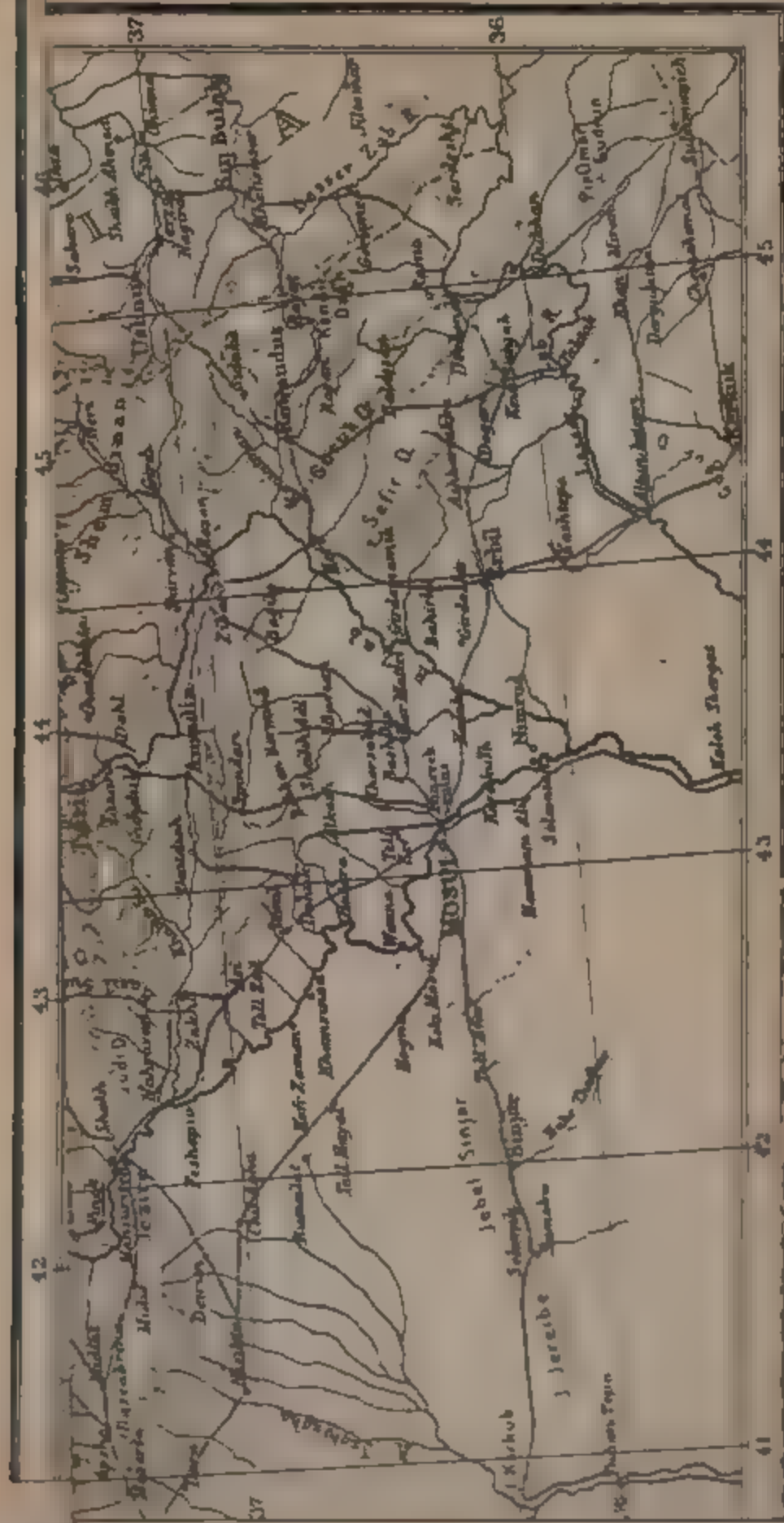
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LARGE FIRST-CLASS HOTEL, on the finest and healthiest position of the Lake, surrounded by an extensive Park. Facing the Borromean Isles. Landing Place at the entrance of the Garden. Omnibus and Carriages for the Simplon Pass. Moderate and fixed charges. **HYDRAULIC LIFT**. Railway Tickets and Booking Office for Luggage in the Hotel.

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Central for the whole of North Devon, Westward Ho, Clovelly, Hartland, Bude, Ilfracombe, and Lynton.

Adjoining the Railway Station, with Private entrance.

ROYAL HOTEL.
HIGH CLASS.

Overlooking the River Torridge and Old Bridge.

Superbly furnished and lofty rooms. Ventilation and Sanitary arrangements perfect. Continental Courtyard. Finest Dining and Coach-houses in Devonshire. Delightful Winter Sport. A portion of the house built in 1688 in an old merchant prince retains his magnificent oak staircase and suite of rooms, in use of which Charles Kingsley wrote a portion of "Westward Ho".

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FIRST-CLASS FAMILY HOTEL.

BLAIR ATHOLL is much the nearest and most central point from which to visit Killiecrankie, the Queen's View, Loch Tummel, Rannoch, Glen Tilt, Braemar, the Falls of Bruar, Garry Tummel, and Fender; the Grounds of Blair Castle, etc.; and it is the most convenient resting place for breaking the long railway journey to and from the North of Scotland.

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GRAND HOTEL DE BLOIS.

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THIBAUDIER GIGNON.

Highly recommended to Strangers.

VERY COMFORTABLE TABLE D'HÔTE AND PRIVATE DINNERS.

Apartments for Families. Close to the Castle of Blois.

Comfortable Carriages for visiting Chambord and the Environs.

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HOTEL d'ANGLETERRE.

First-Class Establishment in a fine and large garden. Much patronized by English families. Arrangements made for protracted stay. Dark Room fitted up for Photographers. Omnibus to all Trains, and to Ventimiglia Station if requested.

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Best Situation in the Town. Highly recommended for Families and Gentlemen.

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A large first-class Hotel, best situation in the Town, facing the Sea and the "Etablissement des Bains," the Garden of which is separated from the Hotel by the road only. Visitors to this Hotel have the advantage of hearing, from their own rooms, the Military Band which plays in the Garden. The Hotel has been newly furnished.

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FIRST-CLASS HOTEL, situated on the Port, facing the Railway Station and Steamers. Near the Post Office and Casino. Hot and Cold Sea Baths in the House. Advantageous arrangements made for a stay.

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First-Class Establishment. Near the Baths. Best Sanitary Arrangements.

The only Hotel with a Lift.

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Finest Position on the Lake. First-Class Hotel. 250 Beds. Large Gardens.
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First Class. Moderate Prices.

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Close to the Railway Station for Ostend,
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Situated in the Centre of the Town. Rendezvous of the best Society.

100 ELEGANTLY FURNISHED & COMFORTABLE BED ROOMS & SITTING ROOMS.

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SHEPHEARD'S HOTEL.*Patronized by Imperial and Royal Families.*

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Rooms and Suites of Apartments facing full south. Private Street Entrances. Fire-places. Hair Dressing Saloon. Tennis Courts. Branch Offices of the Egyptian Post and Telegraph, and the Eastern Telegraph Company, Limited.

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**DISINFECTING APPARATUS ON THE LATEST AND MOST APPROVED
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Drainage & Sanitary Arrangements on the most Modern Principles

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First-class Family Hotel.

**SITUATED FULL SOUTH " FACING THE ESBEKIEH GARDEN,
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Drawing and Ladies Saloons. Reading, Smoking, and Billiard Rooms.
Excellent French Cuisine. Moderate Charges. All Comfort desirable.
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Magnificent Gardens. Lift. Tennis. Tram-Omnibus be-
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300 Rooms and Private Sitting Rooms.

Enlarged Drawing Room, separate Reading Room, Smoking and Billiard Room, with Thurston's Tables.

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THREE LAWN TENNIS COURTS.

CONSIDERED THE FINEST AND LARGEST IN EUROPE.

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This First Class Establishment is now kept and directed by Sig. P. BORGO, lately and for many years Proprietor of the renowned Grand Hotel d'Europe, at Turin.

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In the finest part of the Cure-Establishment.

*Suitably Furnished with Elegance and every Modern Comfort.***ELEGANT DINING, READING, AND CAFE SALOONS.**

Large Garden, Verandah.

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*Baths and Carriages in the House.*Under the Personal Management of **THE PROPRIETORS.**

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FIRST-CLASS HOTEL, recently built and splendidly furnished, situated in the best part of Carlsbad, opposite the new baths and close to the Springs. Much frequented by English and American visitors. Unrivalled Dining, Reading, Smoking, Music, and Ladies' Rooms. Electric Lighting, Baths, and Lift.

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Opposite the Pier of the Rhine Steamers.

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Close to the Central Station and Cathedral. Billiard and Reading Rooms. Hydraulic Lift.

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THIS newly established first rank Hotel—the first one in our capital which has been built with the best English comfort and latest innovations—in the centre of Péra, and in an exceptionally beautiful position, commanding a magnificent view of the Bosphorus and the whole Golden Horn; opposite the public garden and the summer theatre. Is replete with every modern comfort and convenience for the accommodation of families and tourists.

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Facing the Central Railway Station and the Tivoli Garden;
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ROYAL HOTEL AND ENGLISCHER HOF.

The largest and finest Hotel, with every modern comfort, especially for English and American visitors. Very moderate charges. Lift. Post and Telegraph Office.

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ESTABLISHED IN 1887.

First-class Hotel for Families and Gentlemen.

One of the most excellent Hotels in the City. Under European Management. Travellers' servants or guides (Native or Europeans) provided with food free from the Hotel. Near to the Railway Station and Cashmir Gate. Cook's Coupons for India accepted.

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HÔTEL ROYAL.

Facing the Beach, close to the Bathing Establishment and the Parade.

IT IS THE MOST IMPORTANT ESTABLISHMENT AND ONE OF THE MOST PLEASANTLY SITUATED HOTELS IN DIEPPE, commanding a beautiful and extensive View of the Sea. Families and Gentlemen visiting Dieppe will find at this Establishment elegant Large and Small Apartments, and the best of accommodation, at very reasonable prices. Large Reading Room, with French and English Newspapers. The Refreshments, &c., are of the best quality. In fact, this Hotel fully bears out and deserves the favourable opinion expressed of it in Murray's and other Guide Books.

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Table d'Hôte and Private Dinners.

**.* This Hotel is open all the Year.*

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Close to the Station. 150 Rooms and Saloons. Excellent Service. Omnibuses meet all trains. Baths in the hotel. Wines for sale.

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FIRST-CLASS HOTEL.

Nearest to the Station.

Electric Light.

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FIRST-CLASS, upon the GRAND PLACE. Is to be recommended for its comfort. Pension from 7 francs 50 centimes per day.

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Full particulars of Furnished Houses to Let sent free on application.

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11 Hours from Southampton (via St. Malo).

The most Fashionable Sea-Bathing Resort in the West of France in Summer.

Noted for its mild climate in Winter. Recommended to Golf, Tennis, and Cricket Players.

For Houses and Particulars, free, apply to E. O'RORKE, Banker, Dinard

DRESDEN. BAUER'S HOTEL ROYAL. DRESDEN.

Omnibus at all Railway Stations. Post and Telegraph Office. Beautiful and open situation, with Garden and Baths. Moderate Charges. Tariff in every room. Electric Light in every room. Calorifère. Trains to all parts. Pension.

Telephone No. 2,123. Tickets to DRESDEN NEUSTADT D. BAUER, Proprietor.

DRESDEN.

HOTEL BRISTOL.

BISMARCKPLATZ, 7, OPPOSITE THE CENTRAL RAILWAY STATION.

FIRST-CLASS. Splendid situation in the English American Square, overlooking the Promenade, with a beautiful garden. Mostly frequented by English and American families. Ladies', leading and Smoking Rooms. French Cooking. Rooms from 7 marks upwards, including light and service. Pension. Telegraphic Address, "BRISTOL," Dresden. G. WENTZEL, Proprietor.

DUBLIN.

Charming situation, overlooking Stephen's Green Park. Most Central Position.

Moderate Charges

SHELBOURNE

HOTEL.

Telegraph Office and Telephones in Hotel

Electric Light Hydraulic Passenger Elevator.

EAUX BONNES.

HOTEL DE FRANCE.

FIRST-CLASS HOTEL, the best in the locality. Best situation in the healthiest and finest part of the town, facing the Park, where the band plays. Close to the Mineral Springs. English spoken. Salubrious situation. Good sanitary arrangements.

H. TAVERNE, Proprietor.

HYDRAULIC LIFT.

EMS. PRINCE OF WALES & RÖMERBAD

HOTEL AND BATHING ESTABLISHMENT
(CHRISTIAN BALZER)

First-Class Family Hotel. 90 Rooms. Best Situation (opposite the Kursaal). Own Mineral Spring "Römerquelle" 44.5° C. - 35.5° F. 15 Bathing Rooms. Inhalatory. Large garden. Reading and Music Saloon. Arrangements with Families. Table d'Hôte. Illustrated Prospectus. CARL RUCKER.

EMS SPA.

Hotel Russischerhof.

With dependence, Braunschweigerhof. First-class well known. It also. Best and most beautiful situation in the centre of the Park, near Avenue. Drinking Springs, Baths, Curious Switchback Rail. Post Office. Close by. Left. Moderate Prices. Special Terms for a long stay. R. JANIK Proprietor.

ENGADINE.

MURRAY'S HANDBOOK FOR SWITZERLAND.

Part II

MAPS AND PLANS. 6s.

ASCENSEUR.

ENGADINE.

This Balneo-Climatérique Alpine Station (altitude 1,800 metres) is celebrated for its Mineral Springs, Mineral Water Baths, and all kinds of hydro-therapeutic appliances.

Excellent Station for Secondary Treatment after having used the Waters of TARASP, CARLSBAD, &c.

HOTELS:

Kurhaus, Neues Stahlbad, Victoria, du Lac, Engadinerhof, Bellevue, Central.

ALL THESE HOTELS ARE CLOSED IN WINTER.

Saint-Moritz-les-Bains,

SEASON: 15th June—15th September.

ENGADIN, SWITZERLAND.

Tarasp Schuls Baths,

SEASON: 1st June—15th September.

THIS SPRING IS THE RICHEST EXTANT IN SULPHATE OF SODA.

Its Waters are far superior to those of either Carlsbad, Kissingen, Marienbad, or Vichy, owing to the quantity of fixed substances and carbon which they contain.

MINERAL WATER BATHS. ALPINE CLIMATE (ALTITUDE 1,200 METRES).

Sole Agents for Sale of the Tarasp Mineral Waters:

FOR GREAT BRITAIN AND COLONIES:

R. DAVIS, 20, Maddox Street, Regent Street, LONDON, W.

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WEBER & CO., 141, Third Avenue, NEW YORK CITY.

ENGELBERG.

THE VALLEY OF ENGELBERG (2900 ft. high), near Lucerne.
Season 15th May - 30th September.

KURHAUS AND HOTEL SONNENBERG.

THE property of Mr. H. HUG. Summer stay unrivalled by its grand Alpine scenery. Clear bracing air, equable temperature. Recommended by the highest medical authorities. The HOTEL SONNENBERG, in the finest and healthiest situation facing the Tills and the Glaciers, is one of the most comfortable and best managed hotels in Switzerland. Lawn Tennis Ground. Excellent and central place for sketching, botanizing, and the most varied and interesting excursions. The ascent of the Tills is best made from here. Shady Woods. Vapour and Shower Baths. Waterspring 5° K.; 200 Rooms; Pension from £2 6s a week upwards. Because of its so sheltered situation specially adapted for a stay in May and June. Resident English Physician. English Divine Service.

ENGELBERG, SWITZERLAND.**KURHAUS HÔTEL ET PENSION TITLIS.**

THIS First-Class Hotel, in the best situation of the valley, in the middle of an extensive garden, has been much enlarged and improved. 200 Beds. lofty Dining Saloon. Large Saloon de Réunion, with Verandah. Smoking-Room. Reading-Room. Billiards, Salle de Musique. Lift. Electric Lighting in all Rooms. Baths in the Hotel. Lawn Tennis Ground. Good attendance, with Moderate Charges.

English Chapel in the garden of the Hotel.

ED. CATTANI, *Proprietor.*

VALAIS-EVOLENA-SUISSE.**GRAND HOTEL D'EVOLENE.**

Most beautifully situated. With view of the Dent Blanche, the Dent d'Hérens, and the Glaciers, 800 metres above the village. Built with the latest comforts. Grand Rooms. Reading Room. Billiards. Verandah. Gardens. Numerous walks. Same Proprietors as the Hotel du Mont Collon at Arolla—tickets exchanged. Excellent Cooking. Pension. Evolène, 6 hours from Sion—Carriage Road—Travellers are asked to engage their carriages at the Hotel. Prices much reduced in June, commencement of July and September. Open from June 1st to October 15th.

J. ANSIVUL *Proprietor.*

EXETER, DEVONSHIRE.**POPLE'S NEW LONDON HOTEL.**

PATRONISED BY H. R. H. THE PRINCE OF WALES.

ADJOINING Northcote Park and near the Cathedral. Large covered Continental Courtyard.

Table d'Hôte. Night Porter. Hotel Omnibuses and Cabs.

POSTING ESTABLISHMENT.

Also Proprietor of the Globe Hotel, Newton Abbot, Devon.

FLORENCE.**HOTEL HELVETIA,
STROZZI SQUARE.**

Built expressly for a Hotel. Full South. Opposite the Strozzi Palace Bath Rooms. Ladies Drawing Room. Reading and Billiard Rooms. Large Suite of Apartments. Best English Sanitation. Pension from 8 francs. Steam Heating Throughout. Hydraulic Lift.

FRANKFORT-ON-THE-MAIN.

HOTEL D'ANGLETERRE.

Highly reputed First-Class Family Hotel, situated in the finest part of the Town. Newly enlarged, with every modern improvement. Lift. Baths. Electric Light, &c.

PATRONISED BY H.R.H. THE PRINCE OF WALES.

J. G. BERTHOLDTS ERBEN, Proprietor.—J. G. SACHMULLER, Director.

FRANKFORT-ON-THE-MAIN.

CONTINENTAL HOTEL.

FIRST CLASS.

Opposite the Central Railway Station.

ELECTRIC LIGHT and Central Steam Heating in every room. New Reading and Smoking Rooms. Splendid position. Lift. Telephone 1200. Moderate charges: Service, Light, Heating included.

New Proprietor: R. GERSTENBRAND.

FRANKFORT-ON-THE-MAIN.

SWAN HOTEL.

(Hotel where BISMARCK and FAYE settled the Treaty of Peace, 1871.)

This First-class Hotel, for Families and Single Gentlemen, close to the two Theatres and the principal Railway Station, is one of the finest and best situated Hotels in the town.

150 ROOMS and SALOONS.

Pension at Moderate Prices.

ED. STERN, Proprietor.

FRANKFORT-ON-THE-MAINE.

UNION HOTEL.

(Late WEIDENBUSCH'S.)

WELL-KNOWN HOUSE, CLOSE TO THE OPERA AND THEATRE.

Moderate Prices. Very Good Accommodation. Lift. Electric Light.

F. W. KNOBLAUCH, Proprietor.

FRANZENSBAD.

BRITISH HOTEL

First-Class Family Hotel.

Concert Park in front of the Hotel.

B. STRAUß, Proprietor.

FREIBURG (in Breisgau, Baden.)

HOTEL VICTORIA.

Near the Station, Post, and Telegraph Office. Best Situation. Good Attendance. Moderate Charges. Pension.

FREUDENSTADT. (2,600 feet above sea.)

BLACK FOREST HOTEL.

RAILWAY-LINE STUTTGART, OFFENBURG, STRASBURG.

FIRST-CLASS HOTEL, situated in the most healthy position on a charming hill, and surrounded by a very extensive and beautiful Park. 60 very comfortable Bed-rooms and Saloons, with 15 Balconies. Water and Milk cures. Electricity. Massage. Fine-needle and Solo Baths. Sanitary arrangements perfect.

BEST CENTRAL RESIDENCE for EXCURSIONS.

Elegant Coaches and London Carriages at the Hotel.

English Church Service in the Hotel.

ELECTRIC LIGHT. MODERATE CHARGES. PENSION.

ERNEST LUZ, Junior, Proprietor.

GENEVA.

RICHMOND FAMILY HOTEL.

One of the best and not too large. 60 nice Rooms facing Lake and Mont Blanc. Opposite the Landing Stage. Quai at the Station. Lift, Baths, Electric Light, &c. Rooms, Light and attendance, from 3 francs. Pension from 7 francs a day.

A. R. ARMLEDER, Proprietor.

F. CHARLES BRAUN, Manager.

GENEVA.

ENGLISH & AMERICAN CHEMIST.**GRAND PHARMACIE FINCK,****20, Rue du Mont Blanc, and 2, Rue Pradier near the Station.***THE LEADING PHARMACY IN SWITZERLAND*

All the latest English and American Specialities and Patents Dispensing as at Home
 Special Rooms for Surgical Instruments Indian Medicines &c. on the first floor
 High-Class Chemist. English Assistants

GENEVA.

HOTEL DE LA POSTE.

Latest Sanitary Improvements. 100 Well-Furnished Rooms from 2½ to 4 francs. Attendants and Electric Light included. Only Hotel in Geneva with Central Steam Heating. Table d'Hôte 2 and 4 francs. Wine 1 fr. and 1½ fr. per bottle. 7 to 10 francs. Lift. Bath Room.
CH. BÄYLER Proprietor

GENEVA.

Hotel des Bergues

FIRST CLASS old reputed house, situated full South, facing Mont Blanc and Lake. Moderate Charges, Home Comforts. Electric Light. Lift. Baths.
C. WACHTER, Proprietor.

GENEVA.

PENSION FLEISCHMANN

Rond Point de Plainpalais
 Near the Bation Park. Fine situation.
MODERATE CHARGES.
 ELECTRIC LIGHT. BATHS.

GENEVA.

GRAND HOTEL DE RUSSIE AND CONTINENTAL.

First-Class Hotel. Most Central. Finest Situation. Very sheltered in the Winter. Electric Light throughout.
H. F. RATHGEB Proprietor.

GENOA (ITALY).**GRAND HOTEL ISOTTA.***HYDRAULIC LIFT and RAILWAY OFFICE.***ELECTRIC LIGHT.**

Only **FIRST-CLASS HOUSE** built for an Hotel.
 In the healthiest position in the town.

G. BORGARELLO & CH. SON.

GENOA.

HOTEL DE LONDRES*(OPPOSITE TO RUBATTINO'S OFFICE)***ET PENSION ANGLAISE.**

The Nearest to the Central Station. First class. Full South. Moderate Prices. Lift.
FLECHIA & FIORONI

GRENOBLE.**GRAND HOTEL.****Vve. J. PRIMAT**, Proprietress.

The largest and most comfortable in the town. Beautiful situation, with a fine garden. 100 Rooms, 10 Balcons. Baths on each floor. *Electric Light*. Guides and Carriages for Excursions to the Grande Chartreuse and the Dauphine. Hotel and Rooms warmed by a Calorifere till the end of May.

Branch House at Aix les Bains. Special Arrangements for Pension.
MRS. PRIMAT SPEAKS ENGLISH.

G R E N O B L E . HOTEL MONNET.

THIS splendidly-situated First-Class Hotel, which is the largest in the Town, and enjoys the well-merited favour of Families and Tourists, has just been considerably enlarged and Newly Furnished. The Apartments, large and small, combine elegance and comfort, and every attention has been paid to make this one of the best Provincial Hotels. Public and Private Drawing-rooms; English and French Papers. Table d'Hôte at 11 and 6. Private Dinners at any hour. Excellent Cuisine. Moderate Charges.

The Omnibuses of the Hotel meet all Trains. Baths. Interpreters.

VEUVE TRILLAT, Proprietress.

First-Class Carriages can be had at the Hotel for Excursions to the Grande Chartreuse, Uriage, and all places of interest amongst the Alps of Dauphiné.

U R I A G E - L E S - B A I N S . HOTEL RESTAURANT MONNET.

Founded in 1846. English Visitors will find every comfort and luxury in this First-Class Establishment. Private Rooms for Families. Excellent Cuisine and Wines. Table d'Hôte, 11 and 6. Carriages and Horses can be had in the Hotel for Excursions and Promenades.

HYDRAULIC LIFT.	G M U N D E N (A U S T R I A). HOTEL BELLE VUE <i>First-Class.</i> SPLENDID SITUATION. A. BRACHER, Proprietor.	ASCENSEUR.	G M U N D E N . MURRAY'S HANDBOOK FOR SOUTH GERMANY AND AUSTRIA. Part I., 7s. 6d. Part II., 6s.

T H E H A G U E (Holland). HOTEL DES INDES, VOORHOUT, 56.

THIS magnificent First-Class Hotel is the largest in the city. Charmingly situated near the Theatre, Park, Museum, Telegraph, and the most frequented Promenades. It is supplied with every modern accommodation and comfort.

Table d'Hôte at Six o'clock. Restaurant à la carte at any hour.

EXCELLENT CUISINE AND CHOICE WINES.

SMOKING ROOM, READING ROOM, BATH, AND CARRIAGES.

Rooms from 2 florins a day. Electric Light. Terms Moderate.

Arrangements made with Families during the Winter Season.

INTERCOMMUNAL TELEPHONE.

P. WIRTZ, Proprietor.

H A M B U R G . HOTEL DE L'EUROPE.

RENOWNED FIRST-CLASS HOUSE, patronized by H.R.H. the Prince of Wales, and by most of the Imperial and Royal Families of Europe. Splendid situation, overlooking the Alster-Bassin. 180 Rooms and Apartments. Elegant Reading and Smoking-Rooms. Baths. Lift. Table d'Hôte. **ELECTRIC LIGHT IN EVERY ROOM.**

HOTEL DE L'EUROPE (HAMBURG) CO., Ltd., Proprietors.

HANOVER.

HOTEL BRISTOL.*Opened in January, 1894.*

FIRST-CLASS HOTEL, with all the comforts of the splendid, modern First-Class Hotel. Situated in the centre of the Town opposite the Railway Station. Heated by Steam. Electric Light and Telephone in every room. Electric Lift. Beautiful Bath Rooms. Excellent Wines. Good Cuisine. Under the personal management of the Proprietor, **CARL FITZ.**

HARROGATE.

"THE GRANBY."

FIRST-CLASS FAMILY HOTEL, facing the Stray. Every accommodation for visitors and Tourists. Carriages to Wells and Baths every morning free of charge. Good Stabling. Carriages on Hire. Tennis Court in the Grounds. **W. H. MILNER, Proprietor.**

HAVRE.

HOTEL D'ANGLETERRE,

Rue de Paris, 124-126.

EXCEEDINGLY well situated in the best quarter of the Town and recommended for its Comfort and Moderate Charges. Apartments for Families. Music and Conversation Saloons. Rooms from 2 to 5 francs. Restaurant à la Carte. Table d'hôte. Breakfast 2 fr. 50c. Dinners 3 fr.

*ENGLISH AND GERMAN SPOKEN.***GRILLÉ, Proprietor.**

HEIDELBERG.

HOTEL VICTORIA.

First-Class Hotel in every respect. Exceedingly well situated. Beautiful Verandah and large Garden at the back of the House. Advantageous arrangements made with families intending a longer stay. Highly recommended.

HEIDEN SWITZERLAND, Ct. Appenzell,

2700 feet above sea-level

Beautiful village, overlooking the Lake of Constance. Exquisite health resort. Bracing Climate.

FREIHOF & SCHWEIZERHOF*FIRST-CLASS HOTELS.*

Extensive own grounds, shady park, wonderful view. Affords every home comfort. First rate cuisine. Sanitary arrangements. Lawns for tennis, croquet, bowls. Dances. Casino with daily concerts. English service. Goats' Whey. Baths and Hydropathic Establishment. Electricity. Massage. Gymnastics. Milk from own farms. Terms moderate. Pension. Advantageous arrangements. Prospectus illustrated. Season, May—October. **Proprietor ALTHERR-SIMOND**

HOMBURG.

HOTEL BELLE VUE.

Patronized by the Gentry of all nations.

Facing the Kurpark. First-class in every respect. Latest Sanitary improvements. Hydraulic Lift. Electric Light throughout. Mineral and other baths in the Hotel. Pension in April, May, June, September, and October, at reduced terms.

HILDESHEIM.

HOTEL D'ANGLETERRE.

First-Class House, situated in the centre of the Town.

BATHS IN THE HOUSE. OMNIBUS AT THE STATION.**CENTRAL HEATING APPARATUS.**

50 Rooms and Saloons fitted up with every comfort of modern times.

C. HEERDT.

HOMBURG.

**ROYAL VICTORIA HOTEL,
AND
VILLA ALEXANDRA, HELENA, AND BEATRICE.**

(Private Apartments.)

Patronized by H.R.H. the Prince of Wales and the Grand Duke of Mecklenburg-Strelitz.

Elevated and healthiest situation. Close to the Kursaal. Springs and Tennis Grounds. Fine view of the Taunus Mountains. Reasonable Terms at the early and late part of the Season. Stag and Roebuck Shooting. Trout Fishing free for Visitors. Lift.

**GUST. WEIGAND, Proprietor,
Royal Purveyor.****BATHS OF HOMBURG.**

Electric Light throughout.

Lift. Baths.

Healthiest] RITTER'S PARK HOTEL. [Position.Patronized by H.R.H. the Prince of Wales, and H.I.H. the Grand Duchess of Mecklenburg-Schwerin. Proprietor, **CONR. RITTER, Royal Purveyor.**

HOMBURG.

HOTEL DES QUATRE SAISONS, and VILLA, with the finest views of the Taunus, kept by Mr. W. SCHLOTTERBECK.—This first-rate House is exceedingly well situated near the Sources and the Kursaal. It combines every comfort desirable with moderate charges. It has a beautiful Garden for the use of Visitors. Highest position, and one of the best Table d'Hôtes in the Town. Arrangements at Moderate Prices at the early and later part of the Season. Patronized by H.M. the Emperor Frederick, H.M. the Empress Victoria and H.I.H. Princess Victoria of Germany.

HOMBURG.

**HOTEL DE RUSSIE
FIRST-CLASS HOTEL.**

One of the best in the Town. Commanding a fine view, with Dependance, "Villa Augusta," situated in the extensive and shady garden of the Hotel. Best Situation, near the Mineral Springs, the Kursaal, and Tennis Grounds.

Splendid Dining Room with covered Verandahs. Finest Restaurant.

HYDRAULIC LIFT.**F. A. LAYDIG, Proprietor.**

HOMBURG.

HOTEL RIECHELMANN.

PATRONIZED BY ROYALTY AND BEST FAMILIES. One of the Best First-Class Hotels in the Town. High, Dry and Airy Position, in the finest part of the Town. Close to the Kurtaal and the Wells. Latest Sanitary Improvements. Verandahs, Beautiful Garden. Excellent Cookery. Choice Wines. Arrangements made on very reasonable terms at an early or later part of the Season. **RIEHELMANN, Proprietor**

HYÈRES.

HOTEL CONTINENTAL,**HOTEL DES ILES D'OR.**

These large and beautiful Establishments are situated in the finest and most healthy part of the Town, surrounded by charming Gardens, with Orange, Lemon and Palm Trees. Commanding magnificent views of the Sea, the Lake of Hyères and the Mountains. Extensive Dining Saloons, decorated with Pictures by one of the first country Painters of France. Conversation Saloons with beautiful Winter-Garden, Smoking Rooms, Billiard Saloons. Baths on every floor, combining the elegance and luxury of the most important and attractive Hotels in Europe. Moderate charges.—N.B. Pension from 9 francs per day.

OMNIBUS AT THE STATION.

Finest Lawn Tennis Ground in Hyères.

E. WEBER, Proprietor.

ILFRACOMBE HOTEL. Great Health and Pleasure Resort.

250 Apartments. Handsome Reception Hall, Reading, Billiard and Smoking Rooms all on the ground floor. Ornaments throughout of about Five Acres. The most Marine Residences in the Kingdom. Eight Lawn Tennis Courts. Table d'Hôte Dining at separate tables, from 8 to 6 o'clock. There is attached to the Hotel one of the largest Swimming Baths in England, the temperature of which is regulated according to the season, also private Hot and Cold Sea and Fresh Water Baths, Douche Shower &c. Full Descriptive Tariff of Ilfracombe, Ilfracombe, North Devon. The attractions of Ilfracombe and the Places of Interest in the neighbourhood point to it as the natural centre to be chosen by the Tourist who desires to see with comfort all the beauties of Coast and Inland Scenery which North Devon affords. There is also easy access into South Devon and Cornwall. The means of communication by Railroad and Steamship are most complete. Tourist Tickets to Ilfracombe for Two Months are issued during the Season at all the principal Railway Stations in England.

ILIDZE

(Near **SARAJEVO**, in **BOSNIA**, 499 m.).

Railway Station.

Sulphur and Peat Baths, like those of Carlsbad. Extremely efficacious in Rheumatic Affections, Gout, Rachitis, Muscular & Femoral Diseases.

MINERAL SPRINGS, 58° C.**BATH SEASON, May to October.**

NEW ESTABLISHMENTS & HOTELS, under the direction of the State Government, provided with every comfort.

ROOMS FROM 80 KREUZER UPWARDS, ATTENDANCE INCLUDED
ARRANGEMENTS MADE FOR FAMILIES.

Excellent Climate.

All Modern Amusements.

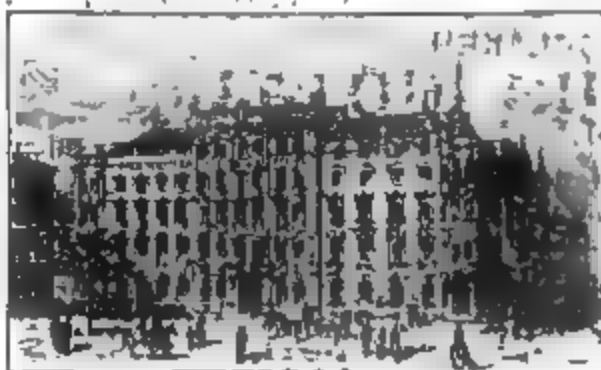
MUSIC, CROQUET, LAWN TENNIS, RACES, &c. NO OURE RATES

Prospectuses, if required, are forwarded by—

THE DIRECTION OF THE BATHS.

INNSBRUCK.

Thirty-one hours from London, via Ariberg, to Innsbruck. Through tickets and luggage registered through. Twenty-three hours from Paris.



THE BEAUTIFUL AND SHELTERED situation of INNSBRUCK renders it a very agreeable place of residence all the year round. In spring as well as in autumn it is especially to be recommended as a stopping place between the different watering places. It is also to be recommended after a sojourn at the seaside.

INNSBRUCK is the centre from which many splendid excursions can be made in every direction and of any length. Attractive walks in the immediate neighbourhood of the town and the different elevations.

The climate in Winter, dry, strengthening, sunny, free from cold winds and fogs, has attracted many visitors of late years, and among these who have found the greatest relief are weak, convalescent, nervous, appetiteless, and sleepless persons.

N.B. University, Grammar, Music, and other Schools. Private Lessons of every kind are available, so that studies can be continued and the education of children carried on.



RICHLY ILLUSTRATED GUIDES of INNSBRUCK sent on application, by the Proprietors of above Hotels, free of charge.

HOTEL TYROL.

FIRST - CLASS HOTEL.

(Opposite the Railway Station.)

CARL LANDSEE,

Proprietor.

HOTEL DE L'EUROPE.

First-Class Establishment.

Affords every Modern Comfort.

ELECTRIC LIGHT IN EVERY ROOM.
STEAM AND OTHER BATHS.
REINHARDT, Proprietor.

HOTEL GOLDENÉ SONNE.

(Opposite the Station.)

FIRST - CLASS HOTEL.

RENOWNED FOR ITS SUPERIOR CUISINE AND WINE.

"RESTAURATEUR" of the SOUTH RAILWAY STATION.

CARL BEER, Proprietor.

HOTEL KREID.

(Next the Station.)

SECOND CLASS.

The above Hotel offers Pension at the most moderate terms for the Winter Season, according to rooms, from fl. 8 upwards, rooms included.

ILFRACOMBE.

THE GRANVILLE.

FIRST-CLASS BOARDING HOUSE WITH MAGNIFICENT SEA VIEWS.
42 BEDROOMS. BATHS. BALCONIES. BILLIARDS.
 Finest Drawing Room in Town. *BIJOU* Guide gratis.
 Special Sanitary Certificate. **W. R. FOSTER, Proprietor.**

INTERLAKEN.

TERMINUS HOTEL.

Principal Station on Lake Thun Steamboat Landing Stage Recommended.
 100 Rooms. Perfect Sanitary arrangements. Baths, Electric Light, and
 Dark Room for Photographers. Moderate Charges. Pension.

INTERLAKEN.

HOTEL - PENSION**JUNG FRAU.****F. SEILER-STERCHI, Proprietor.**

THIS FIRST-CLASS ESTABLISHMENT, with two branch houses, is situated in the centre of the Höhweg, and enjoys a splendid view of the Jungfrau and the entire range of the Alps. It recommends itself for its delightful position, as well as for its comfortable accommodation.

Extensive gardens and playgrounds. Close to the churches, Kursaal, and post-office. Lift. Electric light throughout. Baths. Lawn Tennis.

Pension rates and special arrangements for a prolonged stay. Moderate Charges in May, June, and September.

INTERLAKEN.

GRAND HOTEL DES ALPES.

200 ROOMS.

LIFT. RENOWNED CUISINE.**C. RITZMANN, Proprietor.**

INTERLAKEN

MURRAY'S HANDBOOK FOR SWITZERLAND.

Part I.

MAPS AND PLANS. 6s.

INTERLAKEN.

RUGEN HOTEL, JUNGFRAUBLICK.

FIRST-CLASS HOTEL and PENSION, 150 Beds. Situated in the healthiest position, 30 metres higher than Interlaken, with Splendid View on the Jungfrau and Silverhorn. Lift, Electric Light, &c. Surrounded by Terraces and Gardens. Pension from 10 to 16 francs, according to Room. Reduced Prices in May, June, and after 15th September. Season, May to October. Lift. Electric Light throughout. **J. OESCH-MÜLLER, Proprietor.**

INTERLAKEN.



Grand Hotel Victoria, INTERLAKEN,

BERNESE OBERSLAND.

SEASON from 1st APRIL to 31st OCTOBER.

450 ROOMS, from 3 frs.

CONCERTS AND DANCING. ELECTRIC LIGHT IN ALL ROOMS.

REDUCED TERMS IF STAYING SOME TIME.

ED. BUCHTI, Proprietor.



INTERLAKEN.

**HOTEL ET PENSION OBER.
ET VILLA SYLVANA.**

Fine and healthy situation in the middle of extensive shady gardens and meadows, with fine views on every side. Electric light. Lawn Tennis. Baths. Central heating. Patronized by best society. Pension all the year.
REDUCED PRICES FROM SEPTEMBER 15 TILL NOV 15

ISCHL (AUSTRIA)

HOTEL GOLDENES KREUZ.

Facing the Imperial Villa. With Mountain View.
Every Modern Comfort.

Conducted personally by the Proprietor, HANS SARSTEINER.

KILLARNEY LAKES.

By Her Most Gracious Majesty's Special Permission.

THE ROYAL VICTORIA HOTEL,

PATRONISED BY

H.R.H. THE PRINCE OF WALES, H.R.H. THE DUKE OF CONNAUGHT,
The Royal Families of France and Belgium, &c., the Nobility and Gentry of Great Britain and Ireland, and leading American Families

THIS HOTEL is situated on the Lower Lake, facing Lonsfellen, within ten minutes' drive of the Railway Station, and a short distance from the far-famed Gap of Dunloe, for which it is the nearest starting point.

Open throughout the Year. Table D'Hôte during the Season.

POSTAL TELEGRAPH OFFICE IN THE HOUSE.

SPA KISSINGEN, Bavaria.

STATION OF THE BAVARIAN RAILWAY.

SEASON FROM MAY 1 UNTIL SEPTEMBER 30.

MOST delightful situation, air bracing and pure. Beautiful woods with extensive walks, riding and driving. Comfortable Hotels, Restaurants, and private Boarding-Houses. Bathing Establishments, on a grand scale in the Royal Bath, the Kurhaus, and the Aktien-Bad (the latter is open from April 15 till October 20). Most efficient Mineral Waters, such as Rackoczy, Pundur Maxbrunnen with Chalybeate, Sool gas, Steam and Moor baths, Pneumatic Room (Glocke). Inhalation Establishments, with nitrogen inhalation, Hydro and Electric-therapeutic Treatment. Occasion to use the Terrain Cure. Massage and Hygienic Gymnastic. Whey-Cure. Superior Orchestra, Theatre, Elegant Conversation Saloons, Music, Playing, and Reading Rooms, Large Garden and Pleasure Grounds. Prospectus, sent free and post paid, on application to the ROYAL BADKOMMISSARIAT, Bad-Kissingen.

LINZ.

NEUBAUER ZUM ROTHEN KREBS HOTEL.

First-Class Hotel of old repute.

Commanding a magnificent view of the Danube and neighbouring mountains.

100 Rooms and Saloons. Library. Reading Saloon. Omnibus to all Trains.
The Hotel is under the Superintendence of the Proprietor, H. NEUBAUER, himself.

LISBON.

**HOTEL DURAND (English Hotel)
LARGO DO QUINTELLA.**

FIRST CLASS ESTABLISHMENT

situated in the most central part of the Town.
Highly recommended for its comfort and moderate charges. Reading Room. Several languages spoken.

LUCERNE.

HOTEL DU RIGI.

Comfortable, pleasant situation.

Open from 1st APRIL to 1st OCTOBER.

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BEST STOPPING PLACE in the
ITALIAN LAKES.

27 hrs. from London 17 hrs. from
Paris. 4 hrs. from Milan. 7 hrs.
from Genoa. 5 hrs. from Lucerne.

OPEN the whole year. Most luxurious and comfortable home for all
the seasons in Italy or Switzerland. Patronized by all the Royal Families. Unrivalled
situation in the finest climate of Europe; without snow, wind or fog, but with plenty of
sunshine. Entirely adapted for winter residence. Pronounced by the
body Physician of H.M. The King of Bavaria and University—Prof. Alois Martin—to be
the healthiest and best All Seasons Resort. Beautiful walks and mountain excursions.
English Church, Doctor, Society. Lift. Private Steamer and Carriages for visitors.
Exquisite Cuisine Moderate charges. Electric Light in every room.

Messrs. BALLI. Proprietors.

THE GRAND HOTEL

LADIES AND ALL

Travellers exposed to the sun and dust, will find

Rowland's Kalydor

Most cooling, soothing, healing and refreshing to the
face and hands. It allays all heat and irritability of the
skin, removes redness, sunburn, soreness of the skin
caused by stings of insects, prickly heat, freckles, tan,
and discoloration, and restores a healthy purity and
delicacy of complexion. Bottles, 2s. 3d. and 4s. 6d.



Rowland's Macassar Oil

An Invigorator, Purifier, and Beautifier of the Hair be-
yond a precedent. Gains also in a golden colour for fair
and golden haired people and children. 3s. 6d., 7s.,
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A Pearl Dentifrice for giving a pearl-like whiteness to
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ESSENCE OF TYRE

effectually dyes red or grey hair a permanent
brown or black 4s.

EUKONIA.

A pure toilet powder in three tints, White, Rose, and Cream for
ladies of a Brunette complexion and those who do not like white
powder. Boxes, 1s., large boxes, 2s. 6d. Ask Chemists for ROWLANDS' ARTICLES,
of 20, HATTON GARDEN, LONDON, and avoid spurious imitations.

LUCERNE.

GRAND HOTEL NATIONAL.

PFYFFER & Co. (Lucerne), Proprietors.

THIS large and splendid HOTEL is one of the most comfortable in
Europe. Situated in front of the Lake, with the finest Views.

LIFT. 350 BEDS. LARGE HALL.

ELECTRIC LIGHT IN EVERY ROOM.

LUCERNE.

SCHWEIZERHOF AND LUZERNERHOF.**First-Class Hotels.****IN THE BEST SITUATION on the LAKE and PROMENADE.****600 BEDS.****LIFT AND ELECTRIC LIGHT IN BOTH HOTELS.****ARRANGEMENT *EN PENSION* WITH PROTRACTED STAY (EXCLUSIVE OF JULY AND AUGUST).****SCHWEIZERHOF OPEN ALL THE YEAR.****WITH GOOD WARMING SYSTEM.****Proprietors, HAUSER BROTHERS.**

LUCERNE.

HOTEL DU LAC.**FIRST-CLASS HOTEL. 200 BEDS.**

Beautifully situated on the Lake, at the point where the River Reuss issues from it, close to the Railway Station and Steamboat Pier. Affords every convenience and comfort. Hydraulic lift, electric lighting, large garden; excellent baths, brine and vapour baths, and in particular the famous carbonic baths (system patented by Frederick Keller, of Dresden). Open from 6 a.m. to 8 p.m. *En pension* terms for a prolonged stay.

OPEN ALL THE YEAR ROUND. EXCELLENT SYSTEM OF HEATING.**Proprietors SPILLMANN & SICKERT.**

LYNTON, NORTH DEVON.

ROYAL CASTLE FAMILY HOTEL.*Patronised by the English and Continental Royal Families.*

FIRST-CLASS HOTEL, especially favourite and attractive. Table d'Hôte. Reading and Drawing Rooms. New Smoking and Billiard Pavilions, all Facing the Sea. Magnificent Views, and Ornamental Grounds of Twelve Acres. Private Hotel and Boarding House attached. **ELECTRIC LIGHTING.**

THOM. BAKER, Proprietor.

LYONS.

HOTEL UNIVERS,
FACING PERRACHE STATION.**THE MOST COMFORTABLE.****First Class. Full South.****MRS. DUFOUR IS ENGLISH.**

LYONS.

GRAND HOTEL DE LYON.*First-Class Family Hotel.**Splendid Situation in the Centre of the Town.**Hydraulic Lift.**Electric Light Telephone.*

MADEIRA.

JONES' BELLA VISTA HOTEL.**Finest Situation in the Island.****150 feet above Sea level.****Splendid view of Sea, Mountains, and Valley.****The only Hotel with three acres of level Garden ground attached.****Tennis Court and Billiard Rooms. 50 Bed Rooms.****SPECIAL TERMS FOR FAMILIES.****Telegraphic Address:—"SANS-PAREIL, MADEIRA."****Terms on application.****EUGENE H. JONES, Proprietor.**

MALMÖ (SWEDEN).

HOTEL KRAMER.

First-Class Hotel, the largest and most comfortable in the town. New and nicely fitted up. 100 Rooms. Situate on the great square, in the vicinity of the Railway Station and steamboat landing. One of the most commodious, and, respecting charges, one of the cheapest hotels in Scandinavia. Rooms from 1 krona upwards. Baths and carriage in the hotel. Meals &c. served at all hours. Prompt and polite attendance. Dinner kept ready for passengers.

MADEIRA (FUNCHAL).**REID'S HOTELS.**

(Established 1850)

By appointment to H.R.H. the Duke of Edinburgh.

SANTA CLARA HOTEL - Admirably situated, overlooking Funchal, fine view of the mountains and sea. - *See Reid's Guide to Madeira***REID'S NEW HOTEL** - Situated on the Cliffs to the west of Funchal, on the New Road, overlooking the Sea. Grand view of the Mountains. Sea bathing, and boating.**MILES & CARMO HOTEL** - In sheltered central position.**HORTAS HOTEL** - German spoken.**IMPERIAL HOTEL** - New Road.**SANT' ANNA HOTEL** - Good route for country of the interior and north of the island.

These Hotels & Lodges afford every comfort for families and travellers. Excellent Cuisine and choice wines. Tennis Courts, large gardens, baths, reading and smoking rooms. English and German newspapers. Billiards. The SANITARY arrangements have been carried out by the Messrs Sanitation Co. of London. All steamers met.

Telegraphic Address - "Reid, Funchal."

PAMPHLET FREE.

Apply to F. PASSMORE, 124, Chancery Lane, London, or WILLIAM REID, Madeira.

MADRID.**GRAND HOTEL DE LA PAIX**

PUERTA DEL SOL 11 and 12.



FIRST-CLASS HOTEL. The only French Hotel in Madrid. Electric Light. Electric Lift. Moderate Prices. J. CARDEVILLE, PROPRIETOR.

MALMO**HOTEL HORN.**

Proprietor, T. F. H. HORN, from Hamburg

Renowned First-class House in the most beautiful central location of the town, opposite the Railway Station and the port. Every comfort of modern times at moderate terms. Large Vienna Café, with daily Orchestra Concerts. Hotel Restaurant, Baths, Casino. Dinner kept ready for through-travellers on Stockholm and the interior of Sweden.

MARIENBAD.**HOTEL WEIMAR.**

FIRST-CLASS HOUSE, patronised by English. Elevated position near the springs and bath establishments. Single rooms and family apartments furnished with every modern comfort and luxury. Carriages for excursions. Omnibus at all trains.

HAMMERSCHMID, Proprietor.

MARIENBAD.

HOTEL KLINGER.

FIRST and Largest Hotel, with private houses, HALBMAYR'S HOUSE, MAXHOF No. 100, and the newly-rebuilt HOTEL KLINGER. Most beautifully situated in this Health Resort. Corner house of the Promenade on the Kreuzbrunnen and the Park, commanding a charming view. Newly and elegantly furnished. 350 Rooms and Saloons. Conversation and Smoking Rooms. Electric Lighting. Three new Accumulator Lights of the newest system. Table d'Hôte and à la Carte. Meals sent out into private houses as per arrangement and à la carte.

Carriages at the Hotel. Omnibus at the Station.

J. A. HALBMAYR, Proprietor.

MARIENBAD.

HOTEL CASINO.

This well-known favourite first-class Hotel is most conveniently and admirably situated, and has a large and beautiful garden. Moderate Charges. Foreign Newspapers. Law Tennis. Electric light throughout the Hotel. Highly recommended. Omnibus at the Station. (M. V. PRIZ H.D.T. Prop.)

Valais. MARTIGNY. Switzerland.
HOTEL du GRAND ST. BERNARD

NEAR THE RAILWAY STATION.

V. GAY CROSIER, Proprietor.

Meals served at any hour. Moderate charges. Carriages for Chamonix and the Grand St. Bernard at a reduced tariff.

ST. BERNARD DOGS FOR SALE.

MAYENCE.

Hotel d'Angleterre.

This elegant, first-rate Hotel, situated in front of the Rhine, is the nearest to the Landing-place of the steamboats. Extensive and picturesque views of the Rhine and mountains. English comfort. Table d'Hôte.

IT IS THE ONLY HOTEL IN MAYENCE HAVING LIFT.

JEAN FECHT, New Proprietor.

MAYENCE.

RHINE HOTEL

FIRST-CLASS HOTEL. Finest Position and Splendid View of the Rhine. Especially recommended to English and American Travellers. Rooms, including Light and Attendance, from 2 francs 50 centimes. Omnibus at Station. For a long stay Pension.

W. SCHMEL, Proprietor.

MAYENCE.

HOTEL DE HOLLANDE.

WELL-KNOWN FIRST-CLASS HOTEL. Thorough Comfort, excellent Cooking, Choice Wines, at Moderate Charges. Since the removal of the railway, the Finest and Best Situated Hotel in the Town, affording an open view of the river. Favourite and quiet stopping place for excursions into the neighbourhood. Special arrangements for Winter abode. Opposite the landing place of the steamers. Omnibus meets all trains.

Proprietor: RUDOLPH SEIDEL.

MENTONE.

GRAND HOTEL DE VENISE.

ASCENSEUR.

LIFT.

FIRST-CLASS ENGLISH HOUSE, situated in a large garden, full south, far from the sea. Restaurant, Smoking and Reading Rooms. South aspect.

Luncheon and Dinner served at separate tables.

J. ROMAZZI, Proprietor.

METZ.

GRAND HOTEL DE METZ.

First-Class Establishment, commendable in every respect.

Patronised by H.R.H. the Prince of Wales. Table d'Hôte at 11 a.m., and 1 and 6 o'clock London Times. Charges Moderate. Omnibus to and from every Train. Telegraphic Address: **HOTEL METZ, Metz.** J. Armbruster, Proprietor.

MILAN.

Bellini's Hotel Terminus.

The only real English Hotel near the Station. Heated throughout. Moderate Charges. Hotel Coupons accepted. Porter meets Trains. **F. BELLINI, Proprietor.**

MILAN.

HOTEL CAVOUR.

PLACE CAVOUR, just opposite the Public Gardens.

FIRST-CLASS HOTEL with every Modern Comfort. Lift, Electric Light, Winter Garden, Public Rooms, Railway Office. Excellent Table d'Hôte. Moderate Charges.

EMANUEL GUARDI, Proprietor.

MILAN.

HOTEL METROPOLE.

THE only Hotel on the Piazza del Duomo. First Class, with moderate Charges. Hydraulic Lift. Tariff in every Room. Highly recommended to English and American Families. Central Steam-heating in all Rooms.

L. RUFF, Proprietor.

MILAN.

HOTEL DE ROME.

Admirably situated, full South, on the Corso, a few steps from the Duomo, Scala, and Galleries. This Hotel, comfortably furnished and fitted up with the greatest care, is warmly recommended to English travellers for its comfort and moderate charges.

Branch House—PIAZZA FONTANA, 8 and 10.

LIFT.

BORELLA BROTHERS, Proprietors.

MILAN.

HOTEL CENTRAL S. MARC.

Situated in the midst of the Town near the Post and Telegraph Offices. Close to the Cathedral. Very comfortable houses and well recommended by Travellers. Table d'hôte and Restaurant. Pension. Very moderate charges. Rooms from 2 francs upwards. Omnibus at Station. Antoniotti & Casartello, Proprietors.

MONTREUX.

HOTEL BELMONT

First Class Family Hotel in the healthiest, quietest and most charming part. Stands well up from the lake. Splendid and unrivalled Views. Surrounded by shady terraces & winding garden paths. Easy access from the town to latest sanitary arrangements. Lawn Tennis. Milk & grape culture. Lift Omnibus. Moderate Terms. The Unger Donaldson, Proprietor. Branch House at the HOTEL VICTOR & St. Bernard etc.

MOSCOW.

HOTEL SLAVIANSKY BAZAR.*The Largest First-Class Hotel in this Town.*SPLENDID RESTAURANT, READING,
AND BATH-ROOMS.**FOREIGN NEWSPAPERS.***ALL LANGUAGES SPOKEN.*

Omnibus. Interpreters to all Railway Stations.

Telephone, Post and Telegraph Offices in the house.

MAXIMILIAN GROUNDS.

MUNICH.

MAXIMILIAN GROUNDS.

GRAND HOTEL CONTINENTAL.

SPLENDID FIRST-CLASS HOTEL. Situated in the most quiet and fashionable quarter, and near all objects of interest.

All modern comforts and improvements. Hydraulic Lift. Baths. Electric Light.

Moderate Charges.

M. DIENER, Proprietor.

MUNICH.

HOTEL DE L'EUROPE.

First-Class Hotel. Opposite the Central Station. Near the Post and Telegraph Office. Entirely Newly Furnished. Hydraulic Lift. No Charge for Light and Service.

Baths in the Hotel. Reading and Smoking Rooms. *Moderate Charges.*

Conducted by the Proprietor—E. SCHMÖLLER.

MÜRREN (Switzerland).

GRAND HOTEL KURHAUS

OLDEST AND LARGEST FIRST-CLASS HOTEL.

220 BEDROOMS. ELECTRIC LIGHT.

Medical Doctor.

M. STERCHI WETTACH, Proprietor.

MANAGER: T. MULLER,

Proprietor of the WEST-END HOTEL, NAPLES.

NAPLES.

THE CONTINENTAL HOTEL.

Open all the year round. Quai Parthenope (New Embankment). Splendid situation—full South. Close to the Public Garden and the centre of the town, with magnificent view of the Bay and Vesuvius. Hydraulic Lift, Electric Light, Telegraph and Post Office. Every kind of baths. *Moderate charges.*

E. WAHLER, Proprietor.

BATH NAUHEIM.

SPRENGEL'S PARK HOTEL

FIRST-CLASS HOUSE, in the most beautiful location of the Park, next to the Springs and Bath-houses. **CONSIDERABLY ENLARGED. VERY MODERATE TERMS FOR PENSION.** Electric Light. Own Carriages at the Railway Station.

NERVI.

HOTEL VICTORIA.

Near the Sea and Railway Station. 15 Minutes from Genoa. Stopping place for all express trains. Patronised by H.M. the Queen of Portugal, and H. Ex. the Marquis von Meitza.

HYDRAULIC LIFT.

NICE.

HOTEL-PENSION SUISSE.

Magnificent View. Large Garden.

Swiss House.

Close to the Grand Opera and Casino.

Terms on Pension from 5 frs. a day.

SANITARY CERTIFICATE: "We hereby certify that the Drainage and Sanitary Arrangements of the **HOTEL PENSION SUISSE** at NICE have been entirely reconstructed in the most thorough manner, under my close personal supervision, and therefore the Hotel is now in a satisfactory sanitary condition.

(Signed) **HUGH SMITH, C.E.,** Engineer Surveyor, English Sanitary Company.

NICE, November 1892."

NICE.

GRAND HOTEL METROPOLE AND PARADIS.

First-Class. Centre of the Town.

T. CREPAUX, Proprietor.

NICE.

GRAND HOTEL D'ANGLETERRE.

Patronised by English and Foreign Royalty.

NEUHAUSEN - SCHAFFHAUSEN, SWITZERLAND;*Falls of the Rhine.*

VIEW FROM THE HOTEL SCHWEIZERHOF.

F. WEGENSTEIN, Proprietor.

*FIRST-CLASS HOTEL, replete with every convenience
and comfort.*

200 Rooms. Fire Escapes. Hydraulic Lift.

Splendid Views of the celebrated Falls of the Rhine and
Chain of the Alps, including Mont Blanc, covering
an extent of hundreds of miles.

FINE PARK AND GARDENS.

A Charming Summer Resort, noted for its healthy position,
bracing air, and most beautiful landscape.

SPECIAL ARRANGEMENTS FOR A PROTRACTED STAY.

No Extra Charge for Lights and Service. No Gratuities to Servants.

Hotel Omnibuses meet Trains at Neuhausen & Schaffhausen.

BY MEANS OF ELECTRICITY AND BENGAL LIGHTS THE FALLS OF
THE RHINE ARE BRILLIANTLY ILLUMINATED
EVERY NIGHT DURING THE SEASON.

English Divine Service in the New Church located in the
Grounds of the Schweizerhof.

NUREMBERG.

HOTEL GOLDEN EAGLE.

FIRST-CLASS HOTEL, well situated, opposite the Kriegerdenkmal, newly re-built, contains 110 elegantly furnished Rooms and Saloons, and is much frequented by English and American families. Arrangements made with Families and single persons. Baths in the house. Carriages, Omnibuses to and from the Station.

LIFT.

WILLY SCHLENK, Proprietor.

NURNBERG (NUREMBERG).

HOTEL BAYERISCHER-HOF.

THIS First-rate and Superior Hotel, situated in the centre of the town, is highly spoken of by English and American Travellers for its general comfort and excellent cuisine. Has been greatly enlarged, and contains now 100 well-furnished rooms and saloons. Ladies' and Smoking Saloon, Reading Room, &c., and a beautiful large Dining Room. English and Foreign Newspapers. Carriage at the Hotel. Omnibuses to and from each train. English Church in the Hotel; Divine Service every Sunday.

J. AUINGER, Proprietor.

ODESSA

Hotel d'Europe.

BEST SITUATED FIRST-CLASS HOTEL.

ENGLISH SPOKEN.

A. MAGENER, Proprietor.

OSTEND.

GRAND HOTEL LEOPOLD II.

First Class English Family Hotel. Electric Light throughout. Room, Light and Attendance from 2 francs, with Board 9 francs a day. Arrangements with Families and for long stay. E. DAVID VANCUYCK, Proprietor and Manager. Speaks English.

OSTEND.

HOTEL DE LA PLAGE.

FIRST-CLASS HOTEL FACING THE BATHING PLACE.

Open from the 1st June to 15th October. Highly recommended.

LIFT TO ALL FLOORS.

J. & O. THOMA, Proprietors.

OSTEND.

GRAND HOTEL DU LITTORAL

Most fashionable part of the Digue, facing Sea.

LIGHTED THROUGHOUT BY ELECTRICITY.

LIFT, &c.

BOARD from 10s. per day.

OSTEND.

THE SPLENDID HOTEL.

The Most Fashionable Hotel and Restaurant in the Place. Finest situation facing the Sea and Baths, and next to the Palace of the Royal Family, &c. Elevator.

200 Beds and Saloons. All Modern Comforts. Omnibuses meets Steamers and Trains.

Address for Letters and Telegrams "SPLENDID, OSTEND."

OSTEND.

GREAT OCEAN HOTEL.

FIRST-CLASS & MOST FASHIONABLE HOTEL & RESTAURANT.

UNRIVALLED FOR THEIR SITUATION.

Facing Sea and Baths.

Highly Recommended.

Lift to all floors.

OSTEND.

**"THE GAND AND ALBION HOTEL,"
GREEN SQUARE.**

Close to the Sea and Casino. The most comfortable Hotel for English visitors. Boarding terms 5s. per day. No extras. Special terms for visitors staying by the week. Tariff on application. N.B. The Omnibus of the Hotel carries travellers free from the Trains and Steamers.

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THE SHIP HOTEL.

Place de Commerce two minutes from the landing stage of the Royal Belgium Mail Steamers and close to the Railway Station. Newly Furnished. Perfect Sanitary Arrangements. Beds from 1s. 6d. Full Board from 2s. 6d. daily, or 20s. per week. Open all the year round. Porter meets the Night Steamers.

PARIS.

HOTEL MIRABEAU.

8, Rue de la Paix, 8.

Patronized by the Royal Families of several Courts of Europe.

BEAUTIFULLY situated in the finest part of the City: the prettiest Court-Yard in Paris. Restaurant à la carte, and Private Dinners at fixed prices. Apartments of all sizes for Families and Gentlemen. American and English Papers. Lift, &c.

PETIT (Uncle and Nephew), Proprietors.

PAU.

GRAND HÔTEL BEAU SÉJOUR.

FIRST CLASS Recommended for its Comfort. Incomparable position for beauty of the Panorama. Apartments for Families, with view embracing the Pyrénées. Excellent Cooking and irreproachable attendance. **BOURDETTE, Proprietor.**
The Drainage perfected under the most modern system

PAU.

HOTEL DE FRANCE.

THIS FIRST-CLASS HOTEL, situated on the Place Royale, commands the most splendid view of the whole chain of the Pyrénées, and is adjoining to the English Club. Improved Lift

GARDÈRES FRÈRES, Proprietors.

PEGLI.

GARGINI'S GRAND HOTEL.

OLD DORIA PALACE. Every modern improvement. Full South. Splendid sea view. Large Garden. Calorifere. Pension from 7 francs upwards. One hour's Tram distance from Genoa. Frequent Trains.

Mrs. Gargini is English.

Address: GARGINI, PEGLI.

PISA.

GRAND HOTEL.*First-Class House. Full South.*

MODERATE CHARGES.

J. GARBRECHT.

PISA.

Grand Hotel Victoria.

FIRST-CLASS HOUSE. FULL SOUTH.

On the Lung' Arno. Long established reputation.

POITIERS.

GRAND HOTEL DE FRANCE.

First-Class and recommended to Families and Tourists for its comfort and good management. The most central of the Town, near the Hotel de Ville, Prefecture, Telegraph, Post Office, Museum, Historical Monuments, and Promenades. Speciality of Fowls and truffled Pâtés of all sorts. Carriages for Drives. Railway Omnibus calls at Hotel.

ROBLIN-BOUCHARDEAU, Proprietor.

PONTRESINA (Engadine, Switzerland).

HOTEL KRONENHOF AND BELLAVISTA.*First-Class Hotel. 200 Beds.*

MOSTLY FREQUENTED BY ENGLISH AND AMERICAN VISITORS.

BEAUTIFULLY SITUATED.

REDUCED TERMS IN SPRING AND AUTUMN.

Special Arrangements for Families.

HOTEL LIGHTED THROUGHOUT BY ELECTRICITY.

L. GREDIG, Proprietor.

(Engadine.) PONTRESINA. (Switzerland.)

HOTEL PONTRESINA.*First-Class Hotel.*

OPPOSITE THE ROSEB-GLACIERS. BY THE ENGLISH CHURCH.

LIGHTED THROUGHOUT BY ELECTRICITY.

200 BEDS. HYDRAULIC LIFT. LAWN TENNIS.

Reduced Terms for Rooms in Spring and Autumn.

F. STOPPANY, Proprietor.

PRAGUE.

HOTEL ERZHERZOG STEPHAN

FIRST CLASS HOTEL, on the "Wenzelsplatz," nearest to the Railway Stations and the Post and Telegraph Office. Elegantly furnished Rooms and Apartments. Garden. Restaurant. Viennese Coffee-house. Splendid Cooking and good Wines. Baths. Telephone. Carriages. Station of the Tram Cars. Omnibus at the Station.

W. HAUNER, PROPRIETOR.

PRAGUE.

HOTEL VICTORIA

First-Class Family Hotel in the centre of the town. Patronised by English and Americans. First-rate attendance. Moderate Charges. English Church Service every Sunday in the Hotel.

O. & H. WILKER, Proprietors.

PRAGUE.

HOTEL DE SAXE.**FIRST-CLASS FAMILY HOTEL.**

Next to the Dresden, Vienna, Carlsbad and Breslau Station—(no need of carriage).

SPLENDID GARDEN—ILLUMINATED FOUNTAIN.

READING AND CONVERSATION ROOM.

ELECTRIC LIGHT IN ALL ROOMS.

PATRONIZED BY THE AUSTRIAN IMPERIAL FAMILY.

THE DIRECTORATE

RHEIMS.

GRAND HOTEL DU LION D'OR.

First-class Hotel. Best situation opposite the Cathedral. Comfortable beds and sitting rooms. Private Apartments for Families. Table d'Hôte and Restaurant à la Carte. Smoking Room. Choice Wines. Moderate Charges. Perfect sanitary arrangements.

J. RADÉ, Proprietor.

ROME.

HOTEL BELLEVUE.

VIA NAZIONALE (Corner of Via Garibaldi). Full South. Facing Aldobrandini Villa.

Near the Royal Palace. Lift. Electric Light. Moderate Charges. Modern Comforts.

M. KEPLER

B. FOSSATI,

Manager (Deputé)

Proprietor.

RIGI.

HOTEL AND PENSION RIGI-SCHEIDEGG.

Terminus Station of the Rigi Railbad-Scheidegg Railway. Excellently suited for Tourists and Pensioners. Pension by a stay of not less than five days, 8 francs to 12 francs, Room included. Liberal treatment. View on the Alps as beautiful as at Rigi Kulm. English Service. Lawn Tennis Grounds.

Dr. R. STIERLIN-HAUSER.

ROME.

GRAND HOTEL MARINI.

First-Class. Unrivalled for its healthy, quiet, and central situation. Full South. Lift. Electric Light.

(OPEN ALL THE YEAR.)

E. MARINI & Co.

ROME.

HOTEL ROYAL MAZZERI.

VIA VENTI SETTEMBRE.

FIRST-CLASS HOTEL, situated full South, on the highest and healthiest part of Rome.

Lift. Calorifère. Electric Light throughout.

ROME.

HOTEL MOLARO.56, VIA GREGORIANA (*Near to the Pincio*).

FULL SOUTH.

Healthiest Situation in Town, and very Central. Old Reputation for its Comfort and Moderate Charges.

HYDRAULIC LIFT.

Winter Garden.

Electric Light and Calorifera.

ROME.

CONTINENTAL

300 Rooms.

HOTEL.*All Modern Comforts. Open all Year Round.*

P. LUGANI, Proprietor.

ROME.

GRAND HOTEL D'EUROPE.

PLACE D'ESPAGNE AND PLACE MIGNANELLI.

First-Class House in the Healthiest part of Rome.

(Full South.)

HIGHLY PERFECTED SANITARY ARRANGEMENTS.

Lift. Electric Light in every Room.

CALORIFERE. WINTER GARDEN. RESTAURANT.

THE CUISINE WILL, AS FORMERLY,
RECEIVE THE MOST MINUTE CARE.

The Hotel is renovated with every modern comfort by the old Proprietor:

ETTORE FRANCESCHINI.

ROME.

HOTEL D'ANGLETERRE.**Open all year round.***FIRST CLASS.**MODERATE CHARGES.**H. SILENZI, Proprietor.*

ROME.

HOTEL DE LONDRES.*CENTRAL FIRST-CLASS HOTEL.**IN THE OPEN PLACE OF PIAZZA DI SPAGNA.**THE HEALTHIEST PART OF ROME.**FULL SOUTH. VERY SUNNY ASPECT.**HYDRAULIC ELEVATOR. VERY GOOD COOKING. ELECTRIC LIGHT.**The Charges are on a par with those of other First-Class Hotels.**C. GIORDANO, Manager.**PH. SILENZI, Proprietor.*

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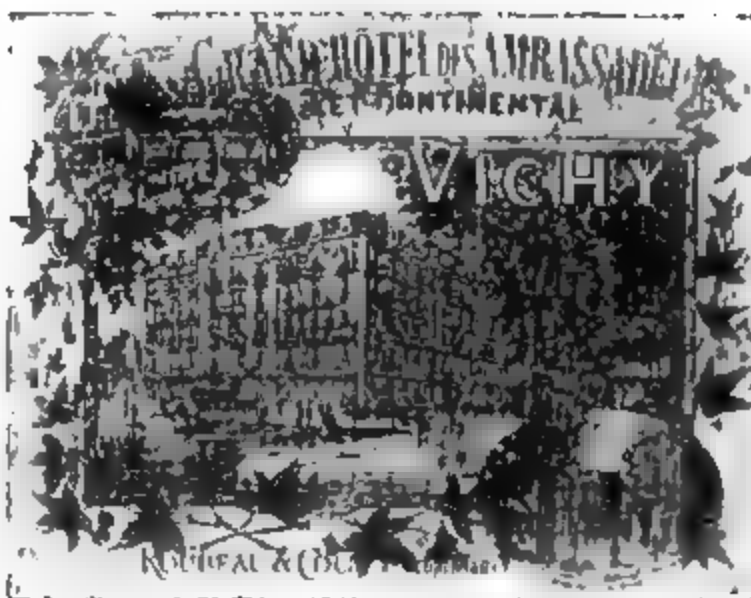
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(By order), **A. SARLE,**

LONDON BRIDGE TERMINUS, 1895.

Secretary and General Manager.

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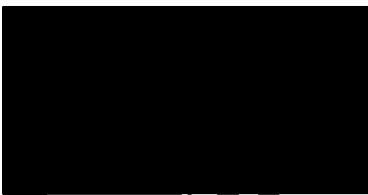
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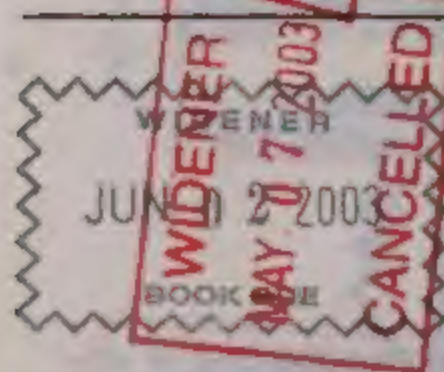
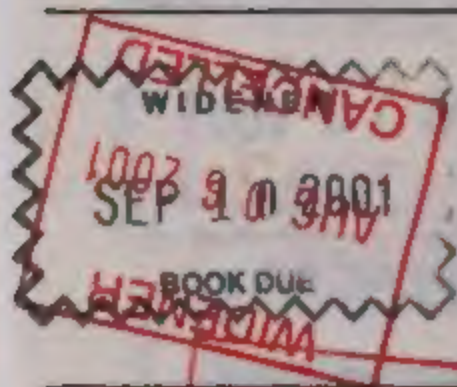




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